ABHISAMAYĀLAṂKĀR'ĀLOKĀ
PRAJÑĀPĀRAMITĀVYĀKHYĀ

(COMMENTARY ON AṢṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ)

BY

HARIBHADRA

TOGETHER WITH THE TEXT
COMMENTED ON

EDITED BY

UNRAI WOGIHARA

Professor of Sanscrit, Taisho College
Tokyo.

Part I

TOKYO
THE TOYO BUNKO

7 TH—10 TH YEAR OF SHOWA (1932-1935)

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TOYO BUNKO PUBLICATIONS,

SERIES D, VOL. II.

TO

PROF. DR. S. LÉVI,

who

first discovered this MS.

and

generously by lending it to me

enabled me to edit the text,

this volume is dedicated

with the cordial regard of

the editor.

PREFACE

The present work is an exegetical commentary of the Aṣṭasāhasrikā-Prajñāpāramitā, in accordance with its tenet expounded by Maitreyanātha in his Abhisamâyalaṃkāra. Thirty-four years ago, when I was staying in Germany as a student, through the kind favour of my honoured Professor E. Leumann, I had the loan of this manuscript (P) from Prof. S. Lévi and transcribed it in Roman letters and collated my copy with that (C) of Calcutta Library. After I returned from abroad in the thirty-eighth year of Meiji, the opportunity denied me to make it public for many years till to-day.

The original Prajñāpāramitā-text was published by R. Mitra 1888 p. Chr., in the series of Bibliotheca Indica, but, is now out of print and very rare. Though it is so, as we attempt to investigate the present work as clearly as possible, the original text must indispensably be taken for reference. To meet this need, I inserted the passages of the text on their corresponding lines in the commentary. However, as readers may know in comparison between these two, unfortunately, Mitra's edition has so many hundreds of misprint and of letter to be corrected that these errata have been corrected with reference to the commentary or with the coherence of context.

Nothing is known of the exact date of the author of the present work. As his predecessors, however, these two names, that is, Ārya-Vimuktisena, a disciple to the noted Vasubandhu and Bhadanta-Vimuktisena, a disciple to the latter, are only mentioned and Vairocanabhadra, whose life is yet unkwown, is said to have been a teacher of Haribhadra. The date of the present author, therefore, probably dates back to the seventh century p. Chr.

The principal doctrine laid down by him in this work may be summed up as follows:—

In mediaeval India, the progressive Buddhistic schools are broadly divided into these two, that is, one is the Mādhyamikas, the other, the

Yogācāras. In order to authorize that all of their important assertions are originated from the teachings of the Buddha, both schools take the same Prajñāpāramitā-Sūtra as their theoretical foundation. Although the theory of Haribhadra is neither arrested by the Absolute Śūnyatā-theory of the Mādhyamikas nor by the point of view of the Ālayavijñāna-evolution nor by the dogma of the five fundamental distinctive natures of sentient being (pañca-gotra-pratiniyamatā) of the Yogācāras etc., in his theoretical process, he, sometimes, has adduced these two names of Nāgārjuna and Asaṅga and has taken the citations from the Laṅkâvatāra and Saddharma-puṇḍarīka etc., and also has sought the Prajñāpāramitā-Sūtra as his theoretical foundation just as teachers of the former two schools do.

In the history of metaphysical development of mahāyāna-Buddhism in India, the methods of his explanation, based upon the theory that "All has the potentiality to become the Buddha without exception," go further than those of the former two and show very skillfully the procedure of these stages of the religious practice from the first intention to become the Buddha up to the ultimate attainment of the Buddhahood and the gradual acquisitions through the whole stages. The investigation of the contents of the present work which is persistently based upon the Abhisamayâlaṃkāra will certainly help those who study it. As to the study of the Abhisamayâlaṃkāra, it will be enough to tell readers of these two excellent papers by E. Obermiller, entitled: "The Doctrine of Prajñāpāramitā as expressed in the Abhisamayâlaṃkāra of Maitreya, "(Acta Orientalia Vol. XX. 1932), and "Analysis of the Abhisamayâlaṃkāra (Calcutta Oriental Series No. 27. 1933.)

Now, in 1932, p. Chr. Prof. G. Tucci edited this work under the title: "The Commentaries on the Prajñāpāramitās. Volumen 1st, the Abhisamayâlaṃkāra of Haribhadra (Gaekwad's Oriental Series Vol. LXII.), and in its preface, he says:— "The palm-leaf manuscript itself preserved in the Durbar Library,—It is extremely correct.—In this way I was able to correct in many a place the readings of my copy already in the press." Notwithstanding, to my regret, there are great number of mistakes in his edition. Even in my own edition, owing to the scriber's

misreading or omission of letters, there are also pretty many mistakes to be corrected. So, if a reader use both his and my own for reference, he should grasp the clear-cut ideas from them. From the third fascicule onwards, however, I consulted with Tucci's edition, and whenever necessary, I followed him. But, though I realized many differences between these two, I did not dare to point out all of them because of the trouble except that those I thought necessary.

The rule of Saṃdhi is not strictly observed as is the case common with the Buddhist manuscripts. So, I did not change the original irregularity to the regular form of Saṃdhi, save immediately before the period. In order to understand clearly about the meaning of expressions or to amend the corrupt passages in it, I used, of course, its Tibetan version (Bstan-ḥgyur, mdo-ḥgrel VI.). But, to do so, at Tokyo, we have none of that book. In spite of such disadvantage, the fact that I could finish my necessary task has chiefly depended on the liberalty of Mr. Tokwan Tada in Sendai who lent me his precious possession. So, on this occasion, I wish to express my hearty thanks for his kindness. Further obligation is due to the generous patronage of the Toyo Bunko that enabled me to make my long desired work public.

October, 10 th year of Showa.

U. WOGIHARA.

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ABHISAMAYÂLAṂKĀR'ĀLOKĀ PRAJÑĀPĀRAMITĀVYĀKHYĀ

SARV'ĀKĀRAJÑATĀCARYĀPARIVARTO NĀMA PRATHAMAḤ

oṃ namaḥ sarvajñāya

[Tib. 1] yā sarvajñatayā nayaty upaśamaṃ śāntaiṣiṇaḥ śrāvakān
yā mārgajñatayā jagad-dhita-kṛtāṃ lokârtha-sampādikā |
sarv'ākāram idaṃ vadanti munayo viśvaṃ yayā saṃgatāḥ[1]
tasyai śrāvaka-bodhisattva-gaṇino buddhasya mātre namaḥ. ‖
māyā-rūpa-samāna-bhāva-viduṣāṃ muktiṃ parāṃ yogināṃ
saṃsārôdara-varti-doṣa-nicaye saṃmūrchitān dehinaḥ |
[Tib. 2ª] Maitreyeṇa dayāvatā bhagavatā netuṃ svayaṃ sarvathā
Prajñāpāramitā-naye sphuṭatarā ṭīkā kṛtā Kārikā. ‖
bhāṣyaṃ Tattvaviniścaye racitavān prajñāvatām agraṇīḥ
āryÂsaṅga iti prabhāsvara-yaśās, tat-kartṛ-sāmarthyataḥ. |
bhāvâbhāva-vibhāga-pakṣa-nipuṇa-jñānâbhimānônnataḥ
ācāryo Vasubandhur artha-kathane prāpt'āspadaḥ Paddhatau. ‖
yogâbhyāsa-padârtha-tattva-mathanāl lokôttara-jñāninaḥ
jātas tv[2] ārya-Vimuktiṣeṇa-sudhiyo yatno mahān Vṛttitaḥ. |
ekânta-stha-vipakṣa-dṛṣṭi-śamanaṃ[3] [4]śāstraṃ dadhau budhimān[4]
yo loke sa Vimuktiṣeṇa-vacasā[5] khyāto 'paro Vārttikaḥ[6]. ‖
vaktuṃ tatra na madvidhāḥ kṣata-dhiyo 'pūrvaṃ kathaṃcit kṣamāḥ.
saṃkṣuṇṇo hi budhôttamair ahar-ahaḥ kośo na vastu-kṣamaḥ. |
jñān'āvāhaka-dharma-tattva-viṣaye jātâbhilāṣā vayaṃ
vyākhyāṃ tena parāṃ sad-artha-[7]viṣayāṃ kartum samabhyudyatā[7]ḥ. ‖

1. °tam P. yaṅ-dag ldan-pas. 2. jatasy C. 3. samanaṃ C. 4 ... 4. śāstrâṃ= budhau buddhavān C. bstan-bcos-la mkhas rtogs-ldan ... mdsad. 5. °so C. 6. °ke C. 7 ... 7. °yāṃ kastuṃ samatvam vatāḥ C. yul ... byed-la mṅon-par spro-bar gyur.

(3) evaṃ mayā 'srutam ekasmin samaye Bhagavān Rājagṛhe viharati sma Gṛdhra-kūṭa-parvate |

evam ity-ādi. sarvatrâiva hy artha-saṃśayena sarveṣāṃ sambandhâbhidheya-prayojana-[1]prayojana-prayojanâvasāya[1]-pūrvikā pravṛttir iti sambandh'ādīni Prajñāpāramitāyāṃ vācyāni. tathā hi yadi sambandhâbhidheyam [2]asyā na kathyeta[2] tadônmatt'ādi-vākyavad asambandham [3]anarthakañ ca saṃbhāvayet. na kaścit pravartate 'pi śrotum[3]. iti sambandhâbhidheyam asyām avaśya-vacanīyaṃ.

tathā saty api sambandhâbhidheye niṣpādita-kriye karmaṇy aviśeṣâvāpi sādhanam ity api sādhana-nyyāyam atipatatîti nyāyāt sūtrântarâsaṃgṛhīta-[Tib. 2[b]] viśiṣṭa-pravṛttâṅga-prayojana-rahitaṃ Prajñāpāramitā-sūtra-ratnaṃ śraddhā-'nusāriṇo 'pi śrotum api n' ādriyanta ity ādāv asādhāraṇaṃ kriyā-phalaṃ sūtre pravṛtti-kāmānāṃ pravṛttaye tad-gatam eva prayojanaṃ vācyaṃ nânya-gataṃ. anyathā hy asaṃgatâbhidhānaṃ syāt. sūtre hi praaṃ pravartayituṃ[4] sūtr'ādau prayojanam abhidhīyate na vyasanitayā.

katham ca paraḥ prayojana-vākyôpadeśāt sūtre pravartito bhavati. yadi tad-gatam eva prayojanam abhidhīyate nânya-gatam na hy anyadīya-prayojanâbhidhānād anyatra kasyacit pravṛttir bhavet. sūtraṃ ca viśiṣṭârtha-pratipādana-paraṃ vacanam ucyate, nâbhidheya-mātraṃ nâpi śabda-mātram artha[5]-pratipādana-sāmarthya-śūnyam. ato nâbhidhey'ādi-[6]gatam abhidhānīyam[6]. na ca[7] kriyā-rūpaṃ prayojanaṃ. tathā hi sarva-vākyānāṃ svârthâbhidheya-pratipādana-lakṣaṇā kriyā sādhāraṇī. [8]sā ca nâtipratītatayā[8] prayojanatvenôpādānam arha-(P. 1[b])ti[9], tasyāṃ śāstrasya vyabhicârâbhāvāt. anabhidheyatv'āśaṅkā-vyudāsârtham upadarśanīyêti cet. na. abhidheya-kathanād eva tad-āśaṅkāyā vyudastatvāt. nâpy abhidheya-viśeṣa-pratipādayiṣayā tad-upādānam. abhidheya-viśeṣa-pratipādanād eva tasyāḥ pratipāditatvāt.

tasya ca kriyā-phalasya[10] phalam prayojanam upadarśanīyaṃ. tena kriyā-

---

1 ... 1. simply: prayojanâvasāya C. dgos-paḥi dgos-pa rtogs-pa. 2 ... 2. asthāne kathyeta C. ḥdiḥi ... ma smras-na. 3 ... 3. anathakṛñ ca santāvayet kaścit pravartatāpi śrotum C. don-med-par dogs-pas ñan-pa-la su yaṅ ḥjug-par mi ḥgyur-ro. 4. °vṛttay° C. 5. patha C. don. 6 ... 6. gantam bh° C. gtogs-paḥi brjod-par bya-ba. 7. tu C. yan. 8 ... 8. sā nâtipr° C. de yaṅ śin-tu grags-pas ... ma yin. 9. The manuscript P though there is no leaf lost only begins here (with the syllable ti). No doubt, in the copy from which P is taken *the first leaf* (containing about 840 syllables) *was wanting*. 10. om. C.

phala-mātreṇa sūtre pravṛtty-asambhavāt. tathā hy abhimata-pradhāna-phalârthī prekṣāvāṃs tad-upāye pravarteta. kāraṇam antareṇa kāryasyâyogāt. [Tib.3ᵃ]avikal'ārogya-sādhanânuṣṭhānen'ārogya-prāptivad upāyo jñāto 'bhyasyamānaḥ svôpeya-phala-dāyaka ity upāyâvagamāt[1] sūtre pravṛttiḥ. tasmāt pravṛtty-aṅga-prādhānyena prayojana-prayojanam evâvâśya-darśanīyam. tac côpāyabhūta-sambandh'ādi- 5
śūnyena granthenâśakyaṃ darśayitum iti sūtrasya prayojana-prayojanôpāyatā-saṃdarśanârthaṃ sambandh'ādi kathitaṃ. tac ca prayojana-prayojanaṃ

sambandhânuguṇôpāyaṃ puruṣârthâbhidhāyakaṃ
parīkṣā'dhikṛtaṃ vākyam, ato 'nadhikṛtaṃ param ‖

iti nyāyāt sambandhânuguṇôpāyam upadarśanīyam. na punar aśakyaṃ [2]tad- 10
upāyânuṣṭhānam[2]. anyathā jvara-hara-Takṣaka-cūḍāratnâlaṃkārârtham iva na pravarteta kaścit. [3]anavasthā'pi nâiva[3]. tathā hy abhimatârtha-parisamāptyā puruṣasy' ākāṅkṣā-vicchedāt. ato nâparam ūrdhva-prayojanaṃ mṛgyam iti.

ko 'sya sambandh'ādiḥ. tatrôcyate. sambandhas tāvan na prayojanāt pṛthag upadarśanīyo niṣphalatvāt. sa hi nāma pṛthag-upādānam arhati yo 15
yasminn abhihite 'pi na gamyate, yathā 'bhidhey'ādy-anyatarâbhidhāne nêtarâvagatir bhavati. na ca sambhavo 'sti prayojane 'bhihite sambandho nâbhihita iti. tathā hi sa Prajñāpāramitā[4]-pradarśyamānaḥ śāstra-prayojanayoḥ sādhya-sādhana-bhāva-lakṣaṇo[5] darśanīyaḥ. nânyo guru-parva-kriy'ādi-lakṣaṇaḥ. tasyârthi-pravṛtter anaṅgatvāt. sa ca sādhya-sādhana-bhāvaḥ prayojanâbhidhānād 20
eva darśita(P. 2ᵃ)ḥ. [6]tathā hîdam asya[6] [Tib. 3ᵇ] prayojanam iti darśayatā darśitaṃ bhavatîdam asya sādhanam iti. na hi yad[7] yan na sādhayati tat tasya prayojanaṃ sambhavaty atiprasaṅgād iti sāmarthya[8]-labhyatvena nâsau prayojanâbhidhānāt pṛthag abhidhānīyaḥ.

dharma-pravicayârthaṃ sarva-vastu-saṃgraho 'bhidheya ity ekaḥ. vipakṣa- 25
prahāṇāya samasta-pratipakṣo nirdeśya ity aparaḥ. niravaśeṣa-jñeya-parijñānāyâśeṣ'ākāraḥ kathanīya ity anyaḥ. tad etat trayam asat. tathā hi prathame pakṣe samasta-vastu-saṃgrahe na hi tad astîha Prajñāpāramitāyām apūrvaṃ vastu jātaṃ yan na skandha-dhātv-āyatana-nirdeśenÂbhidharma-piṭak'ādau

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1.māya PC. rtogs-par byed-baḥi phyir. 2 ... 2. tat-sādhanânuṣṭh° PC. deḥi thabs rjes-su bsgrub-par. 3 ... 3. °pi nâivam P. thugs-pa med-pa yaṅ ma yin te. 4. om. Tib. 5. °ṇôpa P. 6 ... 6. tathā hi damasya PC. ḥdi ltar ḥdi ni ḥdiḥi. 7. yo PC. 8. don-gyi śugs-kyis. = artha-s°.

saṃgṛhītam iti punaruktatā-doṣaḥ. dvitīye sarva-pratipakṣa-saṃgraha eva kasyacid vipakṣa-vastuno 'saṃgrahāt pratipakṣatayā 'srāvaka-mārg'ādayo bhāvayitavyā ity abhidhāne 'pi na jñāyate kasya pratipakṣeṇêti pratiniyata-vipakṣa-pratipakṣa-pratipatter abhāvād apratipatti-doṣaḥ. « tṛtīye 'py aśeṣ'ākāra-saṃgrahe vikalpa-dvayam. kiṃ vastuno 'vyatirikta ākāra uta vyatirikta iti. yady ādyo vikalpas tadā vastv ev' ākāra-vyājena saṃgṛhītam iti vastu-saṃgraha-bhāvī doṣaḥ samāpatati. atha dvitīyas tadā vikalpa-nirmita-nirvastuk'ākāra-mātrasya saṃgrahāt pāramparyeṇâpi [1]kvacid vastuny a-pravṛtter[1] bhāvyamāno 'py asāv ākāro na puruṣârthe yujyata iti puruṣârthôpayujyamānârthânabhidhānād akathana-doṣaḥ. tasmād yathôktârtha-[Tib. 4ᵃ] tritaya-saṃgraheṇa pratyeka-pakṣa-bhāvi[2]-doṣânupapattyā śrāvaka-pratyekabuddha-bodhisattva-tathāgatâdhigama-saṃgṛhīto 'viparītaḥ sarv'ākārajñat'ādy-aṣṭâ(P. 2ᵇ)bhisamaya-kramo 'bhyudaya-naiḥśreyasa-dharm'āvāhakaḥ samasto mārgo vividhaiḥ prātihāryaiḥ sakala-janânuśāsakena Bhagavatā mahā-karuṇāmayena Prajñāpāramitāyāṃ deśita ity abhidheyam.

yathôktam abhidheyam ārya-Śatasahasrīprajñāpāramit'ādi-sūtrârthaṃ bodhicittâvavād'ādi-pratipatti-rūpam aṣṭâvasthā-bheda-bhinnaṃ sarve saṃkṣipta-rucayaḥ sattvāḥ sukhena saṃkṣepataḥ pratipadyantām ity Aṣṭasahasrikāṃ Bhagavatīṃ Bhagavān deśitavān. ataḥ pratipādya-saṃtāna-gataḥ[3] saṃkṣepataḥ[4] samastârtha-sukhâvabodho 'sādhāraṇam iti kriyā-phalaṃ prayojanaṃ.

yathôktam abhidheyaṃ sarv'ākārajñat'ādi-mārgam an'ādi-bhava-bhāvi-bhāvâbhiniveśa-viṣa-dūṣit'āśrayair anabhyasta-samasta-vastu-nairātmya-bhāvanair Hari-Hara-Hiraṇyagarbh'ādibhir anadhigataṃ Prajñāpāramitā-śravaṇāt sukhena śrautreṇa[5] jñānenâvadhārya paṭutarânubhav'āhita-vāsanā-prabhava-smaraṇa-pratyaye samāropya cintāmayena niścitya bhāvanāmayena bhāvayan

tasmād bhūtam abhūtaṃ vā yad-yad [Tib. 4ᵇ] evâbhibhāvyate
bhāvanā-bala-niṣpattau tat sphuṭâkalpa-dhī-phalam ‖

iti nyāyāt saṃvṛti-paramârtha-saty'āśrayeṇa dān'ādi-śubha-saṃcayavān sva-parârtha-sampat-[6]sampādan'āhita-matir[6] nirvedhabhāgīy'ādy-adhigama-krameṇa sarva-prakāraṃ sākṣāt kuryād ity anuguṇôpāyaṃ kriyā-phalasya phalaṃ prayojanaṃ.

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1 ... 1. kvacid vastv anya-pr° PC. gźi gaṅ-la yaṅ ḥjug-par mi ḥgyur-paḥi phyir. 2. °ve C. 3. °ta PC. gtogs-pa. 4. °pa C. 5. śrotr° P, saugatena C. 6 ... 6. °tamiti PC. tshogs-pa bsgrub-paḥi blo bskyed-pa-rnams. Original text seems to have been different.

tathā côktam Abhisamayâlaṃkāre:

sarv'ākārajñatā-mārgaḥ śāsinā yo 'tra deśitaḥ
dhīmanto vīkṣiṣīraṃs tam anālīḍhaṃ parair iti ‖ (1)
smṛtau c' ādhāyā sūtrârthaṃ dharma-caryāṃ daś'ātmikāṃ
sukhena pratipatsīrann ity ārambha-prayojanam ‖ iti. (2)

Tathāgataguhyanirdeśâdhikāreṇa[1] (P. 3[a]) sarvathā bhādrakalpika-sarva-tathāgatānāṃ rūpa-kāya-saddharma-kāya-rakṣāyāṃ kṛtâdhikāratvād Vajrapāṇy-abhiṣek'ādeḥ[2] pratyarpita[3]-śāsanatvāc cânyeṣāṃ viśeṣa-vacanâbhāvād Aḍakavatī-nivāsī daśabhūm'īśvaro Mahāvajradharaḥ sarva-lokânugrahāya Prajñāpāramitā-sūtra-saṃgītiṃ praty adhīṣṭavantam[4] ārya-Maitrey'ādi-mahā-bodhisattva-gaṇam *evam* ity-ādy âhêti Pūrv'ācāryāḥ. anye tv atrâiva parīndanā-parīvarte yathê*yam Jambūdvīpe Prajñāpāramitā pracariṣyatî*ty-ādinā pratyarpita-Prajnāpāramitatvād ārya' Ānandaḥ saṃgīti-kāra iti manyante.

tatrâi*vam* iti niścayârthâbhidhāyinā [Tib. 5[a]] svânurūpa-jñānâvadhāritanikhila-sūtrârthasyôpadarśana-pareṇâivam etad ity aviparītatvam āha. *mayê*ti ātma-vācakena Bhagavataḥ sakāśāt sākṣāc-chravaṇaṃ. *śrutam* iti śrotra-vijñânânubhava-vacasā ca tathāgatād ṛte 'nyasyâivambhūta-samasta-dharmâdhigama-sāmarthya-vaikalyād adhigamâbhāvatvaṃ.[5]

etac ca pada-trayaṃ Bhagavadvacanād eva sūtr'ārambhe nirdiṣṭaṃ. tathā hi Bhagavati parinirvṛte nānā'dhimukti[6]-prabhāvitatvād duravabodha[7]-buddhatv'āvāhaka[8]-saugata-vacana-prasarasyârthâdhigamâbhāve kathaṃ kaiścit[9] saṃgītiḥ kriyata iti vineya-jana-saṃdehâpanayana-kāribhis tathāgatâdhiṣṭhānâdhiṣṭhitaiḥ śrāvak'ādibhiḥ kathaṃ Bhagavann anāgate kāle dharmaḥ[10] saṃgātavya[11] iti pṛṣṭena Bhagavatā kṛtâviparīta-sākṣāc-chravaṇenânadhigatârthenâpi dharma[10] saṃgītau kriyamāṇāyāṃ na doṣa ity abhiprāyeṇôktaṃ Dharmasaṃgīti-sūtre: evaṃ mayā śrutam iti kṛtvā bhikṣavo mama[12] dharmaḥ saṃgātavya iti.[13] tathā sambandh'ānupūrvī prati(P. 3[b])pādyêty-ādi. ato 'pi vacanād deśa-kāl'ādi-vacanaṃ, tathā Śakro devānām indro Bhagavantam etad avocad ity-ādi-vacanaṃ ca Bhagavad-anujñayâiva saṃgīti-kartṛbhiḥ kṛtam iti nâbuddha-vacanatva-prasaṅgaḥ. tathā

1. °śaṇādh° C. 2. °dau PC. la-sogs-pa-las. 3. °tyarthita PC. gtad-pa. 4. ०dhiṣṭuvantam PC. gsol-ba ḥdebs-pa. 5. °bhāvaṃ PC. (as if the word were epithet of sākṣāc-chravaṇaṃ!). rtogs-pa med-pa-ñid-duḥo. 6. don sna-tshogs-pa=nānā'rthaâdh° 7. °ranub° PC. rtogs-par dkaḥ-ṣiṅ. 8. °tvād āvāh° PC. 9. kaścit PC. ḥgaḥ ṣig-gis. 10. dam-paḥi chos=saddharma. 11. °ṃgīt° P. 12. om. C. dm-paḥ=sad-. 13. om. C.

ca [Tib. 5^{b}] buddha-vacane [1]'buddha-vacanaṃ prakṣiptam[1] ity ayam api doṣo dūrata eva kṛtâvakāśaḥ.[2] ataś ca yathâiva śrutaṃ tathâiva saṃgītam ity upapannaṃ.

evaṃ ca kṛtvā yat kaiścid evaṃ mama deśitam iti vaktavye kasmād *evaṃ mayā śrutam* ity abhihitam iti codyaṃ kṛtvā Bhagavad-deśanā'nupapatter ity-
5 ādi yukty-antaraṃ[3] varṇitaṃ tan nitarāṃ na rājata iti partipāditaṃ.

nanu c' āry'Ānandenôktaṃ pradeśântare. santi Bhagavatā sūtrāṇi mat-samakṣaṃ bhāṣitāni. santi deva-loke bhāṣitāni. santi paramparā'bhyāgatāni[4] yāni mayā evaṃśrutikayôdgṛhītānîti. tāni ca[5] sarvāṇy adhikṛtya brūhi tvaṃ hi mahā-prajña. brūhi tvaṃ sugat'ātmaja. Dharmacakravartanaṃ[6] sūtraṃ Bha-
10 gavatā kutra bhāṣitam iti Mahākāśyapa-vacanâvasāne Buddha-guṇânusmaraṇa-dravīkṛta-citta-saṃtānaḥ sâśru-durdina-vadano vyāpinā svaren' āryĀnandaḥ *evaṃ mayā śrutam* ity āha. tat kathaṃ *mayêty* ātma-vācakena sākṣāc-chravaṇam iti.

nâiṣa doṣaḥ. yatas Tathāgatâdhiṣṭhāna-deśanāyāṃ taddeśanāvat tat-sāmarthyenânyataḥ śravaṇe 'pi Bhagavata eva sakāśāc-chravaṇam. anyato vā śrutvā
15 dharmadharâgratvād artha-nirṇayaṃ prati Bhagavāṃs tena pṛṣṭaḥ. ato 'rtha-nirṇaya[7]-vaśāt Bhagavata eva sakāśāt[8] śrutam[9] iti kṛtvā *mayêty* āha yad uktam yan nv ahaṃ sarvam evaṃśrutikayôddiśeyam iti [Tib. 6^{a}] tad grantham adhikṛtyêti na doṣaḥ.

20 evam upodghāṭaṃ kṛtvêdānīṃ kutaḥ katra kaiḥ sahâivaṃ sūtra-ratnaṃ tvayā śrutam iti praśnān ātma-prā(P. 4^{a})māṇya-pratipādanāya visarjayan deśa-kāla-parṣad-daiśika-sāmagrī hi[10] deśanāyāḥ kāraṇam iti nidānam āha: [11]*ekasmin samaya* iti.[11] śrutam ekasmin kāla iti pūrveṇa sambandhaḥ. etena sarva-kālam evaṃvidha-cintā-ratna-rāja-sama-sūtrôpalambhābhāvāt[12] kādācitkatvôpadar-
25 śanena durlabhatvam asy' ākhyātaṃ.

yad vâikasmin kāle mayêdaṃ sūtra-ratnaṃ śrutam anyadā[13] 'nyad iti vakrôktyā sva-gataṃ bāhuśrutyaṃ sattvârthaṃ prati kāruṇika-vaidya-rāja-nyāyen' āha saṃgīti-kārah.

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1 ... 1. nâbuddha-vacanaṃ prakṣeptavyam PC. saṅs-rgyas-kyi bkaḥ ma-yin-pa bcug-paḥi. 2. kṛtânavakāśaḥ PC. go-skabs ... byas-so. 3. °ktânt° P, °ktant° C. 4. paramparayānyāgatāni (paramparayā 'bhyāg° PC. ?) C. 5. om. C. 6. °krakṛtaṃ° P, °cakraṃkṛtaṃ C. chos-kyi-ḥkhor-lo bskor-ba. 7. niścaya C. 8. om. P. 9. °tir P. 10. °gṛhI P, °grāhi C. 11 ... 11. om. PC. dus gcig-na ṣes bya-ba ste 12. kadāc° P. 13. anyad vā C.

atha vâikasmin kṣaṇe sarvaṃ[1] śrutam ity arthaḥ. svapne devat'ādy-ādhipatyād alpīyasā 'pi kālena varṣa-śat'ādy upalambhavad Bhagavad-ādhipatyān nikhila-sūtrârthâvabhāsinaḥ samanantara-pratyaya-mano-vijñāna-prabhava-śrotra-vijñānasyâikasmin kṣaṇe samudbhavāt. anen' ātmanaḥ pramāṇa-puruṣatām āha: yat kiṃcin mama śrotavyaṃ tat sarvam ekasmin kṣaṇe mayā śrūyate 'cintya-vimokṣa-mukha-lābhitvāt. na ca vismaryata iti.[2] ata eva saṃgīti-kārasya paścāt krameṇa pravṛttāyāṃ deśanāyām anya-vineya-jana-vargânugrahârtham antarā sadā-samādhānâsambhavena kathaṃcid avyākṛtasya viṣayântarâvalambinaś cetasaḥ sambhave 'pi nâvikale sūtre saṃgītir uttara-kālaṃ [Tib. 6[b].] virudhyate, tathāgat'ādhipatyena sampūrṇa-nirbhāsavataḥ[3] pratyayasy' ādāv evôpaj'ātatvāt.

punas tv asau śṛṇoty atṛptatayā dharma-śravaṇâmṛtarasena. pariśiṣṭasyâpi vineya-rāśeḥ kim evaṃ na bhavatîti cet. bhavaty eva Sāgaranāgarājapariprcchā'nusāreṇa pariśuddha-bodhisattva-gaṇasya. na tu sarveṣāṃ, viśiṣṭa-bhavyatā-vaikalyena tathāvidha-dhāraṇa-śakty-abhāvat.

kathaṃ punar ayam ekatra deśanāyāṃvi (P. 4[b]) bhāga iti[4] cet. deśanā hîyam saṃvṛtyā varṇa-pada-nirbhāsi[5]-jñān'ātmikâiva. sā yathābalaṃ sakṛt krameṇa vā jāyata iti na doṣaḥ.

atha vā

deśântara-vineyârthaṃ[I] tat-sthān'āścaryaṇāya[6] [II] ca
śrāvakâneka-vāsârthaṃ[III] anāsakteś ca darśane[7] [IV] ||
deśānāṃ caitya-bhāvârthaṃ[V] puṇyârthaṃ câiva dehināṃ[VI]
īty[8]-ādi-śamanârtham[9] [VII] ca Buddhaś carati cārikām ||

iti para-hita-pravaṇa-matitven*âikasmin samaye Gṛdhrakūṭe viharati smê*ty uttareṇa padena sambadhyate, anyadā 'nyatra viharaṇāt.

kleśa-karma[I, II] tathā janma[III] kleśa-jñey'āvṛtī[IV, V] tathā
yena vaipākṣikā bhagnās teṇêha bhagavān smṛte ||

ity ārṣôktyā nairukta-vidhānena kleś'ādikaṃ bhagnavān iti *Bhagavān*. atha vā

aiśvaryasya[I] samagrasya rūpasya[II] yaśasaḥ[III] śriyaḥ[IV]
jñānasy[V]âtha prayatnasya[VI] ṣaṇṇām bhaga iti 'srutiḥ. ||[10]

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1. °rva P, om. C. 2. °ryatêti P. 3. nirvās° PC. staṅ-ba daṅ ldan-pa 4. °gêti P. 5. nirvās° PC. staṅ-ba daṅ ldan-pa. 6. Ex conj. sthānāṃ tarpaṇāya PC. (der) gnas dkon-pa bskyed-phyir. 7. °nāśaktiś ca darśayet P, °nāśaktiṃ ca darśayet C. chags-pa med-par bstan-ba daṅ. 8. ity PC. yams. 9. gam° P. 10. See 佛地論一(正藏二六 292[a]).

so 'syâstîti samagr'aiśvary'ādimān Bhagavān viharati smêti sambandhaḥ.

[Tib. 7ᵃ] *Rājagṛhe* 'nvartha-saṃjñake prasiddha-sthāna-viśeṣe, yas tathāgatair jinajananī-deśanāṃ praty abhisambodhi-sthānavad bodhisattv'ādi-mahāsaṃnipāta-bharôdvahanâsamarthânya-deśatvenâbhikāṅkṣito nānā-ratna-nikaro *Gṛdhrakūṭaḥ*. Puṇyakāmā-dev'ādīnām aṣṭamy-ādiṣu parvasu yātrāṃ tanotîti nairukta-vidhānāt *parvataḥ*. tatra *viharati sma*. nānā-prakāra-rddhi-prātihāryeṇa lokâtikrāntâdbhuta-dharma-darśanād āvarjy' ādeśanā[1]-prātihāryeṇ' āśayânuśaya-parijñānāt paripācyânuśāsanī-prātihāryeṇa yāna-traya-vaineya-sattvānām viśeṣeṇa smaraṇ'ādi-kāriṇāṃ mocanād abhimatam arthaṃ kurvaṃś caturbhir īryāpatha-deśanā-samāpatti-pratisaṃlayana-vihāraiḥ kāya-vāk-karma-dharma-sattv'ālambana-manaḥ-svabhāvair evaṃ(P. 5ᵃ)vihṛtavān.

nanu ca bhūtânadyatana-parokṣe kāle laṭ sma-śabda-yoge vihitaḥ na câtra kālaḥ saṃgīti-kārasya parokṣaḥ. tat kathaṃ *viharati smêti* prayogaḥ. satyaṃ. kiṃ tu tad-anantaram aparokṣe cêty anenâsya sādhutvaṃ. yadi vā pūrva-vyākaraṇânurodhād anya-janâpekṣayā vā parokṣôpalakṣaṇatvād adoṣaḥ.

tath' *āmantrayate smêty*-ādi vācyaṃ.

mahatā bhikṣu-saṃghena sârdham ardhatrayodaśabhir bhikṣu-śataiḥ sarvair arhadbhiḥ kṣīṇ'āsravair niḥkleśair vaśībhūtaiḥ suvimukta-cittaiḥ suvimukta-prajñair ājāneyair mahānāgaiḥ kṛta-kṛtyaiḥ kṛta-karaṇīyair apahṛta-bhārair anuprāpta-svakârthaiḥ parikṣīṇa-bhava-saṃyojanaiḥ samyag-ājñā-suvimukta-cittaiḥ sarva-ceto-vaśi-parama-pārami-prāptair ekaṃ pudgalaṃ sthāpayitvā yad ut' āyuṣmantam Ānandaṃ ‖

mahatêti saṃkhyā-guṇa-mahattva[2]-yogān mahā'nubhāvena. [3]*bhikṣūṇāṃ* traivācikena karmaṇā jñapti-caturthena anāghāta-pañcamen[3]āihibhikṣutvena vôpsampannānāṃ[4] bhinna-kleśānāṃ [Tib. 7ᵇ] samūhena

[5]buddha-dharmau tathā saṃgho[5] Māra-koṭi-śatair api

1. °rjya d° PC. kun-brjod-pa. Cf. Mahāvyutpatti 16, 2. 2. °ttve PC. 3 ... 3. dge-sloṅ ṣes bya-ba ni gsol-ba daṅ bṣiḥi las gṣaṅg (bṣaṅg – gnas-brtan) par mi ḥos-pas. The reading of the Tib. translator's text must have been different. 4. côp° PC. 5 ... 5. Ex conj. buddhe dharme tathā saṃghe PC. saṅs-rgyas chos daṅ dge-ḥdun-rnams

bhettuṃ na śakyate yasmāt tasmāt saṃgho 'bhidhīyate iti *saṃghena sârdhaṃ* sahitaḥ parivṛto *viharati smêti* sambandhaḥ.

tatra saṃkhyā-mahattvam *ardhêty*-ādin' āha. abhidheyârthaḥ sugamaḥ. saṃkhyā-vacanaṃ tu śrāvaka-parivārāṇām ānantyāt saṃkhyeyâvadhāraṇârthaṃ, prabhūtârthasya samāsa-saṃkhyā-grahaṇâvismaraṇāt sukhâvabodhârtham, bahu-śravaṇa-grahaṇa-bhīruṇāṃ[1] śrotrâvadhānârthaṃ, atha vā parimāṇa-jñāpanârtham upāttaṃ.

guṇa-mahattvaṃ *sarvair* ity-ādin' āha. sarva evâtra pūjā-dakṣiṇā-gaṇa[2]-parikarṣ'ādy[3]-arhatayā *'rhantaḥ*. *'kṣīṇās* trayo[4] bhavâgrād ā saṃsāraṃ sravantîti kāma-bhavâvidy'*āsravā* yathāyogaṃ tat-pratipakṣânāsrava-śīl'ādi-skandha-lābhena yesāṃ te *kṣīṇ'āsravāḥ*. nirgataḥ kleśa-karma-janma-saṃkleś'=ākhyaḥ kleśo yeṣāṃ te *niṣkleśāḥ*. yathāsaṃkhyaṃ samprāpta-śīla-samādhi-prajñā-vimukti-skandha-paripūribhir duścarita-tṛṣṇā-durdṛṣṭi-bhava-bandhanād vimuktyā[5] samyag-īryāpathâbhijñā-vikrīḍita-divy'ārya-vihāra-lābhair yathākra=maṃ[6] svayaṃ tal[7] lokasya lokaś[8] ci(P. 5[b])ttaṃ ca vaśī-bhūtaṃ yeṣāṃ svayaṃ ca sarva-bandhana-vigama-svātantryād ye[9] vaśino bhūtāḥ te *vaśībhūtāḥ*. tṛṣṇā'vidyā-pakṣa-sarva-kleśôpakleśa-[Tib. 8[a]]prahāṇāt samādhi-samāpattayaś ceto-vimuktir, arhan-mārga-jñānaṃ prajñā-vimuktir iti kṛtvā tṛṣṇā'vidyā-pakṣā=ṇāṃ abhāvena yathākramaṃ rāga-virāgād avidyā-virāgāc cetaḥ-prajñā-vimuktiḥ. atas tal-lābhāt samāpatti-kleś'āvaraṇa-vimuktyā sarvathôbhaya-bhāga-vimuktāḥ *suvimukta-cittāḥ suvimukta-prjñāḥ*. śoka-paridev'ādi-bhayānām ātmânuvāda-parânuvāda-durgaty-ajīvikā[10]-daṇḍâśloka-maraṇa-bhayānāṃ[11] lābhâlābh'ādy-aṣṭa-lokadharm[12]ôpalepa-bhayasya svâdhigama-[13]paripanthībhūtâjñāna-saṃśaya-mith=yā-jñāna-bhayānām câbhāvād yathākramaṃ duḥkha-bhaya-lokadharmâjñā[14]-n'āśaṅkā-vigamān nirbhayatven' *ājāneyāḥ*. traividy'āditva-viśiṣṭa-dharmâdhi=gama[15]-yogān mahā-pradhāna-bhāvena *mahā-nāgāḥ*. śīla-samādhi-prajñā-paripū=ryā *kṛtam* avaśya-kartavyaṃ sarva-duḥkha-pramokṣ'ādi *kṛtyam*, kṛtaṃ c' ānu=ṣaṃgikaṃ[16] kartavyaṃ svêcchā-pratibaddha-vṛtti-dhūtaguṇ'ādikaṃ karaṇīyaṃ

1. °ṇā PC. 2. guṇa C. 3. prak° C. 4 ... 4. °ṇīstayo C, kṣīṇ'āśravo P. 5. °dhanāvimuktyā P, bhava-vanyad vim° (!) C. 6 om. Tib. 7. Ex conj. te PC. de. 8. °ka P, lokasya l° C. 9. °ntyād ye C, svātatrāde P. 10. °gati-j° PC. ḥtsho-ba-med-pa. 11. Vibhaṅga 379. Sikṣāsamuccaya 296,5 et seq. 12. 集異門足論第十八(正藏二六 442[c]). 13. °nthabh° P, °nthībh° C. 14. °rma-jñ° PC. mi-śes-pa. 15. °rmâvig° PC. 16. ānusaṃjñikam PC.

yaiḥ te *kṛta-kṛtyāḥ kṛta-karaṇiyāḥ*. duḥkh'ādy-ārya-satya-catuṣṭayâdhigamād yathāsvaṃ parijñeya-prahātavya-sākṣātkartavya-bhāvayitavyānām abhāvenâ= *pahṛtāḥ* sarvathā 'panītāḥ skandha-kleśa[1]-pratijñôdyoga-[Tib. 8[b]] bhārā yaiḥ te *'pahṛta-bhārāḥ*. Bhagavataḥ paścād[2] *anuprāpto* hitâhita-prāpti-parihāra-lakṣaṇo dvividhaḥ *svakârtho* vidyā'vidyā'dhigama-prahāṇābhyāṃ yaiḥ te *'nuprāpta-sva= kârthāḥ*. *pari* samantād yathāsambhavam ārya-mārgeṇa *kṣīṇāni bhave*na saha puruṣa-saṃyojanāt pratigh'ādi-nava-*saṃyojanāni* yeṣāṃ te *parikṣīṇa-bhava-saṃ= yojanāḥ*. (P. 6[a]) *samyag* aviparītam. *ā* samantāj jñānam *ājñā*. tattvâvabodhas tayā. suṣṭhu *vimuktaṃ* sarva-bandhana-visaṃyuktaṃ *cittaṃ* yeṣāṃ te *samyag-ājñā-suvimukta-cittāḥ*. *sarvatra cetasi* navânupūrva-vihāra-samāpatti-lakṣaṇe svātantryād *vaśinaḥ*, te ca te *parama-pāramiṃ*[3] sva-gotra-prakarṣa-paryanta-gatiṃ *prāptāś* cêti *sarva-ceto-vaśi-parama-pāramitā-prāptāḥ*. atas tair evaṃbhūtair *bhikṣu-śatair* iti tṛtīyā'ntena sarva-sambandhaḥ kāryaḥ.

sarve 'rhantaḥ kutaḥ. kṣīṇ'āsravatvāt. kṣīṇ'āsravā niḥkleśatvāt. evaṃ yāvat samyag-ājñā-suvimukta-cittāḥ sarva-ceto-vaśi-parama-pāramitā-prāptatvāt. evaṃ pūrvapūrvasyôttarôttaraṃ kāraṇaṃ. ataḥ sarva-puruṣârtha-parisamāptatvān nâparaṃ viśeṣaṇaṃ vācyam ity eke.

hatâritvād *arhantaḥ*. prahīṇa-kleś'āvaraṇatvāt *kṣīṇ'āsravāḥ*. punar āsrava-kṣaya-prayās'ātmaka-kleśâbhāvān *niḥkleśāḥ*. tad evam ebhiḥ padair doṣâtyanta-prahāṇa-lakṣaṇaṃ guṇam abhidhāyêdānīṃ pratipakṣa-lakṣaṇaṃ [Tib. 9[a]] guṇaṃ *vaśībhūtair* ity-adin' āha. abhijñ'ādi-vaiśeṣika-guṇâbhinirhārābhyām aśaikṣa-śamatha[4]-vipaśyanābhyāṃ yogāt trailokyânugraha-kṣamatvena sattvârtha-dhuri niyuktā Bhagavatā[5] *vaśībhūtāḥ*. sarva-prakāra-tṛṣṇā-dṛṣṭi-bandhana-vimokṣād yathākramaṃ *suvimukta-cittāḥ suvimukta-prajñāḥ*. akuṭilam ṛjunā mārgeṇa yāvad-gamya-gamanād *ājāneyāḥ*. kleśa-saṃgrāma-vijayitvān *mahā-nāgāḥ*. punar-jetavyâbhāvāt *kṛta-kṛtyāḥ*. yukta-rūpa-kārya-sampādaṇāt *kṛta-karaṇīyāḥ*. paunarbhavika-duḥkhânupārjanād *apahṛta-bhārāḥ*. nirvāṇa-sākṣātkaraṇād *anu= prāpta-svakârthāḥ*. bhava-hetu-samudghātāt *parikṣīṇa-bhava-saṃyojanāḥ*. dar= śana-bhāvanā-mārga-niṣṭhôtkarṣāt[6] *samyag-ā*(P. 6[b])*jñā-suvimukta-cittāḥ*. vaiśeṣi=

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1. om. PC. ñon-moṅs-pa. 2. paṅc° P. 3. °mi PC. 4. samartha P, natha C. 5. °yoktuṃ Bhagavato PC. bcom-ldan-ḍas-kyis ṅes-par sbyar-ba. 6. °tkārṣ° P, miṣṭok° C.

kâbhijñ'ādi-guṇa-vaśitva-sva-gotrôtkarṣa-gamanāt *sarva-ceto-vaśi-parama-pāramitā* iti tathâiva sambandhaḥ. pūrva-pūrvasyôttarôttarṃ kāraṇaṃ. viśeṣaṇa-niṣṭhā='bhidhāne ca na[1] punar viśeṣaṇaṃ vācyaṃ. ato nâparyavasāna-doṣa iti Vārttikakāraḥ.

dharmadharâgratvād yathôkta-saṃkhyā'ntargato[2] 'pi nâivaṃ-guṇa-yukta ity āha *ekê*ty-ādi. nityasya kārya-kāraṇa-lakṣaṇa-[3]vācya-vācaka[3]-bhāvânupapatteḥ śubhâśubha-vāsanābhiḥ pūrṇo 'nityaḥ[4]. tad-[Tib. 9[b]]anurūpāṃ gatiṃ[5] lāti gṛhṇātîti nairukta-vidhānāt[6] prabandhatayâika-*pudgalaḥ*. *yad-uta*-śabdo nipāta upadarśana-paraḥ. ākāṃkṣit'āyur bhavato ity *āyuṣmān* hita-sukha-pūjā-vācakaḥ. sarv'Āgama-dhāraṇa-buddhôpasthānena prāpta-harṣatvād *Ānandaḥ*.

tad uktaṃ : eṣa[7] āyuṣmān ārya'*Ānando* deśanā-kāle srotaāpannatvena yathôkta-guṇa-vaikalyād enam *ekaṃ pudgalaṃ sthāpayitvā* parityajyêti.

parisamāpta-kāryatvena sva-hitâiṣitayā tathāgatâdhiṣṭhānena sarva-sampatteś ca

pañc'ādīnava-$^{I-V}$ vaikaly^{VI}ârati-rāg'ādi-ghaṭṭitaḥ[8] ^{VII}
lābh'ādi-tṛṣṇā^{VIII}-priyatā'nukampa^{IX,X}-guru-gauravaiḥ^{XI} ||
kautūhalād viśeṣârtham^{XII} āpattyā^{XIII} ratna-kāraṇāt^{XIV}
caity'ādi-vandanârthaṃ^{XV} ca bhikṣuś carati cārikām ||

iti pañcadaśa-cārikā-karaṇa-vaikalyāt svayaṃ na kvacid gacchanti. kevalaṃ kṛtajñatā-dharma-gaurav'ādibhir Bhagavato 'ntike sadā viharantîti nijatvāt sêyaṃ mahā-śrāvaka-parṣad uktā.

[9]gabhīrâmita-sūtrânta-ratna-śravaṇa-tṛṣṇayā
lokadhātuṣv anantesu bhramanti kṛtino yataḥ ||
tad-yānā-bhāṣaṇād eva bahavas te samāgatāḥ
tenâiva câtra sūtreṣu na paṭhyante jin'ātmajāḥ ||

ity eke.

pada-parama-vistara-ruci-sattvânugrahârthaṃ deśit' ārya-Śatasahasrikā[10]. (P.7[a]) sarvârtha-saṃgraheṇa madhya-ruci-vipañcitajña-sattvânukampay' ārya-Pañcaviṃśatisahasrikā deśitā. tasyāś ca sarvârthôpasaṃhārenôdghaṭitajña-saṃ-

1. om. P. 2. °ntag° P. 3. vāsva-vāsaka PC. 4. n° P. 5. nâtigṛhṇ° PC. 6. niruktâv° C, niruktâbhidh° P. 7. es' P. 8. ghaṭutaḥ or -dyaṭutaḥ P, °gâdhighyaṇḍitaḥ or °gâdhiḍhyaṇḍitaḥ C. ādi-ghattitaḥ=yid mi bde ḥthab. āji-gh° ? 9. gambh° .C 10. kāyāḥ PC. ḥphags pa ston phrag brgya-pa bstan-to.

kṣipta-ruci-sattva-hitôdayen' āryÂṣṭasahasrikā [Tib. 10ª] bhāṣitêti. atas tad-anusāreṇa dṛṣṭadharma-saṃkṣipta-rucir[1] bhikṣu-bhikṣuṇy-upāsakôpāsikā-parṣat tathā śuddhâdhyāśayinaḥ s'ābhoga-nimitta-vihāriṇo 'nābhoga-nimitta-vihāriṇo niyata-caryā-pratipannāḥ samyag-ekajātipratibaddhāś cêty evam aprameya-mahā-bodhisattva-parṣad api jñeyêty apare.

tathā c' āh' ācārya-Dignāgaḥ :

ittham Aṣṭasahasrī 'yam anyūnā 'rthair yathôditaiḥ.
grantha-saṃkṣepa iṣṭo 'tra. ta evârthā yathôditāḥ ‖[2] iti.

tathā tad-anusāreṇâiva manda-bhāgyānāṃ parivār'ādy-abhāve daurmanasya-nivṛtty-artham alpêcchatā'nurāgârthaṃ ca svayaṃ Bhagavān dharm'āsanaṃ prajñapya samāhitair evâvagamyam idaṃ sūtra-ratnam iti darśayan vajra-paryaṅkenâtighaṭitatv'ādi[3]-doṣa-rahitena ṛjunā kāyenôpaviśya dharma-cakra-mudrā-bandha-pūrvakaṃ nāsā'gra-dṛṣṭi-nyāsād ekâgrām abhimukhī-smṛtiṃ vi-dhāya sarva-samādhi-saṃgrahāt samādhirājaṃ nāma samādhiṃ samāpadyôtthitaḥ. tato maitrī-karuṇā-nayanābhyām imaṃ lokaṃ duḥkh'ārtam abhisamīkṣya mṛdu-madhyâdhimātra-bhedena yathā-bhavyatayā ca sarvatragā buddhatva-paryava-sāna-phalā deśanêyam iti vineya-vargaṃ bodhayan yathāyogam aṅga-pratyaṅ-gebhyaḥ sarva-roma-kūpebhyaḥ prakṛti-prabhāyāś ca [Tib. 10ᵇ] ṣaṣṭi-ṣaṣṭi-raśmi-koṭiniyutaśatasahasra-nirmāṇena daśasu dikṣu Gaṅgā-nadī-vālukôpamān[4] loka-dhātūn avabhāsya sarva-sattvāṃś cânuttarāyāṃ[5] samyaksambodhau niyatān kṛtvā jihvêndri(P. 7ᵇ)yeṇêmāṃ trisāhasra-mahāsāhasra-lokadhātūn vyāpya tasmāt [6]sphāritâneka-raśmi-samūheṣu padma-garbha-tathāgatâdhiṣṭhāna-pūrvakaṃ ṣaṭ-pāramitā-pratisaṃyukta-dharma-deśanayā pūrvavat sattvârtha-karaṇāt tad-arthi-jana-saṃnipātāya Mātṛ-deśanā-nimittam avyāhataṃ darśitavān.—[7]

tad-anu tathâiva parṣac-chārady'ādi-sarva-bhaya-vigamāt siṃhavijṛmbhitaṃ nāma samādhiṃ samāpadya aśuddhe sthāne saṃvṛti-paramârtha-satya-vibhāgâ-kuśale[8] ca śrotari kathanīyā Jinajananī 'ti dharma-bhāṇakān[9] avabodhayaṃs[10] tādṛsam ṛddhy-abhisamskāram abhisaṃskṛtavān yenâṣṭādaśa-mahā-nimitta[11]-

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1. °ci C, °cibhir P. 2. 佛母般若波羅蜜多圓集要義論 (正藏二五. 912ᶜ) 第七頌. 3. °nâtitaṭ° P. 4. °māl (for °māṃl with the correct Saṃdhi) P. 5. °ra C. 6. sphār° P. 7. om. C. 8. °gāk° C. 9. bhānak° PC. 10. bodh° P. 11. Eighteen varieties of earthquakes. See 大般若波羅蜜多經第一 (正藏五 2ᵇ).

pūrvakaṃ tathâiva sarva-lokadhātu-saṃgṛhītâṣṭâkṣaṇa[1]-vināśāt sthāna-pariśodhanena tatra te sattvā deva-manuṣya-sabhāgatāyām upapadya jāti-smarāḥ prīti-prāmodyena sva-sva-buddha-kṣetreṣûpasaṃkramaṇ'ādi-pūrvakaṃ buddhān bhagavato namanti sma. sarve ca sattvā vyapagata-cakṣur-ādi-vaikalya-doṣā daśa-kuśala-karma-patha-sevinaś catur-brahmavihāra[2]-niratās tṛtīya-dhyāna-samāpannā iva sukha-lābhino Jinajananī-śravaṇa-yogyā bhūtvâivaṃrūpayā prajñayā samanvāgatā bhavanti sma. yad evam udānam udānayanti sma.

[3]sādhu dānaṃ,[3] sādhu damaḥ, sādhu śamaḥ 3.[4] [Tib. 11ª] sādhu saṃyamaḥ,[5] sādhu cīrṇo brahmacarya[6]-vāsaḥ 4.[4] sādhu prāṇi-bhūteṣv avihiṃsêti 5.[4]—2.[7]

iti[8] dvividhaṃ samādhi-prātihāryaṃ.

tad-anu Bhagavān prāpta-samasta-jñey'ādhipatyenêyaṃ Prajñāpāramitā deśayituṃ śakyata iti kathayan vineyānām ādarôtpādanāya pūrvavat sarva-lokadhātūn abhibhūya prabhā[9]-varṇa-śrī-tejobhir yathākramaṃ śobhana[10]-bhāsana[11]-tapana-virocanam sarva-parvatān abhibhūya Sumeru-parvata-rāja iva kṛtavān.—1[12].

tathâiva īdṛ(P. 8ª)śair evêyaṃ boddhuṃ deśayituṃ ca śakyate na mādṛśair iti yatnaṃ na kuryur vineyāḥ. tato manuṣyā eva sarvaṃ sampādayitum alam ity utsāha-saṃjananârtham etal-lokadhātu-sattv'ātmabhāva-samānam ātmabhāvaṃ prākṛtam upadarśitavān.

tato jāta-prasādâtiśayair deva-manuṣyair bhūtârtha-bhāvanā'bhyāsāt kālântareṇêdṛśam eva dharmâdhigamaṃ paśyadbhir Bhagavān puṣp'ādibhiḥ pūjitaḥ. yathā deyāḥ paribhujyante tathā su-pariṇāmita[13]-vastu-paribhogāc citta-prasādena puṇyâbhivṛddhau praśuci[14]-kāy'āditayā jñāna-sambhāro vineyānāṃ sukhenôtpadyata iti anugrahârtham, tāni ca puṣp'ādīni tri-sāhasra-mahāsāhasra-lokadhātu-pramāṇa-sarvâlaṃkāra-śobhana-kūṭāgāra-rūpeṇâital-lokadhātor atīva-śobh'ākāreṇa [Tib. 11ᵇ] sva-mūrdhni [15]Bhagavatā 'dhiṣṭhitāni. tathā ca tāny adhiṣṭhāya[15]-

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1. See Mahāvyutpatti 120. 長阿含第九 (正藏— 55ᶜ). 2. See s.v. in the Pāli Text Society's Pāli Engl. dict. 長阿第八 (正藏— 50ᶜ). 3 ... 3. om. PC. sbyin-pa ni legs-paḥo. 4. om. C. 5. om. P. 6. °ryā C. 7. om. PC. 8. om. PC. ses-bya-ba. 9. °bhava P. 10. Ex conj. sthāna PC. mdses-śiṅ. 11. °sa C. 12. om. C. 13. °ṇăm° 14. pramraṣṭha for pramṛṣṭa C. 15 ... 15. °vato 'dhiṣṭhānena. tathā ca tāny adhiṣṭhāya C. The phrase tathā ca tāny is not rendered in Tib. bcom-ldan-ḥdas-kyi byin-gyis brlabs-kyis ... byin-gyis brlabs-nab.

akṣapitâhaṃmāna-vāsanānām ekâbhilakṣya-dharma-deśanāyāṃ daurmanasy'ādinā samyak-pratipatti-vaikalyam iti pūrvavat sarva-lokadhātu-stha-sattvānāṃ puratah sarvathôdgrahaṇ'ādy-arthaṃ, tathā sarva-sattva-samatā-pravṛttāv apy uttaratra yathā-bhavyatayā cira-kṣipr'ādi-bhedena keṣāṃcid adhigame[1] vyākaraṇ'ādāv anunay'ādy-adhyāropa-pūrvakaṃ nâsmāsu cittânyathātvaṃ kāryam iti pradarśanârthaṃ sarv'ākāra-dharma-deśanā-paraṃ samam ātmabhāvaṃ darśitavān[2] sugata-rājaḥ.—2[3]. iti dvividham ṛddhi-prātihāryaṃ.

tad-anu saṃkliṣṭa-lokadhātûtpādāt sambhavat-prajñ'ādi-prakarṣatvāc ca sarva-buddhair na samāno 'yaṃ Bhagavān iti sarv'ākāra-jagad-artha-karaṇāya manda-dhī-jan'āśaṅkām apākurvan, samāna-prasthāna-sambhāra-paripūrṇa-bodhisattvānāṃ prati-buddha-kṣetram anuttara-samyaksambodhi-sambhavāt sa(P. 8[b])rva-buddhaiḥ saha .

sambhāra-dharma-kāyābhyāṃ jagataś cârtha-caryayā
samatā sarva-buddhānām, n'āyur-jāti-pramāṇata

ity ātmanas tulyatāṃ kathayaṃs, tathā nānā-lokadhātûtpanna-kṛta-praṇidhāna-sva-vineya-bodhisattvānām aviparīta-samasta-pravacana-ratna-sūtra-deśanayā[4] sambhāra-paripūraṇ'ādy-upadeśanârthaṃ tathā smitam akarod Bhagavān yenânyonyaṃ [Tib. 12[a]] sarva-lokadhātu-stha-sattvāḥ sarvathônmūlitâtulyatva-saṃśaya-bījāḥ sa-parṣat-samūhān itarêtara-lokadhātavīya-buddhān bhagavataḥ samupalakṣya[5] tulyatāṃ pratipannāḥ.—1[a].

tathā mahā'vabhās'ādi-nimittôpalambha-pūrvakaṃ gurv-āyattatayā na sahasā gamanaṃ yuktam iti tad-arthaṃ daśa-dig-lokadhātavîya-jin'ātmajāḥ tān[7] sva-sva-tathāgatān upasaṃkramya pādâbhivandana-puraḥsarā eva bhagavan[8] kasyâyam anubhāva iti praśnasya visarjanânantaraṃ[9] praśaṃsā-vākya-śravaṇena vidita-svâdhipati-bhadr'āśayās tādṛgvidha-saparivāra-bhagavad-darśan'ādy-arthaṃ gamiṣyāmo vayaṃ bhagavan[10] ity ārocya gṛhīta-svâdhipati-dharma-gaurava-preṣita-pūjā'rtha-nānā-ratna-padma-vārtā-saṃdeśâlp'ābādhat'ādi-paripṛcchā-vacanāḥ pañca-kaṣāyôtsadatvād asya lokadhātor apramāda-vihāriṇo bhaviṣyathêty anuśāsanīṃ pratigṛhyântarāla-varti-buddhānāṃ pūjām abhinivartayanto 'pari-

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1. °ma P. 2. pradarś° C. 3. om PC. 4. °nāyā (for °nāyāṃ?) P. 5. °lasya C, samupa (without lakṣya) P. 6. om. PC. 7. om. P & Tib. 8. °rā evâikabhāvan P. 9. °rjanântaraṃ PC. lan-gyi rjes-thogs la. 10. °vanta PC.

mita-parivārāḥ samāgamyânuṣṭhita-pāda-vandanā-pūrvaka-pūjā-prasarāḥ svasva-sthānībhūya kathita-svasva-tathāgata-vārtā-vacanāḥ padmāni niryātitavantaḥ.—

2[1]. iti dvividhaṃ dharmâvabhāsana-prātihāryaṃ.

tad-anu Bhagavāṃs [Tib. 12[b]] tāni padmāny apariśuddha-loka-dhātûtpāde 'pi tad-dosânupalepa-jñāpanāya saddharma-pūjā'rthaṃ (P. 9[a]) prahitānîti kṛtvā svasva-dikṣu prakṣipya teṣu ca padmeṣu tathāgatâdhiṣṭhāna-pūrvakaṃ[2]Jina-jananī-deśanayā 'nuttara-samyak-sambodhau sarva-sattvān niyatīkartuṃ saddharma-pūjāyām upanāmya samāgata-yathā-bhavya-mahā-bodhisattv'ādi-saṃnipātam avagamy' ādi-madhyânta-kalyāṇatv'ādi-yuktāṃ Prajñāpāramitāṃ deśitavān.[3]

iti tri-nidānaṃ pratipattavyaṃ. atra tûdghaṭitajña-saṃkṣipta-ruci-sattvânugraha-deśanā'dhikārān nôktam.

tad uktaṃ. yadā Bhagavān Rājagṛhe [4]mahā-nagare[4] Gṛdhrakūṭe parvate yathôkta-parṣadā parivṛto dharmaṃ deśayan vijahāra. tadā Bhagavataḥ sakāśāt tatraîva sthāne tayā parṣadā sârdham evaṃ mayā sūtra-ratnaṃ śrutam iti.

sarvair apy etair loka-vyavahārânuvartanāt saṃkīrtita-deś'ādibhiḥ saṃgītikāreṇ' ātma-prāmāṇya-pratipādanād vineyānāṃ s'ādara-śravaṇa-cintan'ādikam uktam.

tathā c' āh' ācārya-Dignāgaḥ :

śraddhāvatāṃ pravṛtty-aṅgaṃ śāstā parṣac ca sākṣiṇī
deśa-kālau ca nirdiṣṭau sva-prāmāṇya-prasiddhaye ‖
saṃgītikartrā[5]. loke hi deśa-[6]kālādi-lakṣitaṃ[6]
sa-sākṣikaṃ [7]vadana-vaktā[7] prāmāṇyam adhigacchati ‖[8] iti.

tatra

[Tib. 13[a]] prayojanaṃ[I] sa-piṇḍârthaṃ[II] padârthaḥ[III] s'ānusaṃdhikaḥ[IV]
sa-codya-parihāraś[V] ca vācyaḥ sūtrârtha-vādibhiḥ ‖

iti pañcabhir ākāraiḥ sūtraṃ vyākhyātavyam iti Vyākhyāyuktau[9] nirṇītam ity abhihitam eva prayojanaṃ.

ataḥ śrotṛ-jana[10]-sukha-pratipattaye kṛta-vibhāgârthasya ca śāstrasya sukaraṃ vyākhyātṝṇāṃ vyākhyānam iti samāsa-nirdeśena piṇḍârthas tāvad abhid-

1. om. PC. 2. °ka- P. 3. For passages delineated in pp. 12[10]–15[9] cf. 大般若波羅蜜多經 (正藏五 2 et seq.) 4 ... 4. om P. 5. °rtā PC. contra metrum. 6. kā ôpalakṣ° P. 7 ... 7. Sic PC. tshig smra-ba-yi smra-po. Qu. vaco-vaktā ? 8. Third & fourth stanzas of the book quoted bafore P 12 note 2. 9. mdo-ḥgrel vol. si No. 7. 10. om. P.

hīyate. tatra buddhatvârthino bodhisattvasya cittôpād'ādi-sarv'ākāra-parijñā-n'ādau phala-nirdeśena sarv'ākārajñatā kathitā. (P. 9[b]) sā na vinā śrāvaka-mārg'ādi-parijñānenêti tad-anu mārgajñatā. sā 'pi na sarva-vastu-parijñānam antareṇêti tad-anantaraṃ sarvajñatā. tataḥ sarvathâivaṃ prāpta-tri-sarvajñatā-vaśitvârthaṃ punaḥ sarv'ākāra-mārga-vastu-jñāna-prakāra-saṃgraheṇa tri-sarva-jñatā-bhāvanayā 'dhigamya sarv'ākārâbhisambodhaṃ viśeṣa-mārgeṇa prakarṣa-paryantâdhigama-lābhān mūrdhâbhisamayam āsādya vyasta[1]-samasta-bhedena vibhāvitān arthān praguṇīkṛtya niścayāya sākṣāt karotîti viditvā 'nupūrvâbhi-samayaṃ punar api sv-abhyastīkaraṇāya vibhāvitâikakṣaṇâbhisambodhânantaraṃ dvitīye kṣaṇe dharmakāyâbhisambodhaṃ samyag adhigacchatîti samāsato 'ṣṭâ-bhisamayaḥ Prajñāpāramitāyāṃ piṇḍârthaḥ.

tathā côktaṃ :

Prajñāpāramitā 'ṣṭābhiḥ padârthaiḥ samudīritā.
sarv'ākārajñatā[I] [Tib. 13[b]] mārgajñatā[II] sarvajñatā[III] tataḥ ‖ (3)
sarv'ākārâbhisambodho[IV] mūrdhaprāpto[V] 'nupūrvikaḥ[VI]
ekakṣaṇâbhisambodho[VII] dharmakāyaś[VIII] ca te 'ṣṭadhā ‖ iti. (4)

samāsa-nirdiṣṭasya vyāsataś c' ākhyānāt sv-ākhyātatvam iti punar api vyāsataḥ piṇḍârtho 'bhidhīyate. tatra samyaksambodhim adhigantu-kāmen' ādau śūnyatā-karuṇā-garbhaṃ bodhicittaṃ praṇidhi-prasthāna-svabhāvaṃ dvivi-dham utpādya cittôtpāda-tad-ākṣipta-dharma-niṣpattaye samprāpta-guṇa-pari-pālanârthenâbhivṛddhy-arthaṃ pratipatty-ādiṣv avavāda-grahaṇânantaraṃ śrut'-ādi-prakarṣa-prāpta-mokṣabhāgīya-śraddh'ādi-lakṣaṇa-kuśala-mūlād ūrdhvaṃ ca-tuḥ-satya-prativedhânukūlaṃ[2] caturvidha-nirvedhabhāgīyaṃ laukikaṃ bhāvanā-mayaṃ niścitya pratipattimato yathôkta-nirvedhabhāgīyam anyad api darśana-mārg'ādikam iti pratipatte(P. 10[a])r[3] ādhāreṇa dharma-dhātu-svabhāvenâiva bo-dhisattvena sarva-dharm'ālambana-pūrvakaṃ sarva-sattvâgratā-citta-mahattvaṃ prahāṇa-mahattvam adhigama-mahattvaṃ cādhikṛtya pratipattiḥ pravartata ity abhilakṣya-sthānīyas[4] trividhaḥ samuddeśo dhyeyaḥ. tad-anu tat-prāptaye tri-sarvajñatā-viṣaye sāmānyena śukla-dharmâdhiṣṭhānā sarv'ākārâbhisambodh'ādau caturvidhe 'bhisamaye pratyabhisamayaṃ[5] ṣaṭ-pāramitā'dhiṣṭānā ca kriyā prati-

1. sta P, vyama C. 2. °laṃ ca C. 3. °ttir PC, cf. the following stanza and P 33[a]. 4. °yaṃ C, °ya P. 5. °yan PC. mṅon-par rtogs-par re-la.

pattir ity evaṃ yathāvat prayoga-darśana-bhāvanā-viśeṣa-[Tib. 14ª]mārga-svabhāvānāṃ saṃnāh'ādi-pratipattīnāṃ madhye vīrya-rūpatayā prathamataḥ saṃnāha-pratipattyā saṃnahya prasthāna-pratipattyā samasta-mahāyāna-dharmâbhirohaṇa-pūrvakaṃ sambhāra-pratipattyā sambhṛta-sambhāreṇa niryāṇa-pratipattir adhigantavyêty evaṃ buddhatv'āvāhaka-dharmâdhigamânukrameṇa prakāśanāt tathāgatānām iti prathama-parivarte samgṛhītā sarv'ākārajñatā.

tathā côktaṃ :

cittôtpādo[I] 'vavādaś[II] ca nirvedhâṅgaṃ caturvidham[III]
ādhāraḥ pratipatteś ca dharmadhātu-svabhāvakaḥ[IV] ‖ (5)
ālambanaṃ[V] samuddeśaḥ[VI] saṃnāha[VII]-prasthiti[VIII]-kriye
sambhārāś[IX] ca sa-niryāṇāḥ[X] sarv'ākārajñatā muneḥ ‖ iti. (6)

tad-anu sarv'ākārajñatā'dhigamo na vinā[1] sarva-[2]mārga-parijñānenêti[2] mārgajñatāṃ darśayituṃ sva[3]-prakṛti-prabhābhir dev'ādīnāṃ[4] vaipākika-prabhāyā malinīkaraṇena lokapālatv'ādy-abhimāna-nirākaraṇād vakrôktyā nihata-mānasaṃtāna eva pudgalo 'dhigame 'syā bhavya ity ādhāra-kathanânantaraṃ viṣaya-pratiniyam'ādikam abhidhāya mārgajñatā'dhikāre sarva-mārgāḥ paripūrayitavyā iti śrāvaka-pratyekabuddha-mārga-pratipādana-pūrvakam aihalaukik'ādi-guṇair upeto mahā'nuśaṃso bodhisa(P. 10ᵇ)ttvānāṃ darśana-mārgo Bhagavatā 'bhihitaḥ. tato 'nantaraṃ bhāvanā-mārgâbhidhāne[5] sati [6]sv-alpa[6]-vaktavyatvena phala-nimnatvena ca vineya-pravṛttes tasya kāritram ādau nirdiśya s'āsravânāsrava-rūpeṇa [Tib. 14ᵇ] dvividho bhāvanā-mārga ity adhimukti-pariṇāmanā'numodanā-manaskāra[7]-bhedena trividha-śāsrava-bhāvanā-mārga-madhye kāñcana-piṇḍam iva dhātubhyaḥ puṇyam abhisaṃskarotîty ādāv adhimukti-manaskāram uktvā tad-bhāvaka-bodhisattvôtsāhanāyâivam-adhimukter buddh'ādibhiḥ stuty-ādayaḥ kriyanta ity uttarôttarâbhinandana-rūpāḥ stuta-stobhita-śaṃsitāḥ kathitāḥ. tad-anu sa[8] samyak-sambodhes tat puṇyam upakaraṇīkaroti suvarṇakāra iv' ābharaṇam iti pariṇāmanā-manaskāra[9]-pūrvakaṃ sva-para-puṇya-kriyā-samatā-pratilābhârtham anumodanā-manaskāram abhidhāya prayoga-viśuddhi-bhedena dvividho 'nāsravo bhāvanā-mārga iti prathamam abhinirhāra-lakṣaṇaṃ pratipādya dvitīyo

1. before na PC! cf. P 51ª. 2 ... 2. mārgâdhigamenêti PC. Cf. 132,¹. lam ... yoṅs-su śes-pa. 3. de-bṣin-gśegs-paḥi raṅ-giṅ-rgyi = tathāgata-sva. 4. °vānāṃ P. 5. lam brjod-par bya-ba = mārgâbhidhyeye. 6 ... 6. ñuṅ-ba = alpa. 7. om. PC. yid-la byed-pa. 8. om. PC. de. 9. saṃsk° P.

'tyanta-viśuddhi-lakṣaṇo deśitaḥ. iti dvitīya-parivartam ārabhya yāvad aṣṭama-parivarte ya evam asya bodhisattvasya Bhagavann avabodha iyam asya prajñā-pāramitā. Bhagavān āha: atyanta-viśuddhatvāt Subhūta ity etat-paryantenôktā bodhisattvānāṃ mārgajñatā.

tathā côktaṃ:

dhyāmīkaraṇat'ādīni[I] śiṣya-khaḍga-pathau[II, III] ca yau
mahā'nuśaṃso dṛṅ-mārga[IV] aihik'āmutrikair guṇaiḥ. || (7)
kāritram[V] adhimuktiś[VI] ca stuta-stobhita-śaṃsitāḥ[VII]
pariṇāme[VIII] 'numode[IX] ca manaskārāv anuttamau || (8)
nirhāraḥ[X] śuddhir atyantam[XI] ity ayaṃ bhāvanā-pathaḥ
vijñānāṃ bodhisattvānām iti mārgajñatôditā || iti. (9)

[Tib. 15ᵃ] tataḥ sarva-vastu-parijñānaṃ vinā na mārga[1]-parijñānaṃ samyag iti sarvajñatāṃ darśayituṃ prajñayā saṃsār'ādīnava-darśanena kṛpayā ca sa-(P. 11ᵃ)ttvârtha-karaṇa-pāratantryeṇa bodhisattvānāṃ bhava-śamânavasthānād vyatireka-nirdeśena nâivaṃ śrāvaka-pratyekabuddhānām iti nirdeśa-pūrvakaṃ tat-samarthanârtham evânvaya-vyatirekatayā nimittânimitta-grahaṇāj Jina-jananyā nirdiṣṭa-dūrêtara-bhāvenôpalambhânupalambhābhyāṃ vipakṣa-pratipa-kṣau nirdiśya tayor vibhāvanāyāṃ punar anvaya-mukhenâiva bodhisattvānāṃ prayoga-kathanād anantaraṃ tat-samatā-pratipādana-pūrvako dhyeyo darśana-mārgo 'bhihitaḥ. ity aṣṭama-parivarte āyuṣmān Subhūtir āhêty ārabhya yāvan navama[2]-parivarte nâpi kasyacid dharmasya pravartanaṃ vā nivartanaṃ vā. evam iyaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitêty etat-paryantenô-ktā śrāvaka-pratyekabuddhānāṃ sarvajñatā.

tathā côktaṃ:

prajñayā na bhave sthānaṃ, kṛpayā na śame sthitiḥ,
anupāyena dūratvam upāyenâvidūratā.[3] || (10)
vipakṣa-pratipakṣau ca, prayogaḥ, samatā 'sya ca
dṛṅ-mārgaḥ śrāvak'ādīnām iti sarvajñatêṣyate || iti. (11)

tad-anu parijñāta-tri-sarvajñatā-vaśitvârthaṃ punaḥ sarv'ākāra-mārga[4]-vastu-jñāna-prakāra-saṃgraheṇa tri-sarvajñatāṃ [Tib. 15ᵇ] bhāvayatîti sarv'ākā-

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1. mārgajñatā PC. lam. 2. °va PC. 3. °na vid° C.—P writes ndu (and in the former Pāda ita) for dū! 4. mārga supplied from Tib. cf. P 9ᵇ & 124ᵃ.

râbhisambodhaṃ darśayitum ākārā viśiṣṭa-prayogair bhāvayitavyā yathāsaṃ-khyaṃ guṇa-doṣ'ādāna-tyāgena lakṣaṇa-jñāna-pūrvakam utpanna-mokṣabhāgīya-kuśala-mūlenêty ākār'ādīn nirdiśya vivardhita-mokṣabhāgīyasyôtsāhino nirve-dhabhāgīy'ādy-adhigama-dvāreṇa prāpta-śaikṣâvaivartika-bodhisattva-gaṇa-dhar masya buddhatva-nimitta-saṃsāra-nirvāṇa-samatā-bhāvanā-pūrvakaṃ niṣpādita- 5
sva-buddha-kṣetra-viśuddhāv upāya-kauśalena yathā-bhavyatayā 'nābhogād buddha-kṛtyaṃ pravartata iti nirvedhabhāgīy'ādayo deśitaḥ. iti navama-parivarte (P. 11[b]) evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat. mahā-pārami-têyam ity ārabhya yāvad viṃśatitama-parivarte te te bodhisattvā asaṃhāryāḥ sa-deva-mānuṣâsureṇa lokenêty etat-paryantenôkto buddh'ādīnāṃ yathāsambha- 10
vaṃ sarv'ākārâbhisambodhaḥ.

tathā côktaṃ :

ākārāḥ[I] sa-prayogāś[II] ca guṇā[III] doṣāḥ[IV] sa-lakṣaṇāḥ[V]
mokṣa[VI]-nirvedha[VII]-bhāgīye 'śaikṣo 'vaivartiko gaṇaḥ[VIII]‖ (12)
samatā[IX] bhava-śāntyoś ca kṣetra-śuddhir[X] anuttarā 15
sarv'ākārâbhisambodha eṣa sôpāya-kauśalaḥ ‖ iti. (13)

tad-anantaraṃ prāpta-sarv'ākārâbhisambodhasya viśeṣa-mārgeṇa prakarṣa-paryanto 'dhigama iti mūrdhâbhisamayaṃ darśayituṃ yathāsaṃkhyam ūṣm'ādi-[Tib. 16[a]] caturvidha-nirvedhabhāgīya-svabhāva-liṅga-vivṛddhi-nirūḍhi[1]-citta-saṃ-sthiti-pratipādana-pūrvakaṃ pravṛtti-nivṛtti-pakṣâdhiṣṭhānau dravya-prajñapti- 20
sat-puruṣâdhiṣṭhānau ca yathākramaṃ dvau[2] dvau grāhya-grāhaka-vikalpāv iti praheyatayā caturvidhaṃ[3] vipakṣaṃ tat-prahāṇâvasthā-viśeṣaṃ côpādeyatayā caturvidhaṃ pratipakṣaṃ pratyekaṃ darśana-bhāvanā-mārge nirdiśya buddhatva-prāpter avyavadhānen' ānantarya-samādhir ubhaya-saty'āśritôpāya-kauśalena nirākaraṇīya-vipratipattyā saha deśitaḥ. iti[4] viṃśatitama-parivarte saced[5] bo- 25
dhisattvo mahāsattvaḥ svapnântara-gato 'pîty ārabhya yāvad ekônatriṃśattama-parivarte kuśalâkuśala-dharmâparimāṇatayā prajñāpāramitā'parimāṇatā 'nugan-tavyêty etat-paryantena sakāraṇenôkto mūrdhâbhisamayaḥ.

tathā côktaṃ :

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1. niruddhi P. brtan-pa. nirūḍhi from nis-ūh not from ni-ruh. 2. om. P. 3. °dha- PC. 4. °śitêti P. 5. °*cet punaḥ Subhūte* Ed.

liṅgaṃ[1] tasya vivṛddhiś[II] ca nirūḍhiś[III] citta-saṃsthitiḥ[IV]
caturdhā ca vikalpasya[V] pratipakṣaś[VI] caturvidhaḥ ‖ (14)
pratyekaṃ darśan'ākhye ca bhāvan'ākhye ca vartmani
ānantarya-samādhiś[VII] ca sa(P. 12[a])ha vipratipattibhiḥ[VIII] ‖ (15)
mūrdhâbhisamayaḥ. iti.[1]

tad-anu prāpta-mūrdhâbhisamayo vyasta-samastatvenâdhigatān arthān anupūrvīkṛtya sthirīkaraṇāya vibhāvayatîti sarva-dharma-saṃgrāhaka-dān'ādi-trayodaśa-prakāratayaîkônatriṃśattama-parivarte siṃha-nāda-nadanatayā prajñāpāramitā-nadanatā 'nugantavyêty ekenaîva padena sakāraṇenôkto 'nupūrvâbhisamayaḥ.

tathā côktaṃ :

[Tib. 16[b]] tredhā[2] daśadhā c' ānupūrvikaḥ. iti.

tad-anantaraṃ vibhāvitânupūrvâbhisamayasya svabhyastīkaraṇāya teṣām evâdhigatānāṃ dharmāṇām avipākânāsrava-sarva-dharmaîka-kṣaṇa-lakṣaṇ'ādi-caturvidha-bhedānām[3] ekenaîva kṣaṇenâbhimukhīkaraṇam iti tatraîva parivarte sarva-dharmâkopyatayā prajñāpāramitā'kopyatā 'nugantavyêty ekenaîva padena sakāraṇenaîkakṣaṇâbhisambodho deśitaḥ.

tathā côktaṃ :

ekakṣaṇâbhisambodho laksaṇena caturvidhaḥ ‖ iti. (16)

tad-anu vibhāvitaîkakṣaṇâbhisambodhasya dvitīye kṣaṇe dharmakāyâbhisambodha iti trividham anantarâbhisambodhaṃ bodhisattvānāṃ nirdiśya pariśiṣṭa-kāya-trayaṃ tathya-saṃvṛtyā pratibhāsamānaṃ paramârthato dharmatārūpaṃ yathā'dhimokṣa-prabhāvitaṃ buddha-bodhisattva-śrāvak'ādi-gocaraṃ vyavasthāpitam iti kathanāya

viviktâvyatirekitvaṃ vivekasya yato matam |

iti nyāyāt tad-avyatireke 'pi pṛthag lokôttareṇa mārgeṇa prāpyate na tu kriyata ity akṛtrimârthena [4]māyôpamâdvaya-jñāna-sarva-dharma-pratipattyā[4] 'dhigataḥ svābhāvikaḥ kāya iti tat-kathana-pūrvakam avaśyam [5]evâbhyupagantavyo yogi-saṃvṛtyā viśiṣṭârtha-pratibhāsa-janana-dvāreṇ' āśaya-parāvṛttyā parāvṛttā

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1. °mayêti P, °maya iti C. 2. tridhā C. 3. bhedād PC. 4...4. °pama-vijñānamaya-sarv° PC. chos thams-cad sgyu-ma ltar gñis-su med-par rtogs-paḥi ye-śes-kyi. 5. (bhyup°)... 5. om. C.

dharma-deśan'ādy-artha-kriyā-kāriṇo 'dvayāś citta-caittāḥ sarv'ākārās tathā-gatānām eva[3] gocaro (P. 12[b]) jñāna-sambhāra-jaḥ sa-vyāpāro dharma-kāya ity abhidhānânantaraṃ nānā-sūtra-ratna-śravaṇâbhilāṣibhir daśa-bhūmi-praviṣṭa-[Tib. 17[a]] mahā-bodhisattvaiḥ saha paramânavadya-mahāyāna-dharma-sambhoga-prīti[1]-sukhôpabhogād aprameya-puṇya-sambhāra-sambhṛta-lakṣaṇânuvyañjana- 5
virājita-gātraṃ sāmbhogika-kāyaṃ pratipādya yathā-bhavyatayā 'śeṣa-jagad-artha-kriyā-kārī sarvathā bhavâgrād anuparata-prabandhaḥ Śākyamuni-tathāgat'ādi-rūpo nirmāṇa-kāyaḥ puṇya-jñāna-samdhārâṃśa-ja eva śrāvak'ādy-upalambha-yogyo deśitaḥ. ity ekônatriṃśattama-parivarte evaṃ hi Subhūte bodhisattvena mahāsattvenêty ārabhya yāvad anuttarāṇāṃ ca buddha-dharmāṇāṃ paripūrir iti 10
parivarta-paryavasānenôkto buddhānāṃ bhagavatāṃ dharma-kāyâbhisambodhaḥ.

tathā côktaṃ:

svābhāvikaḥ[I] sa-sāmbhogo[III] nairmāṇiko[IV] 'paras tathā
dharmakāyaḥ[II]-sa-kāritraś caturdhā samudīritaḥ ‖ iti. (17)

tad-anantaraṃ Sadāprarudita-bodhisattvavat pratipattiḥ kāryêti vineya- 15
jana-bodhanāya tat-pūrvayoga-kathā-mukhena kalyāṇamitr'ārāgaṇa-pūrvaka-pra-jñāpāramitā-yogânuśaṃsāṃ saṃdarśayitum upasaṃhāra-dvāreṇa madhyama-pratipattyā yathôktâbhisamaya-krama-pratipādana-param eva parivarta-trayaṃ deśitaṃ. tat punaḥ [2]sugamatvād Abhisamayâlaṃkāra-kārikayā na saṃgṛhītam. ity apara-prakāra-dvayena samudāyârthasyâbhidhāsyamānatvād ekas tāvat 20
samudāyârthaḥ.

tatra khalu Bhagavān āyuṣmantaṃ Subhūtiṃ sthaviram āmantrayate sma |

idānīṃ padârth'ādi-[Tib. 17[b]]vyākhyānena sūtrârtho vidhīyate. *tatrêty-ādi. tatrêti* vākyôpanyāse. *khalu*-śabdo vākyâlaṃkāre. śobhanā 'raṇā-vihāriṇāṃ 25
madhye 'grā[3] bhūtiś cetasaḥ sampattir yasya sa *Subhūtiḥ*. sa-devake loke pūj'ādibhiḥ sthāvirya-prāptatvāt *sthaviraḥ*.

iha kva(P. 13[a])cit tathāgatānāṃ kāya-vyāpār'ātmaka-pāṇy-ādy-adhiṣṭhānena deśanā tad-yathā Daśabhūmak'ādeḥ[4] sūtrasya deśanā.[5] kvacid vacanâdhiṣṭhānena

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1. pratīti PC. dgaḥ-ba. 2 ... 2. tvârthÂbh° C. °tvāc câbh° P. 3. 'grato C. 4. 十地經 (正藏—○ 535[a] et seq.) &c. 5. om. P.

tad-yathā 'jātaśatruśokavinoda[1]-sūtr'ādeḥ. kvacin mano'dhiṣṭhānena tad-yathā Samantabhadracaryānirdeśa-sūtr'ādeḥ. ity ārya-Subhūty-adhimuktānām anugraha-parīndanābhyāṃ samyak-parigrah'ādi-krameṇa mahāyāne vinayanāt svavaṃśânucchedârtham[2] acintyo vā tathāgatānām upāya-kauśala-prabhāvo yasmāt sarvathā 'śaktenâpi deśyata iti prabhāva-saṃdarśana-vineyānām anugrahârtham Prajñāpāramitā-bhāṣaṇaṃ prati vāg-adhiṣṭhāna-dvāreṇ' ārya-Subhūtim anyamanaskaṃ tat-sammukhī-karaṇârthaṃ *Bhagavān āmantrayate sm*' āmantritavān.

pratibhātu te Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām ārabhya yathā bodhisattvā mahāsattvāḥ prajñāpāramitāṃ niryāyur iti ||

katham ity āha: *pratibhātv* ity-ādi. dharma-deśanā'dhikārād vidyamānatve 'pi he *Subhūte* viśiṣṭā dharmârtha-nirukti-pratibhāna-pratisamvit sarvathā *te* tavâbhimukhī-bhavatu. *bodhau* [Tib. 18ª] sarva-dharmâsaktatāyāṃ svârtha-sampadi *sattvam* abhiprāyo yeṣāṃ te *bodhisattvāḥ*. śrāvakā api syur evam ity āha: *mahāsattvā* iti.[3] *mahatyāṃ* parârtha-sampadi sattvam yeṣāṃ te *mahāsattvāḥ*. mahāsattvaṃ cânyathā 'pi tīrthika-sādhujanavat syād iti bodhisattva-grahaṇaṃ. atas teṣāṃ *bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām ārabhyêti* prathamakalpâsaṃkhyeya-niryāto 'dhimukti-caryāṃ vivardhayan sambhṛta-puṇya-sambhāro bodhisattvaḥ śubhe deśe paryaṅkam ābhujya, buddha-bodhisattv'ālambanapūrvakaṃ prajñāpāramitā-nayaṃ sarva-dharma-nairātmya-dyotakaṃ mūla-cittena nāmataḥ samālambya, tasyâiva pada-prabheda-parivart'ādi-bhedād anucaracittena nirūpayet. tato 'ṣṭâ (P. 13ᵇ) bhisamayâvasthā-bhedena saṃkhyā-grahaṇād gaṇanayā, praty-abhisamayaṃ sva-rūpa-niścayāt tulanayā, adhyāropâpavādâbhāvān mīmāṃsayā, pratyakṣânumāna-pramānôpapannatvāt pratyavekṣaṇatayêty[4] evaṃ prajñāpāramitā'rthaṃ caturbhir ākārair, vyañjanāni ca[5] vyasta-samastāni yathākramaṃ nirartha-sârthatayêty[6] evam ākārābhyāṃ vicāraṇā-cittena vicārayet. tad-anu yathā-vicāritaṃ tan-nimittam avadhāraṇā-cittenâvadhṛtya, yathā-vicāritam evârthaṃ nām'ālambake mūla-citte saṃkalana-cittena prakṣipya, yad-arthaṃ

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1. 佛說未曾有正法經 (正藏—五 428ᵇet seq.) &c. 2. °nupacch° C. 3. cêti P. 4. °kṣyaṇ° P. °ṇay° C. 5. tu PC. daṅ. 6. sadarth° PC. don daṅ bcas-pa.

prayukto bhavati [Tib. 18b] tac-chanda-sahagaten' āśāsti-cittena bhāvanāṃ kuryāt. ity evam-ādi-śruta-cintā-bhāvanāmaya-jñānôdaya-krameṇa sarv'ākārajñānâdhigamāt *pāraṃ* prakarṣa-paryantam *etîti* vigṛhya, kvipi sarvâpahāri[1]-lope 'nityam Āgama-śāsanam ity atuki, tatpuruṣe kṛti bahulam ity aluki ca karma-vibhakteḥ kṛtaḥ[2] *pāramis*, tad-bhāvaḥ *pāramitā*. *prajñāyā* dharma-pravicaya-lakṣanāyāḥ *pāramitā prajñāpāramitā*.

mukhyā buddho bhagavān māyôpamaṃ jñānam advayaṃ. tat-prāpty-anukūlatvena tu pada-vākya-samūho grantho darśan'ādi-lakṣaṇo mārgaś ca gauṇī prajñāpāramitā. tathā c'āh' ācārya-Dignāgaḥ.

prajñāpāramitā jñānam advayaṃ, sā tathāgataḥ.

sādhyā tādarthya-yogena. tācchabdyaṃ grantha-mārgayoḥ ||[3] iti.

atas trividhām api tat-sambandhinīṃ prativarṇikôpadeśa-rahitāṃ prajñāpāramitām eva prādhānyād adhikṛtyêty avadhāraṇaṃ. na tu teṣām evêti. bodhitraye 'syā nāntarīyakatvenâdhikārāt. tathā hy atrâiva vakṣyati: śrāvaka-bhūmāv api śikṣitu-kāmenêyam eva prajñāpāramitā śrotavyê(P. 14a)ty-ādi. sarv'ākāra-parama[4]-puruṣârthôpayuktâdhigama-kramasya pratipādyamānatvāt.

tatra[5] ca bodhi-cittaṃ kulaputra bīja-bhūtaṃ tad eva ca phala-bhūtaṃ sāraṃ sarva-buddha-dharmāṇām ity ārya-Gaṇḍavyūh'[6]ādi[7]-nirdeśād *yathā* yena parârth'ālambana-samyaksambodhi-kāmatā-lakṣaṇa-dvāviṃśati-prabheda-bhinna-bodhicittâdhigama-prakāreṇa *bodhisattvā mahāsattvās* trividhām api *prajñāpāramitāṃ* [Tib. 19a] *niryāyur*[8] niścitya [9]prāpnuyur *iti*. s'ālambana-svarūpa-prabhedaś cittôtpādaḥ. tat-prabheda eva[10] ca sūtrârtha iti darśayituṃ svayaṃ Bhagavat' āmantraṇa-dvāreṇa samāsataḥ prajñāpāramitā deśitā.[9]

tad ayaṃ saṃkṣipto vākyârthaḥ: yathā sarva-prakāra-bodhicittâdhigama-prakāreṇa bodhisattvā mahāsattvās trividhām api prajñāpāramitāṃ yathāsambhavaṃ śrut'ādi-jñānôdaya-krameṇa samyak prāpnuyuḥ. tathā teṣāṃ sambandhinīṃ prajñāpāramitām ev' ārabhya vyāsato bhāṣaṇāya caturvidhā pratisaṃvit te tava Subhūte sammukhī bhavatv ity evam ārya-Subhūtiṃ sthaviraṃ Bhagavān āmantritavān iti.

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1. °hāra P. 2. °te PC. 3. 佛母般若波羅蜜多圓集要義論 (正藏二五. 912,c). 4. para-parama P, para C. 5 atra P. 6. 大方廣佛華嚴經 (般若譯) 第三十五 (正藏一〇 825a) &c. Not quite same. 7. No ādi in Tib. 8. om. P. 9 ... 9. Instead of the whole passage (prāpn° ... °śitā) stands in C only a pra-like sign. 10. evaṃ P. ñid.

vistaratas tu

tatr' ādau gotra-sāmarthyāt kṛpā-bīja-prabodhataḥ

prayog'āśaya-sampattyā bodhicitta-parigrahaḥ ‖

iti nyāyād gotr'ādi-sāmarthyena bodhisattva-saṃvara-samādān'ādinā śūnyatā-karuṇā-garbhaṃ bodhicittam utpādya samyaksambuddho bhūtvā yathā-bhavya-tayā parârthaṃ prati tri-yāna-dharma-deśan'ādibhir yatnaṃ kuryām iti praṇi-dhānaṃ kṛtvā pratipattyā sampādayed iti parârth'ālambanaḥ sa-hetu-phalaḥ samyaksambodhy-adhigama-kāmatā-lakṣaṇo

gantu-kāmasya gantuś ca yathā bhedaḥ pratīyate

tathā bhedo 'nayor jñeyo yathāsaṃkhyena[1] paṇḍitaiḥ ‖

iti praṇidhi-prasthāna[2]-svabhāvo dvividhaś cittôtpādaḥ.

[Tib. 19[b]] nanu

mahôtsāhā mah'ārambhā mahā'rthā 'tha mahôdayā

cetanā bodhisattvānāṃ dvayârthā citta-sambhavaḥ ‖[3]

iti vacanāc ce(P. 14[b])tanā-samprayuktaṃ cittam viśiṣṭa-viṣaya-pratibhāsam utpadyamānaṃ[4] cittôtpādaḥ. samyaksambodhi-kāmatā ca tat-prārthanā kuśalo dharma-chandaś caitasika iti kathaṃ sā cittôtpādo bhavet.

satyam evâitat. kiṃ tu duḥkhârṇava-nimagnaṃ jagad atrāṇam abhisamīkṣya tad-uddharaṇâbhiprāyaḥ kuśala-dharma-chanda-lakṣaṇāyāṃ[5] prārthanāyāṃ satyāṃ buddhatvāya cittam utpādayatîti kāraṇenâtra kāryaṃ nirdiṣṭam. evaṃ chanda-prārthanasya bodhisattvasya sarve kuśalā dharmā vṛddhiṃ yāntîti jñāpanāyôpacāraḥ samāśrita ity adoṣaḥ.

praṇidhānaṃ vā prārthanā samyaksambodhikāmatā. tat-saha-caritaś cittôtpādaḥ prārthanayā 'tidiśyate,[6] prārthanā-prādhānā hi cittôtpādâvasthêti kṛtvā. evaṃ ca praṇidhāna-sahagataṃ tac-cittam utpadyate bodhisattvānām ity upapannaṃ bhavati.

atha kêyaṃ samyaksambodhiḥ, kaś ca parârtho yat-kāmat'ātmako, yadarthaś ca[7] cittôtpāda iti cet. ucyate yath'ārya-Pañcaviṃśatisahasrikāsūtraṃ.

tatra samyaksambodheḥ samāsa-nirdeśo yad āha: sarv'ākārān[8] Śāriputra

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1. yāth° C. 2. sthāna P. 3. Sūtrâlaṃkāra IV, 1. 大乘莊嚴經論第二 (正藏三一595[b]). 4. °na- P. 5. °ṇāṃ C. 6. nird° C. 7. om. PC. daṅ. 8. °kāraṃ PC; cf. Śatasahasrikā Calc. ed. p. 55,18f.

sarva-dharmān abhisamboddhukāmena bodhisattvena prajñāpāramitāyāṃ yogaḥ karaṇīya iti. tatrâyaṃ tasyā vyāsa-nirdeśo yad āha: iha Śāriputra bodhisattvenâsthāna-[Tib. 20ᵃ]yogena prajñāpāramitāyām sthitvā dāna-pāramitā paripūrayitavyā deya-dāyaka-pratigrāhakânupalabdhim upādāyêty-ādi.

tatrâyaṃ parârthasya samāsa-nirdeśo yad āha: daśasu dikṣu pratyekaṃ Gaṅgā-nadī-vālukôpameṣu lokadhātuṣu ye sattvāḥ tān sarvān anupadhiśeṣe nirvāṇa-dhātau parinirvāpayitu-kāmena bodhisattvena prajñāpāramitāyāṃ śikṣitavyam iti. tatrâyaṃ tasya vyāsa-nirdeśo yad āha: matsariṇaḥ sattvān dāne duḥśīlān śīle (P. 15ᵃ) vyāpāda-bahulān kṣāntau pratiṣṭhāpayitu-kāmena bodhisattvena prajñāpāramitāyāṃ śikṣitavyam ity-ādi.

tathā côktaṃ:

cittôtpādaḥ parârthāya samyaksambodhi-kāmatā,
samāsa-vyāsataḥ sā ca yathāsūtraṃ sa côcyate‖ iti. (18)

tatrâyaṃ tasya prabhedaḥ. tatra prathamaś cittôtpādaś chanda-sahagato bodhisattvānāṃ pṛthivī-samaḥ sarv'ākāra-sarva-dharmâbhisambodhasya sambhāra-prasava-pratiṣṭhā-bhūtatvāt. dvitīya āśaya-sahagataḥ kalyāṇa-suvarṇôpamaḥ ṣaṭpāramitā-saṃgṛhītasya hita-sukh'āśayasy' āyati-tadātvayor vikārâbhajanād āsamyaksambodhiḥ śaya[1] āśaya iti kṛtvā. tṛtīyo 'dhyāśaya-sahagataḥ śukla-pakṣa-nava-candrôpamaḥ sarva-śukla-pakṣa -dharmôttarôttara-vivṛddhi-gamanenâdhika[2] āśayo 'dhyāśaya iti kṛtvā. [Tib. 20ᵇ] ete ca trayo mṛdu-madhyâdhimātratay' ādikarmika-sambhāra-bhūmi-saṃgṛhītāḥ. caturthaḥ prayoya-sahagato jvalanôpamas tri-sarvajñatā-prayogasyêndhanântara-viśeṣeṇêvâgner[4] uttarôttara-viśeṣagamanāt prakṛṣṭo yogaḥ prayoga iti kṛtvā. ayaṃ ca prathama-bhūmi-praveśa-prayoga-mārgā-saṃgṛhīto 'dhimukti-caryā-bhūmi-pratibaddhaḥ. pañcamo dānapāramitā-sahagato mahā-nidhānôpamaḥ sarvath' āmiṣa-sambhogenâprameya-sattva-saṃtarpaṇe 'py aparyādānāt. ṣaṣṭhaḥ śīla-pāramitā-sahagato ratn'ākarôpamaḥ sarva-guṇa-ratnānām āśraya-bhāvena tataḥ prasavanāt. saptamaḥ kṣāntipāramitā-sahagato mahā'rṇavôpamaḥ sarvâniṣṭôpanipātair akṣobhyatvāt. aṣṭamo vīrya-pāramitā-sahagato vajrôpamaḥ sampratyaya-dārḍhyenâbhedyatvāt. navamo dhyāna-pāramitā-sahagataḥ parvatôpamaḥ sarvath' ālambana-vikṣepeṇa niṣkampyatvāt. daśamaḥ prajñā-pāramitā-sahagato mahā-bhaiṣajyôpamaḥ sarva-

1. śay' P. 2. om. P. 3. °dhik' P. 4. °ṇaiv° C.

kleśa-jñey'āvaraṇa-vyādhi-praśama(P. 15[b])nāt. ekādaśa upāya-kauśala-pāramitā-sahagataḥ kalyāṇa-mitrôpamaḥ sarvâvasthā-sattvârthâparityāgāt. dvādaśaḥ praṇidhāna-pāramitā-sahagataś cintāmaṇi-sadṛśo yathāpraṇidhānaṃ phala-samṛddheḥ. trayodaśo bala-pāramitā-sahagata[1] ādityôpamo vineya-sasya-pari-pācanāt. caturdaśo jñāna-pāramitā-sahagato madhura-saṃgīti[2]-ghoṣôpamo vineyāvarjana-vara-[Tib. 21[a]]dharma-deśakatvāt. ete ca daśa yathākramaṃ pramuditā'di-daśa-bhūmi-saṃgṛhītā darśana-bhāvanā-mārga-gocarāḥ. pañcadaśo 'bhijñā-sahagato mahā-rājôpamo 'vyāhata[3]-prabhāvatvena parârthânuṣṭhānāt. ṣoḍaśaḥ puṇya-jñāna-sambhāra-sahagataḥ koṣṭh'āgārôpamo bahu-puṇya-jñāna-sambhāra-kośa-sthānatvāt. saptadaśo bodhipakṣa-dharma-sahagato mahāmārgôpamaḥ sarv'ārya-pudgala[4]-yānânuyātatvāt. aṣṭādaśaḥ śamatha-vipaśyanā-sahagato yānôpamo yuga-naddha-vāhitvāt saṃsāra-nirvāṇânyatarâpātena sukha-saṃvahanāt. ekônaviṃśatitamo dhāraṇī-pratibhāna-sahagataḥ prasravaṇôpamaḥ sarvathôdaka-dhāraṇâkṣayôdbheda-sādharmyeṇa śrutâśruta-dharma-dhāraṇād aparyātta-deśanôdbhedatvāt. ete ca pañca bodhisattva-bhūmiṣu viśeṣa-mārga-saṃgṛhītāḥ. viṃśatitamo dharmôddāna[5]-sahagata[6] ānanda-śabdôpamo mokṣa-kāmānāṃ vineyānāṃ priya-śrāvaṇāt. ayaṃ ca buddha-bhūmi-praveśa-prayoga-mārga-saṃgṛhīto bodhisattva-bhūmi-pratibaddhaḥ.[7] ekaviṃśatitama ekâyana-mārga-sahagato nadī-srotaḥ-sadṛśo jñānā-jñeyayoḥ samatā'dhigamenôru-karuṇā-prajñôpāyatayā 'sambhinna-para-kārya-kriyātvāt.[8] ayaṃ ca buddha-bhūmi-saṃgṛhīto maulâvasthā-prāptaḥ. dvāviṃśatitamo dharmakāya-sahagato mahā-meghôpamas Tuṣita-bhavana[9]-vās'ādi-sattvârtha-saṃdarśanena nirmāṇakāyatayā [Tib. 21[b]] sarva-sattvâ(P. 16[a])rtha-kriyāṇāṃ tad-adhīnatvāt. ayam api nirvikalpaka-tathāgat'ādhipatya-pravṛtta-nirmāṇ'ādy-upalabdher vineya-parikalpita-śuddha-laukika-pṛṣṭhâvasthā-prāpto buddha-bhūmi-saṃgṛhītaḥ. ity ādikarmika-bhūmim ārabhya yāvad buddha-bhūmiḥ saṃgṛhītêty ato 'rthâdhigamânukrameṇa yathôkt'ānupūrvyêyān eva prabhedo [10]na nyūno[10] nâdhiko nâpy anyath'ānupūrvyā pratipādanīya iti pratipāditaṃ bhavati.

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1. °gat' P. 2. gīti P. 3. 'pravyāh° [for 'pratyāh°?] P. 4. yātân° C. 5. °modāna C. chos-kyi dgaḥ-ston = dharmôtsava? But see Sūtrâlaṃkāra 17, 3. 6. °t' P. 7. prab° P. 8. so Sūtrâlaṃkāra 17, 6. °yatvāt PC. 9. bhuv° P. 10 ... 10. nâny° PC. matshan-ba yaṅ ma-yin.

evaṃ krameṇa dvāviṃśati-bheda-bhinna-bodhicittâdhigama-dvāreṇa *yathā bodhisattvā mahāsattvās* trividhām apîty-ādinā pūrvavat sambandha iti.

tathā côktaṃ:

bhū[I]-hema[II]-candra[III]-jvalanair[IV] nidhi[V]-ratn'ākarârṇavaiḥ[VI.VII]
vajrâcalâuṣadhi[VIII-X]-mitraiś[XI] cintāmaṇy[XII]-arka[XIII]-gītibhiḥ[XIV] ‖ (19)
nṛpa[XV]-gañja[XVI]-mahāmārga[XVII]-yāna[VIII]-prasravaṇôdakaiḥ[XIX]
ānandôkti[XX]-nadī[XXI]-meghair[XXII] dvāviṃśati-vidhaḥ sa ca ‖ iti.[1] (20)

ayam avaśyaṃ pṛthagjana-bodhisattva-tathāgata-bhūmi-bhedena hetu-phal'ātmakaḥ prabhedo jñeyaḥ. tathā hi Sūtrâlaṃkāre:

cittôtpādo 'dhimokṣo 'sau śuddh'ādhyāśayiko 'paraḥ
vaipākyo bhūmiṣu mataḥ, tath' āvaraṇa-varjitaḥ ‖
karuṇā-mūla iṣṭo 'sau sadā[2]-sattva-hit'āśayaḥ[3]

iti vacanād dhetu-phal'ālamban'ātmaka eva cittôtpāda utpādyaḥ kathitaḥ.tasya prabhedo 'pi kriyamāṇas tathā kartavyaḥ. anyathā hetu-mātra-prabhedān na tasya sarvathā prabheda ity aparipūrṇa eva prabhedaḥ syād ity[Tib. 22ᵃ] eke. anye tu mahārājôpam'ādaya evâṣṭau cittôtpādā bodhisattva-bhūmiṣu viśeṣa-mārga-saṃgṛhītā iti varṇayanti.

sarva-prakāra-bodhicittôtpāda-prabheda-pratipādako granthaḥ Pañcaviṃśatisahasrikāto jñāpakatvenêha prācurya-bhayān na likhyate. atra tûdghaṭitajña-saṃkṣipta-ruci-sattvânugraheṇa [4]pravṛttatvād deśanāyā iti kṛtvā nôktaḥ. yath-ôktârtha[5]-prabhedo 'vaśyam eva pratipattavyaḥ. yatah Pañcaviṃśatisahasrikā'rthôpasaṃhāreṇa pravṛttam idam sūtra-ratnam iti prāg eva[4] pratipāditaṃ. tathā c' āh' ācārya-(P. 16ᵇ)Dignāgaḥ.

ittham Aṣṭasahasrī 'yam anyūnā 'rthair yathôditaiḥ.
grantha-saṃkṣepa iṣṭo 'tra. ta evârthā yathôditāḥ ‖[6] iti.

atha khalv āyuṣmataḥ Śāriputrasyâitad abhavat| kim ayam āyuṣmān (4) Subhūtiḥ sthavira ātmīyena svakena prajñā-

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1. Cf. Sūtrâlaṃkāra p. 16. 大乘莊嚴經論第二 (正藏三一. 596ᵇ). 寶積經百十五 (正藏一一 648ᵇ). 2. So Sūtrâlaṃkāra 14,10; mahā PC. rtag-tu. 3. l.c. p. 14. 前同經論第二 (正藏三一. 595ᶜ). 4 ... 4. The whole passage *pravṛtt° ... eva* is wanting in C. 5. °kta-sattvârtha PC. ji-ltar-du bśad-paḥi-don-gyi. Present passage may be originally °kta-sarvârtha. 6. See P 7ᵃ.

pratibhāna-bal'ādhānena svakena prajñā-pratibhāna-balâdhiṣṭhā-nena bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām upadek-ṣyaty utâho buddhânubhāvenêti ||

sarv'ākāra-tathāgata-jñāna-gamyatvena gambhīrāyāṃ prajñāpāramitāyām ātmano 'śaktivad aprahīṇa-jñey'āvaraṇatven' ārya-Subhūter apy aśaktiṃ sam-bhāvayann ārya-*Śāriputro* 'dhyeṣaṇā-mātrâvagamād avidita-tat-sāmarthyâdhiṣṭhā-no '*thê*ty-ādinā vitarkayati. *etad* iti vakṣyamāṇaṃ vitarka-jātaṃ. tad eva *kim* ity-ādin' āha. *kiṃ*-śabdo vitarke. *ātmīyena* sva-pratibaddha-vṛttinā. tad-viṣaye 'tra[1] na para-kṛtena tasy' ātmīyenâpi tu *svakena* sva-kṛtena. *prajñā* dharma-pravicayaḥ. *pratibhānaṃ* yukta-muktâbhidhānaṃ. tayor *bala*syâvyāhata-sāmarthyasy'[Tib. 22^{b}] *ādhāne*nâpūrva-karaṇena. prakārântareṇâpy āha *svakenêti*. atrâpy ātmīyenêti draṣṭavyaṃ. *prajñā-pratibhāna-balasya* vyavasthitasyâ*dhiṣṭhā*-nena viśeṣa-karaṇenô*padekṣyati*. *ut' āho*-śabdaḥ pakṣântara-dyotakaḥ. atha *buddhânubhāvenêti*.

evaṃ manyate: acintyatvād upāya-viśeṣasya kadācid anenâpūrva-jñānam adhigataṃ. vyavasthitasyôtkarṣo vā kṛtaḥ. tathāgatâdhiṣṭhānaṃ vā prāptam. anyathā 'ham iv' ārya-Subhūtir aśaktaḥ. na cāraṇā-vihāriṇām agratvena viśeṣa-sadbhāvād bhāṣata ity api śakyate vaktuṃ. mamâpi prajñāvatām agratva-viśeṣa-sadbhāvād bhāṣaṇa-prāpteḥ. na cāraṇā-samādher deśanāyāṃ vyāpāra ity ārya-Śāriputrasya bhāvaḥ.

atha khalv āyuṣmān Subhūtir Buddhânubhāven' āyuṣ-mataḥ Śāriputrasya imam evaṃ rūpaṃ cetasâlva cetaḥ-parivi-tarkam ājñāy' āyuṣmantaṃ Śāriputram etad avocat | 'yat kiṃcid āyuṣman Śāriputra Bhagavataḥ śrāvakā bhāṣante deśa-yanty upadiśanty udīrayanti prakāśayanti samprakāśayanti sa sarvas Tathāgatasya puruṣakāro veditavyaḥ |

mṛdv-indriyatayā na sahasā 'pūrva-jñān'ādikaṃ kartuṃ śakyate 'cintyô-pāya-sadbhāve 'pîti pāścyātaṁ eva vikalpaṃ darśayann āha *athê*ty-ādi. śrāva-

1. tu PC. de-la. This word atra seems to stand for ayam in the text.

kāṇāṃ samanvāhṛtya [1]para-citta-jñānaṃ[1] nânyathêti *buddhânubhâva*-vacanenâ-samanvāhāra-jñānam uktaṃ. *imam* anantarôktam *evaṃrūpaṃ* yathôkta-vikalpa-traya-svabhāvaṃ, cetanāṃ vā niśritya prajñāṃ[2] vā paryeṣako[3] mano-jalpaḥ. sā ca cittasy' audārikatêti[4] *vitarkaṃ cetasā* saṃvṛtyā tad-rūpânukāriṇā jñātvā vakṣyamāṇakam *etad* uktavān. tad ev' āha : [Tib. 23ᵃ] *yat-kiṃci*(P. 17ᵃ)*d* ity-ādi.[5]

sūtra[I]-geyaṃ[II] vyākaraṇaṃ[III] gāthôdānâvadānakam[IV-VI]
itivṛttakaṃ[VII] nidānaṃ[VIII] vaipulyaṃ[IX] ca sa-jātakam[X] ‖
upadeśâdbhutau[XI, XII] dharmau dvādaśâṅgam idaṃ vacaḥ.

tatra *bhāṣante* śrutamaya-jñānôtpādād bodhi-bījâvaropaṇârthaṃ yato grantham *udīrayanti*. *deṣayanti* cintāmaya-jñānôtpādāt paripācanârthaṃ yato 'rthaṃ *prakāśayanti*. *upadiśanti* bhāvanāmaya-jñānôtpādāt parimocanârthaṃ yato gran-thârthaṃ niścayôtpādanataḥ *samprakāśayanti*. tad evam *udīrayantî*ty-ādi-pada-trayaṃ *bhāṣanta*-ity-āder yathākramaṃ vyākhyānaṃ. *puruṣakāro* 'dhiṣṭhānaṃ. tad-dhetukatvāt *sa sarvo* bhāṣaṇ'ādir upacārāt *puruṣakāra*-śabdenôktaḥ.

tat kasya hetoḥ |

nanu śrāvakair api svâdhigama-dharmatā sākṣātkṛtā. tat kasmān na sva-śaktyaîva sarvo bhāṣaṇ'ādiḥ kriyata ity āśaṅkya *tat kasmād dhetor* iti svayam eva praśnaḥ kṛtaḥ. paraiḥ kriyamāṇe nīrasikatv'ādi-doṣôdayād ity eke. tad-anantaraṃ kathā-viccheda-doṣa-parihārârthaṃ, śāradyena praṣṭum aśaknuvatām anugrahârtham, ekâgrīkṛta-cetasāṃ vacanenêryāpatha-bhedād vikṣepa-doṣa-parihārârthaṃ vêty apare.

yo hi Tathāgatena dharmo deśitas tatra dharma-deśanāyāṃ śikṣamāṇās te tāṃ dharmatāṃ sākṣātkurvanti dhārayanti | tāṃ dharmatāṃ sākṣātkṛtya dhārayitvā yad-yad eva bhāṣante yad-yad eva deśayanti yad-yad eva upadiśanti yad-yad evô-dīrayanti yad-yad eva prakāśayanti yad-yad eva samprakāśa-yanti sarvaṃ tat dharmatayā aviruddhaṃ. tathāgata-dharma-

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1 ... 1. °ttâjñ PC. gṣan-gyi sems śes-kyi. 2. prājñā P. 3. °ryaṣuko. C. 4. Cf. Abhidharmakośa-vyākhyā 71ᵃ, 大乘五蘊論 (正藏三一 849ᵇ). 5. ādi supplied from Tib.

deśanāyā ev' āyuṣman Śāriputrâiṣa niṣyando yat te kulaputrā upadiśantas tāṃ dharmatāṃ dharmatayā na virodayanti ||

yo hîty-ādy uttaraṃ. *tatra* dharme 'bhidheye nirvedhabhāgīy'ātmâdhigama-dvāreṇa *dharma-deśanāyāṃ* satyāṃ *śikṣamāṇā* darśana-mārgâdhigamena *tām* adhigama-*dharmatāṃ sākṣātkurvanti.* [Tib. 23^{b}] bhāvanā-mārgâdhigamena *dhārayanti. sarvaṃ tad* adhigatârtha-viṣayaṃ deśanā-dharma-sūtr'ādi *dharmatayā* 'dhigamen*âviruddhaṃ* tad-aviruddha-prakāśanāt. tasyās *tathāgata-dharma-deśanāyā ev*ôpacāra-nirdiṣṭa-puruṣakāra-svabhāvāyā *eṣa* sadṛśaḥ syando *niṣyandas*[1] tad-anurūpaṃ phalaṃ. *yat* sūtr'ādi *te* śrāvakā *upadiśantas tām* Āgama-*dharmatām* adhigama-*dharmatayā na virodhayanti. upadiśanta* iti côpalakṣaṇād bhāṣamāṇā *deśayanta* ity api grāhyaṃ tathā prakṛtatvāt.

anen*â*tad āha: nitya-samādhānôpāya-(P.17^{b})kauśala-vaikalyād adhigatârtha-viṣayam api dharmaṃ svâdhigamâviruddhaṃ bhāṣitum[2] asamarthāḥ. prāg evânadhigatârtha-viṣayam. ato buddhânubhāva eva draṣṭavyaḥ.

tathā

kiyad vā śakyam unnetuṃ sva-tarkam anudhāvatā[3]
parokṣôpeya-tad-dhetos tad-ākhyānaṃ hi duṣkaram |

iti nyāyān nâpy abhyūhya[4] deśayituṃ śakyate iti.

atha khalv āyuṣmān Subhūtir Buddhânubhāvena Bhagavantam etad avocat | yad Bhagavan evam āha | pratibhātu te Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām ārabhya yathā bodhisattvā mahāsattvāḥ prajñāpāramitāṃ niryāyur iti | bodhisattvo bodhisattva iti yad idaṃ Bhagavann ucyate | katamasyâitad Bhagavan dharmasyâdhivacanaṃ yad uta bodhisattva iti | nâhaṃ Bhagavaṃs taṃ dharmaṃ samanupaśyāmi yad uta bodhisattva iti |

prasaṅg'āgataṃ nirvartyêdānīm utpādita-pratham'ādi-bodhicitto yathākālaṃ

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1. niḥsy° C. 2. bhāvitum P. 3. anubodhatā C. rjes-ḥbran-bas. 4. abhyuhyo P.

bodhisattvo 'rthī dān'ādi-kuśala-dharmâbhyāsena puṇya-sambhāram upārjayan

dhyānâbhijñā'bhinirhārāl lokadhātūn sa gacchati
pūjā'rtham aprameyāṇāṃ buddhānāṃ śravaṇāya ca|
aprameyān upāsyâsau buddhān kalpair ameyagaiḥ[1]
[2]karmaṇyatāṃ parām eti cetasas tad-upāsanād|

iti citta-karmaṇyatā-balena sthitaḥ samādhau.

[Tib. 24ᵃ] dharma-srotasi buddhebhyo 'vavādaṃ labhate tadā
vipulaṃ śamatha[3]-jñāna-vaipulya-gamanāya saḥ|

iti nyāyād evaṃ-pravṛtta-bodhisattvasya sambandhanârthaṃ Bhagavad-ukta-vacana-pūrvakam avavādam ārya-*Subhūtir bodhisattva* ity-ādin' āha. *bodhisattvo bodhisattva* iti asminn arthe prajñā-balena bodhy-ālambanād *bodhiś* câsau mahā-kṛp'āśayena sattv'ālambanāt *sattvaś* cêti bodhisattva ity uktaḥ. yathā 'śubh'ā-lambana-samādhir aśubhêti. pradeśântarâbhihitasyâpi bodhisattvasya grahaṇâr-tham vīpsayā 'bhidhānaṃ. *katamasya* kalpit'ādi[4]-rūpasy*adhivacanam* ābhimuk-hyena vyapadeśaḥ paramârthataḥ. api tu na kasyacid ity arthaḥ. tad ev' āha: *nâhaṃ Bhagavaṃs taṃ dharmaṃ* iti kalpit'ādi-rūpaṃ. tattvato 'vavada-nīyasyânupalambhāt.

tam apy ahaṃ Bhagavan (5) dharmaṃ na samanupaśyāmi yad uta prajñāpāramitā nāma| so 'haṃ Bhagavan bodhisattvaṃ vā bodhisattva-dharmaṃ vā avindann anupalabhamāno 'samanupaśyan prajñāpāramitām apy avindann anupalabhamāno 'samanupaśyan katamaṃ bodhisattvaṃ katamasyāṃ prajñā-pāramitāyām avavadiṣyāmy anuśāsiṣyāmi|

avavāda-viṣayas tarhy astîty āha: *tam apî*ty-ādi. *prajñāpāramitā* pratipatty-ādi-daśa-prakāra-dharma-svabhāvā. tathā hy avavāda-viṣayam adhikṛtya Pañcaviṃśatisahasrikāyām uktam. kathaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitā(P. 18ᵃ)yāṃ caritavyaṃ. Bhagavān āha: iha

1. apram° P. dpag-med gyur. Qu. ameyakaiḥ? 2. dharm° C. 3. samartha P. 4. kalpita or parikalpita (遍計), paratantra (依他) and pariniṣpanna (圓成).

Śāriputra bodhisattvo bodhisattvaṃ tan-nāma ca na samanupaśyatîty[1]-ādi. [Tib. 24[b]] *bodhisattva-dharmaṃ* vêti yasya dharmasya *bodhisattva* ity adhivacanaṃ taṃ *dharmam avindan* śrutyā, *anupalambhamānaś* cintayā, *asamanupaśyan* bhāvanayā. [2]atha vā pratiniyatârthena saha pratyāsatti-nibandhanâbhāvān nirākāreṇa jñānen*âvindan*, vastu-bhāvam antareṇâpi svapn'ādau bhāvāt s'ākāreṇ*ânupalambhamānaḥ*,[2] ata evôbhābhyām *asamanupaśyan*. *katamasyāṃ prajñāpāramitāyāṃ* pratipatty-ādi-daśa-prakārāyāṃ. prathamaṃ samprāpta-guṇa-paripālâ[3]rthenâparihāṇim upādāya śikṣaṇen*âvavadiṣyāmi*. tataḥ paścād aprāpta-guṇa-prāptim upādāy*ânuśāsiṣyāmi*. sarvathā tattvato nâiva. kiṃ-tûdbhāvanāsaṃvṛtyā 'vavāda ity arthād ākṣiptaṃ bhavati. tathā câtrâivânantaraṃ vakṣyati: *eṣo 'vavāda* ity-ādi.

sa punar viṣaya-bhedād daśadhā jñeyaḥ. tatra yathôkta-prabheda-bodhicitta-pratipattau saṃvṛti-paramârtha-satyânatikrameṇa śrāvak'ādy-asādhāraṇatayā 'nupalambha-yogena vartanam iti śikṣaṇaṃ[4] pratipatty-avavādaḥ. duḥkhe phala-bhūta-rūp'ādi-śūnyatā-prajñāpāramitayos tathatā-rūpatvād aikātmyam iti. samudaye śūnyatā-hetu-bhūta-rūp'ādayor avyatiriktatvena rūp'ādi na samudaya-nirodha-saṃkleśa-vyavadāna-dharmîti. nirodhe śūnyatāyām utpāda-nirodha-saṃkleśa-vyavadāna-[Tib. 25[a]] hāni-vṛddhy-ādi-rahitāyāṃ na rūpaṃ yāvan nâvidyôtpādo[5] nâvidyā-nirodho na buddho na bodhir iti. mārge dān'ādi-pāramitābhir ātmano 'dhyātma-śūnyat'ādīnāṃ vā[6] bahirdhā-śūnyat'ādibhiḥ saha[7] pūrvântâparântayoś ca parasparaṃ na-yuktâyuktatvena pratipattir ity upadeśaḥ satyâvavādaḥ. buddhe buddha-bodhyor eka-lakṣaṇatvena buddha-karaka-dharma-lakṣaṇa-sarv'ākārajñatāyā[8] anupa(P. 18[b])lambhe rūp'ādy-ayojanen' ālamby'ālambaka-samatā-jñānam iti. dharme tri-sarvajñatā-saṃgṛhīta-samasta-vastupratipakṣ'ākāra-saṃgrahaiḥ sarva-dharmāṇāṃ saṃgṛhītānāṃ niḥsvabhāvatêti. saṃghe buddha-ratnântargatatvenârhad-varjyeṣu phala-stha-pratipannaka-bhedena saptasu mahā-puruṣeṣu pratyekabuddhena sahâṣṭasu mṛdv-indriy'ādi-bhedena viṃśati-saṃkhyā'vacchinneṣv āryâvaivartika-bodhisattva-śaikṣeṣv anutpādatayā pravṛttir ity upadeśo ratna-trayâvavādaḥ. ārabdha-vīryatayā yathôktârthânuṣṭhānaṃ prati kāy'ādi-sukhallikatvena kasyacid abhiniveśaḥ syād ity asaktau

1. 大般若第四百二 (正藏七 11[b]). 2 ... 2. Cf. P. 29[a]. 3. °ripāca° PC. yoṅs-su bsruṅ-ba. 4. om. P. 5. na v° PC. ma-rig-pa skye-ba yaṅ med. 6. om. PC. bdag-ñid dam. 7. om. PC. lhan-cig. 8. °yām PC.

kāy'ādīnām asvabhāvatayā deśanā 'vavādaḥ. ciratara-kālâbhyāsenâpi samīhitârthânişpattāv uttrasana-jātīyasya parikhedaḥ syād ity apariśrāntau rūp'āder yāvat samyaksambodher amananatayā deśanā 'vavādaḥ. daśa-dig-avasthita-buddh'ādibhyaḥ [Tib. 25b] praty-artha-mārgôpadeśe gṛhyamāṇe cittâvalīnatā syād iti pratipat[1]-samparigrahe dharmāṇām prakṛty-ajātatvena śikṣaṇam avavādaḥ. māṃsa-vaipākika-divya-prajñā-dharma-buddha-cakṣuṣām yathāsaṃkhyaṃ pratiniyata-vastu-sarva-sattva-cyuty-upapatti-sarva-dharmâvikalpana-sarv'ārya-pudgalâdhigama-sarv'ākāra-sarva-dharmâbhisambodha-viṣayāṇām tathatayâikatvena[2] pratipattir iti śikṣaṇaṃ pañca-cakṣur-avavādaḥ. ṛddhi-divya-śrotra-paracittajñāna-pūrvanivāsânusmṛty-abhisaṃskārika-divyacakṣur-āsravakṣayajñānâbhijñānāṃ pṛthivī-kampan'ādi-sarva-lokadhātu-stha-sūkṣmatara-śabda-śravaṇa-sarāg'ādi-para-citta-parijñāna[3]-sva-para-pūrvâneka-jāty-anusmaraṇa-sarva-rūpa-darśana-kleśa-jñey'āvaraṇa-prahāṇa-kāritrāṇām ādi-śāntatvenâvabodha iti deśanā ṣaḍabhijñā'vavādaḥ. catuḥ-satya-saṃgṛhīta-ṣoḍaśa-kṣaṇa-svabhāvaṃ darśana-mārgaṃ dha(P. 19a)rmânvaya-jñāna-kṣānti-jñān'ātmakaṃ sarva-dharma-niḥsvabhāva-bodhena māyākāra iva sarvatrânabhiniviṣṭa-mūrtis tat-prahātavya-vastu-pratipakṣatvena yogī vibhāvayatîti deśanā darśana-mārgâvavādaḥ. saṃskṛtâsaṃskṛtayor eka-rūpatvena parasparaṃ[4] aśakya-vyatireka-prajñaptivat yathôkta-darśana-mārga-saṃmukhīkṛta-vastv-avyatirek'ālambanād [Tib. 26a] darśana-bhāvanayor apṛthagbhāva iti na lākṣaṇikaṃ bhāvanā-mārga-vyavasthānam. atha ca sa tat-prahātavya-vastu-pratipakṣatvena vibhāvayate pratītyasamutpāda-dharmatayêti deśanā bhāvanā-mārgâvavādaḥ.

ity evaṃ daśavidho'vavādo grantha-saṃkṣepasyâtrêṣṭatvāt *prajñāpāramitā*-śabdenôktaḥ. tathā hi Pañcaviṃśatisahasrikāyāṃ pratyavavādaṃ spaṣṭa eva grantho nirdiṣṭaḥ. jñāpakatvena ca vistara-bhayān na likhyate.

api tu khalu punar Bhagavan saced evaṃ bhāṣyamāṇe deśyamāne upadiśyamāne bodhisattvasya cittaṃ nâvalīyate na saṃlīyate na viṣīdati na viṣādam āpadyate nâsya vipṛṣṭhī bhavati mānasaṃ na bhagnapṛṣṭhībhavati nôttrasyati na saṃ-

1. pratipatti PC. lam. 2. tathātay° P, tathâik° C. 3. °naṃ C. 4. paramp° C.

trasyati na saṃtrāsam āpadyate eṣa eva bodhisattvo mahāsattvaḥ prajñāpāramitāyām anuśāsanīyaḥ | eṣâivâsya bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā | eṣo 'vavādaḥ prajñāpāramitāyāṃ ||

tad evam avavādena kiṃ-bhūto bodhisattvo 'vavadanīya ity āha: *api tu khalu punar* ity-ādi. *saced* iti nipāto yady-arthe. *evam* iti bodhisattva[1]-prajñāpāramitā'nupalambhenâvavāda[2]-viṣaye daśa-prakāre *bhāṣyamāṇe cittaṃ nâvalīyate* na saṃkocāyate. yato *na viṣīdati* na muhyati ata eva śrāddhatvena dharma-bhajanād ādau *nôttrasyaty* asthāna-trāsena. *deśyamāne na saṃlīyate* n' ālasyāyate. yato *na viṣādam āpadyate* na kātara-bhāvaṃ yāti ata eva prājñatvena tattva-vedanān madhye *na saṃtrasyati* saṃtati-trāsena. *upadiśyamāne nâsya vipṛṣṭhībhavati* na vipratisārībhavati mana eva *mānasam.* yato *na bhagnapṛṣṭhībhavati* na pṛṣṭhe cittaṃ bhagnaṃ bhavati ata eva śraddhā-prajñābhyāṃ [3]yogāt paryavasāne *na saṃtrāsam*[3] *āpadyate* sarvathā 'niścaya-trāsena.

atha vā *bhāṣaṇ*'ādi-kāle yathākramaṃ granthârthôbhayâvadhāraṇān *nâvalīyate na saṃlīyate na viṣīdati.* (P. 19[b]) kutaḥ. [Tib. 26[b]] yasmāt pratyakṣânumān'āgama-pramāṇair aviruddha-[4]viṣayârtha-pariccheḍān *na viṣādam āpadyate nâsya vipṛṣṭhībhavati mānasaṃ na bhagnapṛṣṭhībhavati.* ata ev' ādi-madhya-paryavasāne *nôttrasyati na saṃtrasyati na saṃtrāsam āpadyata* iti yojyaṃ. *eṣa evêti* yo *bodhisattvaḥ* saṃvṛti-paramârtha-vibhāga-kauśalyād yathôktâvavāde cittâvalīnatv'ādi-rahitaḥ sa[5] evêty arthaḥ. *eṣâivêti* lakṣaṇam anuktvā kathaṃ prajñāpāramitā pratyavamṛśyata iti cet. ucyate. yasyârthasya bhāṣaṇ'ādau cittâvalīnatv'ādi na karoti so 'rthaḥ *prajñāpāramitā* pratipatty-ādi-daśa-prakārā kathitâivêty arth'ākṣipta-parāmarśanād adoṣa iti.

saced evaṃ tiṣṭhaty eṣâivâsyâvavādânuśāsanī ||

upasaṃharann āha: *saced* ity-ādi. sa bodhisattvo yady anantarôktâvavādena yathôkta-viṣaye sthitimān bhavati tadā *'sya* bodhisattvasya*âiṣâiva* prārthitârtha-prāpti-kartavyatôpadeśo *'vavādânuśāsanī* veditavyā.

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1. °ttvaḥ C. 2. °bhenatāvavād° P. 3 ... 3. yot p° P. yogamapramāne na s° C. 4. svaviṣ° C. 5. sa eṣa C.

tad evaṃ kṛtvā bodhicitta-tad-ākṣipta-dharma-svabhāva-prajñāpāramitāyāṃ yā pratipattir anupalambh'ākārā, yad ālambanaṃ catvāry ārya-satyāni, yaś c' ā'srayas trīṇi śaraṇāni, yo viśeṣa-gamana-hetur asaktiḥ, yo 'vyāvṛtti[1]-gamana-hetur apariśrāntiḥ, yo 'nanya-yāna-gamana-hetuḥ pratipat-samparigrahaḥ, yo 'para-pratyaya-gāmitva-hetuḥ pañca-cakṣūṃsi, yaḥ sarv'ākārajñatā-paripūri- 5
hetuḥ ṣaḍ-abhijñāḥ, yau niṣṭhā-gamana[2]-hetū darśana-bhāvanā-mārgau, tat sarvam avavāda-prakaraṇe nirdiṣṭaṃ. etāvatâiva sarvo 'rthaḥ sampanna iti yathôkt'ānupūrvī nirdiṣṭo daśavidho 'vavādaḥ.

[Tib. 27ᵃ] tathā côktaṃ :

pratipattauᴵ ca satyeṣuᴵᴵ buddha-ratn'ādiṣu triṣuᴵᴵᴵ 10
asaktāvᴵⱽ apariśrāntauⱽ pratipat-samparigraheⱽᴵ ‖ (21)
cakṣuḥṣu pañcasuⱽᴵᴵ jñeyaḥ ṣaṭsv abhijñā-guṇeṣuⱽᴵᴵᴵ ca
dṛṅ-mārgeᴵˣ bhāvan'ākhyeˣ cêty avavādo daś'ātmakaḥ ‖ iti. (22)

kiṃ tu saṃgha-ratne mṛdv-indriy'ādi-bodhisattvānām ayaṃ prabhedo grāhyaḥ. vakṣyamāṇa-mārgajñatā-saṃgṛhīta-ṣoḍaśa-kṣaṇa-darśana-mārgam ā(P.20ᵃ) 15
śritya pañcadaśasu darśana-mārga-citta-kṣaṇeṣu śraddhā-dharmânusāri-bhedena prathama-phala-pratipannako dvividhaḥ. tato yaḥ kāmâvītarāgaḥ[3] sa ṣoḍaśe darśana-mārga-citta-kṣaṇe srotaāpannaḥ. tato bhāvanā-mārge yāvac-caturtha-kleśa-prakāra-prahāṇād deva-manuṣya-kulaṃkulatvena[4] sa evânyo dvividhaḥ. tataḥ kāmâvacara-pañca-prakāra-kleśa-prahāṇena dvitīya-phala-pratipannako 20
mṛdu-tīkṣṇêndriya evâikaḥ śraddhā-dṛṣṭi-prāptaḥ. tataḥ kāmâvacara-ṣaṭ-prakāra-kleśa-prahāṇāt sakṛdāgāmī. tataḥ sa evâika-janmâvaśeṣatvād deveṣv ekavīciko 'paraḥ. tataḥ kāmâvacara-saptâṣṭa-kleśa-prakāra-prahāṇāt tṛtīya-phala-pratipannakaḥ pūrvavac chraddhā-dṛṣṭi-prāptaḥ. tato yaḥ kāmâvacara-navama[5]-kleśa-prakāra-prahāṇād anāgamī 'ty ucyate. sa pañcadhā veditavyaḥ. tatrôpapatti-saṃyojana-prahāṇād abhinirvṛtti-saṃyojanâprahāṇād antarābhavam abhinirvartayann evâbhinirvṛtte vā 'ntarābhave mārga-sammukhībhāvena duḥkhânta-prāptāv antarā-parinirvāyī. ubhaya-saṃyojanâprahāṇād rūpa-dhātāv upapadya duḥkhânta-prāptāv upapadya-parinirvāyī. tatrâivôpapanno 'bhisaṃskāreṇa
[Tib. 27ᵇ] mārga-sammukhībhāvād[6] duḥkhânta-prāptāv abhisaṃskāra-parinirvā- 30

1. 'dhyātma C. 2. om. PC. ḥgro-ba. 3. kāma-vīta P. 4. kula-kul° P. 5. °raṇamava P. 6. °va-lābhād P.

yī. tad-viparyayād anabhisaṃskāra-parinirvāyī. ūrdhva-srotaś ca pañcamaḥ. sa punar akaniṣṭha-paramo bhavâgraparamaś ca. tatrâkaniṣṭha-paramaḥ plutârdha-pluta-sarva-sthāna-cyutatvenâkamiṣṭha-praveśas trividhaḥ. bhavâgraparamaś ca rūpa-vītarāgo dṛṣṭa-dharma-śamaḥ kāya-sākṣī 'ti dvividhaḥ. tato bhāvāgrikâṣṭama-kleśa-prakārāṇāṃ prahāṇād arhattva-phala-pratipannakaḥ. tataḥ śrāvaka-piṭakam [1]ev' ālambya sva-mārga-sammukhīkaraṇād a-buddhôtpāde pratyekabuddha iti viṃśatiḥ. tathā ca Pañcaviṃśatisahasrikāyām ayam artho vistareṇôktaḥ. Avaivartikacakra-sūtre[2] tu bodhisattvaṃ śraddhā'nusāriṇaṃ ārabhya yāvad bodhisattva-pratyekabuddha iti (P. 20[b]) pudgala-vyavasthānaṃ spaṣṭatarârthaṃ Bhagavatôktam iti tatrâivâvalokanīyaṃ atra tv' asmābhir vistareṇa nôpanyastaṃ kiṃ piṣṭaṃ piṃṣma iti.

tathā ca prathama-dvitīya-phala-sthaṃ caturtha-phala-pratipannakaṃ ca pudgalaṃ sugamatvenâsaṃgṛhyôktaṃ :

mṛdu[I]-tīkṣṇêndriyau[II] śraddhā-dṛṣṭi-prāptau[VI,IX] [Tib. 28[b]] kulaṃkulau[IV,V]
ekavīcy-[VIII] antarôtpadya-[X,XI] kārâkārâkaniṣṭha-gāḥ[XII-XIV] | (23)
plutās trayo[XIV-XVI] bhavasyâgra-paramo rūpa-rāga-hā
dṛṣṭa-dharma-śamaḥ[XVII] kāya-sākṣī[XVIII] khaḍgaś[XX] ca viṃśatiḥ | iti. (24)

labdhâvavādasyâivam ādikarmikasya

sampūrṇa-puṇya-sambhāras tato dhīmān dṛḍh'āśayaḥ
śraddh'ādyaiḥ kuśalair dharmaiḥ paribhāvita-saṃtatiḥ |
jñāna-sambhāra-siddhy-arthaṃ kalpâsaṃkhyeya-nirgamāt
sthirâbhijño 'vavādena caryā-bhūmau pravartate ||

iti kṛtvā 'dhimukti-caryā-bhūmi-pariśodhanârthaṃ śrut'ādi-prakarṣa-prāpta-mokṣabhāgīya-śraddh'ādi-lakṣaṇa-kuśala-mūlād ūrdhvaṃ catuḥ-satya-prativedhânukūlāni catur-nirvedhabhāgīyāni laukika-bhāvanāmayāni vaktavyāni. śrāvak'ādy-ūṣm'ādibhyaś câiṣām anity'ādi-lakṣaṇa-vastv-ālambana-viśeṣāt, dharma-darśana-pratipakṣatvenânabhiniveś'ādy-ākāra-viśeṣāt, yāna-trayâdhigama-hetutva-viśeṣād, upāya-kauśala-kalyāṇa-mitra-lakṣaṇa-samparigraha-viśeṣād viśeṣo vaktavyaḥ. tathā saṃkleśa-vastv-adhiṣṭhānaḥ pratipakṣa-vastv-adhiṣṭhānaś cêti dvividho grāhya-vikalpaḥ. dravya-sat-puruṣâdhiṣṭhānaḥ prajñapti-sat-puruṣâ-

1. evâval° P. 2. 不退轉法輪經, 廣博嚴淨不退轉輪經 (正藏九 230[a] et seq.)

dhiṣṭhānaś cêti dvividho grāhaka-vikalpa iti vakṣyamāṇa-mūrdhâbhisamaya-saṃgṛhīta-darśana-bhāvanā-mārga-prahātavyaiś caturbhir vikalpair [Tib. 28ᵇ] yathāsaṃkhyaṃ saṃkleśa[1]-bhāñjy etāni nirvedhabhāgīyānîti vaktavyaṃ. tathā yathôkta-vikalpa-saṃyogaṃ ca bhajatāṃ satāṃ pratyekam esāṃ mṛdu-madhyâdhimātra-bhedena viśiṣṭatā ca vaktavyêti pañcavidho viśeṣaḥ. śrāvak'ādīnāṃ t' ūṣm'ādi-caturvidha-kuśala-mūlaṃ rūpaṇ'ādi-lakṣa (P. 21ᵃ) ṇa-vastv-ātmaka-catuḥ-saty'ālambanam ātma[2]-darśana-pratipakṣatvenânity'ādibhir ākāraiḥ sva-yānâdhigama-hetu-bhūtaṃ[3] samparigraha-rahitaṃ. sva-bodhi-paripanthibhūtaś caturvidho vikalpo na bhavatîti kṛtvā tena saṃsṛṣṭam apy asaṃsṛṣṭam utpadyata iti vyavasthāpyate yataḥ.

tathā côktaṃ :

ālambanata[I] ākārād[II] dhetutvāt[III] samparigrahāt[IV]
catur-vikalpa-saṃyogaṃ yathāsvaṃ bhajatâṃ satāṃ | (25)
śrāvakebhyaḥ sa-khaḍgebhyo bodhisattvasya tāyinaḥ
mṛdu-madhyâdhimātrāṇām[V] ūṣm'ādīnāṃ viśiṣṭatā | iti (26)

punar aparaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prajñāpāramitāyāṃ bhāvayatā

tatra mṛduna ūṣma-gata-kuśala-mūlasy' ālambanârtham āha : *punar* ity-ādi. *punar aparam* iti prakārântareṇa prajñāpāramitôpadeśa-sūcanaṃ. *prajñāpāramitāyām* iti sāmānya-śrutāv apy anityatv'ādi-vastv-ālambana-lakṣaṇāyām ity arthaḥ. tathā hi pradeśântare Bhagavatā 'bhihitaṃ : sūtraṃ bhikṣavaḥ sūtrântarânusāreṇa vyākhyātavyam[4] iti. Pañcavimśatisahasrikāyāṃ ca mṛd'ūṣm'ālambanam adhikṛtyôktam : ih' āyuṣmañ Chāriputra bodhisattvo rūpam anityam iti rūpaṃ duḥkham iti rūpaṃ śūmyam iti [Tib. 29ᵃ] rūpam anātmêty-ādi. etāvāṃs tv atra viśeṣo yad uta samkṣepa-nirdeśaḥ. tatra punaḥ pratyekaṃ satyam adhikṛtya vistara nirdeśa iti na saṃdehaḥ. *caratê*ty asamāhitena jñānena. *bhāvayatê*ti samāhitena.

etad uktam : anity'ādi-ṣoḍaś'ākāraṃ duḥkh'ādi-catuḥ-saty'ādhāraṃ vastv ālambanam iti.

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1. saṃśl° P. 2. ātmana C. 3. °ta C. 4. This passage also P. 33ᵃ.

evaṃ śikṣitavyaṃ yathā 'sau śikṣyamāṇas tenâpi bodhicittena na manyeta ‖

tat ken' ākāreṇ'ālambanīyam ity āha: *evam* ity-ādi vakṣyamāṇa-krameṇa. *tenâpî*ty-ādi na kevalaṃ jñeyasyâtyanta-parokṣatvād ālambyena[1] ***na manyeta.*** yenâpy ākāreṇâbhiniveśa-niṣedh'ādy-ātmakena[2] bodhy-āvāhaka-jñāna-rūpeṇ' ālambeta[3] ***tenâpi na manyetâ***bhiniveśaṃ na kuryād ity arthaḥ. dharmatā-mukhenâbhiniveś'ādy-ākāreṇêti yāvat.[4]

idam uktaṃ bhavati: śrāvako rūpaṇ'ādi-lakṣaṇam (P. 21[b]) vastv ālambate. tasyânityat'ādaya ākārā bhavanty ātma-darśana-pratipakṣatvāt. bodhisattvaḥ punar anityat'ādi-lakṣaṇaṃ vastv ālambate. tasyânabhiniveś'ādaya ākārā bhavanti dharma-darśana-pratipakṣatvād iti.

nanu yady abhiniveśâbhāvo 'nabhiniveśaḥ. evaṃ[5] saty abhāvatvāt pratipakṣo na yujyate. atha yan nâbhiniveśaḥ. tadā caksur-ādiṣv api prasaṅga iti cet. ucyate. yathā vipakṣaḥ tathā 'bhiniveśaḥ. yathā pratipakṣaḥ tathā 'nabhiniveśaḥ. [Tib. 29[b]] kathaṃ ca vipakṣaḥ. yathā 'sat[6]-parikalpanā[7]-samutthitāv astinâsti-grāhau. kathaṃ ca pratipakṣaḥ. yathā tayor abhāvaḥ. kathaṃ ca tayor abhāvaḥ. yadi tau tattvato na sta iti jñātau bhavataḥ. tathā cânantaraṃ vakṣyati: *saced āyuṣmañ Chāriputra tatrâcittatāyām* ity-ādi.

tat kasya hetoḥ ‖

nanu pramāṇôpapanne 'nabhiniveś'ādy-ākāre kathaṃ prekṣāvato nâbhiniveśa ity āha: *tat kasya hetor* iti. tat kasmād dhetoḥ. atha vā yad etad abhiniveśâkaraṇaṃ tat kasyârthasya[8] hetoḥ prayojanād ity arthaḥ.

tathā hi tac cittam a-cittaṃ prakṛtiś cittasya prabhāsvarā ‖

uttarârtham āha: *tathā hîty*-ādi. yasmād ekâneka-svabhāva-vaidhuryāc *cittasya*[9] ***prakṛtiḥ*** svabhāvo 'nutpādatā ***prabhāsvarā*** vidhamita-sarvâsat-kalpanā-'ndhakārā ato 'nabhiniveś'ādy-ākārâvyatiriktaṃ *cittaṃ* tattvato ***'cittaṃ.***

evaṃ manyate: cittasya naiḥsvābhāvyāt tad-avyatirikto 'nabhiniveś'ādy-

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1. °mbana C. 2. °veś'āder niṣedh'ātm° P, °tmake C. mṅon-par ṣen-pa bkag-pa la-sogs-paḥi bdag-ñid. 3. °mbyeta P. 4. rnam-pas kyaṅ ṣes-bya-baḥi tha tshig-go =°reṇâpîti yāvat. 5. eva P. 6. asat P. mi bden-pa. 7. °lpa P. 8. kasmādd C. 9. °tta C.

ākāraḥ katham tattvato[1] 'bhiniveśa-sthānīya iti.

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kiṃ punar āyuṣman Subhūte asti tac cittaṃ yac cittam a-cittaṃ ||

paryudāse 'tha prasajye vā *'cittam* iti nañaḥ prayoge 'pi sad-asan-mātra-mananânubandhena viparyāsâvinivṛttiṃ paśyann āha: *asti tac cittaṃ yac cittam acittam* iti. *yac cittam* anabhiniveś'ādy-ākārâvyatiriktaṃ *tac cittaṃ* tattvato *'cittam* iti yad ucyate tat *kim acittam astîti* saṃbandhanīyaṃ. nyāyena vastuno 'sattvān na paryudāse nañaḥ prayogaḥ, api tu prasajye.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | kiṃ punar āyuṣman Śāriputra yā acittatā tatrâcittatāyām astitā vā nâstitā vā vidyate vā upalabhyate vā || Śāriputra āha | na hy etad āyuṣman Subhūte ||

tatrâpi sad-[Tib. 30ᵃ]asan-mātra-prajñaptir[2] api nâstîty abhiprāyavān *Subhūtis* tenâlva parihāraṃ pratipādayitu-kāmaḥ pratipraśna[3]-kriyayā *Śāriputram* āha *kiṃ punar* ity-ādinā. (P. 22ⁿ) cittâbhāva-mātram acittaṃ. tad-bhāvo *yā 'cittatā tatrâcittatāyāṃ kim astitā vā vidyate vā* 'nupalabdhi-lakṣaṇa-prāptā. athô*palabhyate* vôpalabdhi-lakṣaṇa-prāptā. evaṃ *nâstitā vêti* yojyaṃ. pūrvo *vā*-śabda uttarâpekṣayā uttaraś ca pūrvâpekṣayêti jñeyaṃ.

ajātasya svabhāvena śāśvatôcchedatā kutaḥ
svabhāve hi vikalpyante dharma-bheda-vikalpanāḥ
pattra-lekh'ādi-vinyāsaḥ kenacid vyomni śakyate
kartuṃ nâlva. tathā 'jāte dharma-bhede vikalpanā

ity abhiprāyavān āha: *na hy etad* iti anantarôktam ubhayaṃ.

(6) Subhūtir āha | saced āyuṣman Śāriputra tatrâcittatāyām astitā vā nâstitā vā na vidyate vā nôpalabhyate vā | api nu te yukta eṣa paryanuyogo bhavati yad āyuṣmān Śāriputra evam

1. tato P. 2. °jñāpt° P. 3. °tipakṣa P.

āha asti tac cittaṃ yac cittam acittam iti ||

idānīṃ tad vacanam eva parihāre yojayann āha: *saced* ity-ādi. *api-nu*-śabdaḥ kṣepe. nâivêty arthaḥ. *paryanuyogaś* codyaṃ. tam ev' āha *yad āyuṣmān* ity-ādinā.[1] evaṃ manyate; yady *acittatāyām astitā vā nâstitā vā na vidyate vā nôpalabhyate vā* tat kathaṃ tavâiṣa *paryanuyogo 'sti tac cittaṃ yac cittam acittam* iti. tatrâpi hy *acittam* iti cittâbhāva-mātram evâbhipretam. ataḥ sad-asad-rūpeṇâstitva-samāropo nâiva ghaṭata iti.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat| kā punar eṣ' āyuṣman Subhūte acittatā ||

cittasya dharmiṇo 'sattve nirviṣayasya naño 'prayogād acittatā 'pi nâstîty āha *kā punar eṣê*ty-ādi.

Subhūtir āha| avikār' āyuṣman Śāriputrâvikalpā 'cittatā ||

[Tib. 30^{b}] na hi saṃvṛti-sopānam antareṇa tattva-prāsāda-śikhar'ārohaṇaṃ vipaścita iti[2] yogi[3]-saṃvṛtyā prativibhātum āha: *avikārê*ty-ādi. pāramparyeṇâivâcittatā 'bhyasyamānā buddha-bhūmāv avikāra-pariniṣpattiṃ prati hetutvād *aikārā*. aviparyāsa-parinispatti-hetutvāc câ*vikalpā*.

atha khalv āyuṣmān Śāriputra āyuṣmate Subhūtaye sādhukāram adāt| sādhu sādhv āyuṣman Subhūte| yathā 'pi nāma tvaṃ Bhagavatā 'raṇā-vihāriṇām agratāyāṃ nirdiṣṭo nirdiśasi|

evaṃ câdhigamâviruddham uktam ity āha: *athê*tyādi. *sādhu sādhv* iti sambhrame dvir abhidhānaṃ. *yathā* yena prakāreṇa. *api-nāma*-śabdaḥ pūjā-vācakaḥ. *araṇêti*[4] yasya samādheḥ prabhāvāt pareṣāṃ saṃtāne sva-para-vyābādhanârthena raṇayantîti raṇāḥ kleśā na jāyante so *'raṇā*-samādhiḥ. tad-*vihā*-

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1. °di P. 2. Cf. a similar stanza at P. 63^{b}. Tib. has here the same stanza as there stands. 3. °ge P. 4. Supplied from Tib.: ñon-moṅs-pa med-pa ṣes-bya-ba ni.

riṇāṃ madhye *'gratāyāṃ nirdiṣṭaḥ* san *nirdiśasy acittatām* iti vibhakti-viparinā̃mena yojyaṃ.

nanu ca buddhâdhiṣṭhānāt sôpāya-kauśalām api pra(P. 22[b])jñāpāramitāṃ nirdiśataḥ ko 'tiśayo yatas tad-viduṣo 'pi Śāriputrasya Subhūtiṃ prati sādhukāraḥ sādhuḥ syāt. na kaścit. kiṃ tu tayor vineyānām anugrahāya māhātmyadyotanād anāgata-vineya-saṃdehâpanayanāya tathāgatâdhiṣṭhānād eva vā 'vivādapūrvakaḥ sādhukāra ity adoṣaḥ.

ataś ca bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksaṃbodher upaparīkṣitavyaḥ avirahitaś ca bodhisattvo mahāsattvaḥ prajñāpāramitāyā veditavyaḥ |

māhātmyam evâcittatāyā darśayan kaścid aniyata-gotrako 'pi tīkṣṇêndriyatayā nirvedhabhāgīyâvasthāyām apy [Tib. 31[a]] acintyôpāya-viśeṣād avaivartikatve niyata ity āha: *ataś cêty*-ādi. yatas tenâpi bodhicittena na[1] manyate *'to 'nabhiniveś'*ādy-ākārāt. *ca*-kārād anityat'ādi-lakṣaṇa-vastv-ālambanāt. *upaparīkṣitavyo* niścetavyaḥ. aṣṭamyāṃ tu bhūmau sarveṣām eva niyatatvenâvaivartikatva-vyavasthānam ity adoṣaḥ. *avirahitaś* câparihāṇi-yogāt *prajñāpāramitāyā* nirvedhabhāgīya-rūpāyā[2] *veditavyaḥ*. na kevalam *avinivartanīya upaparīkṣitavya* iti *ca*-kāraḥ.

śrāvaka-bhūmāv api śikṣitu-kāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryav'āptavyā pravartayitavyā ihâiva prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ | pratyekabuddha-bhūmāv api śikṣitukāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryav'āptavyā pravartayitavyā ihâiva prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ | bodhisattva-bhūmāv api śikṣitu-kāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryav'āptavyā pravartayitavyā | ihâiva prajnāpāramitāyām upāya-kauśalya-

1. om. C. 2. °payā PC.

samanvāgatena sarva-bodhisattva-dharma-samudāgamāya yogaḥ karaṇīyaḥ ||

evam ālamban'ākārāv abhidhāya mṛd'ūṣmaṇo hetutva-viśeṣârtham āha: *śrāvaka-bhūmāv apîty-ādi.* viśiṣṭâvasthā-prāptam eva jñānaṃ *bhūmiḥ.*[1] tatra *śikṣitu-kāmena* pratipattiṃ kartu-kāmena. *iyam evêti* nirvedhabhāgīya-pratipādana-parā mukhyataḥ śrotra[2]-vijñānena tad-ākṛṣṭena ca mano-vijñānena granthârthayoḥ paricchedāc *chrotavyā.* cintāmayena manasikaraṇād *udgrahītavyā.* bhāvanāmayena pratipattyā sampādanād *dhārayitavyā.* samādānena pustaka-vācanād *vācayitavyā.* āgamâdhigama-lābhāt *paryavāptavyā.* vyākhyān'ādinā 'nyebhyaḥ prakāśanāt *pravartayitavyā.* sarvatra ca śravaṇ'ādau samyak-prayoga-pṛṣṭha-citta-sampādanāc *chikṣitavyā.* maula-cittena tu samādhāna-karaṇād *yogam āpattavyaṃ.* liṅgasya lok'āśrayatvād *yoga*-śabdo napuṃsaka-liṅgatvenôktaḥ. *upāya-kauśalya-samanvāgatenêti*

pūraye buddha-dharmāṇāṃ sattvānāṃ paripācane
kṣipra-prāptau kriyā-siddhau vartmâcchede ca kauśalaṃ.

[Tib. 31[b]] upāyo (P. 23[a]) bodhisattvānām asamaḥ sarva-bhūmiṣu.
yat kauśalaṃ samāśritya sarvârthān sādhayanti te

iti vacanād yathôktârth'āśu-pariprāpaka-saṃvṛti-paramârth'āśritaś ceto-viśeṣa evôpāya-kauśalaṃ. tena *samanvāgatena* yuktena. *sarva-bodhisattva-dharma-samudāgamāyêti* [3]*sarveṣāṃ bodhisattvā*nām eva *dharmā*ḥ śrāvak'ādy-asādhāraṇā mārgajñatā-lakṣaṇāḥ. teṣāṃ *samudāgamāya* pratilambhāya *yogaḥ* samādhiḥ *karaṇīyaḥ.* kvacit tu sarva-buddha-dharma-samudāgamāyêti[3] pāṭhaḥ. sa câyuktaḥ. yato 'nantaram eva vakṣyati *sarve bodhisattva-dharmā* ity-ādi.

(7) tat kasya hetoḥ ||

nanu śrāvaka-yāne 'pi bodhisattva-dharmā dān'ādayo nirdiṣṭā evêty āśaṅky' āha: *tat kasya hetor* iti.

ihâiva hi prajñāpāramitāyāṃ vistareṇa sarva-bodhisattva-dharmā upadiṣṭāḥ yatra bodhisattvena mahāsattvena śikṣitav-

1. °na-bhūmīs C. 2. śrota PC. 3....3. om. C.

yaṃ yogam āpattavyaṃ anuttarāyām api samyak-saṃbodhau śikṣitu-kāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryav'āptavyāpravartayitavyā | ihâiva prajñāpāramitāyām upāya-kauśalya-samanvāgatena sarva-buddha-dharma-samudāgamāya yogaḥ karaṇīyaḥ ‖

*ihâiva hî*ty-ādy uttaraṃ. *hi*-śabdo yasmād-arthe. *yatrê*ti yeṣu bodhisattva-dharmeṣu.

evaṃ manyate: śrāvak'ādi-dharmās tat-piṭake vistareṇâbhihitaḥ. bodhisattva-dharmās tu prasaṅgāt. iha punar bodhisattva-dharmā eva vistareṇa nirdiṣṭāḥ. śrāvaka-dharmāḥ prasaṅgād iti.

anuttarāyāṃ samyaksambodhāv iti nâsty uttaraṃ pradhānaṃ yasyāḥ [1]sā 'nuttarā.[1] *samyag* aviparītā sarv'ākārâbhisambodhiḥ *sambodhiḥ*. *samyaksambodhir* buddha-bhūmir iti yāvat. *sarva-buddha-dharma-samudāgamāyê*ti sarveṣāṃ buddha-dharmāṇāṃ sarv'ākārajñatā-lakṣaṇānām adhigamāya.

tat kasya hetoḥ ‖

śrāvaka-yāne 'pi buddha-dharmā nirdiṣṭā ity āśaṅky' āha: *tat kasya* [Tib. 32ª] *hetor* iti.

ihâiva hi prajñāpāramitāyāṃ vistareṇa sarva-buddha-dharmā upadiṣṭāḥ yatra bodhisattvena mahāsattvena śikṣitavyaṃ yogam āpattavyaṃ ‖

tathâivôttarârtham āha: *ihâiva hî*ty-ādi.

*śrāvaka-bhūmāv apî*ty ārabhya yāvad antena *yogam āpattavyam* ity anenâitad uktaṃ: yāna-trayâdhigama-prāptaye mṛd'ūṣmagataṃ kuśalaṃ hetur iti. ayaṃ ca hetu-bhāvaḥ sarveṣām evôṣm'ādīnāṃ veditavyaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | yo 'haṃ Bhagavann etad eva bodhisattva-nāmadheyaṃ na vedmi nôpalabhe na samanupaśyāmi ‖

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1 ... 1. ex conj. sâivam an° PC. de ni bla-na-med-paḥo

madhyasy' ālambanârtham āha: *yo 'haṃ Bhagavann* ity-ādi. *bodhisattva-nāmadheyam* iti pūrvaṃ yasyârthasya bodhisattva iti nāma tasyânupalambho *nâhaṃ Bhagavaṃs taṃ dharmaṃ* (P. 23[b]) *samanupaśyāmî*ty[1]-ādinôktaḥ. sāmprataṃ

nāma-mātram idaṃ sarvaṃ saṃjñā-mātre pratiṣṭhitaṃ.
nâbhidhānāt pṛthagbhūtam abhidheyaṃ prakalpate ||

iti kṛtvā yad *etad bodhisattva* iti nāma-svarūpam avavadanīyaṃ tasyânupalambho deśita iti viśeṣaḥ. *na vedmî*ty-ādi vyākhyātaṃ.[2] atha vā 'tītaṃ *na vedmi*. vartamānaṃ *nôpalabhe*. anāgataṃ *na samanupaśyāmi*. try-adhva-śūnyatvāt sarva-dharmāṇām iti yojyaṃ.

prajñāpāramitām api na vedmi nôpalabhe na samanupaśyāmi | so 'haṃ Bhagavann etad eva bodhisattva-nāmadheyam avindann anupalabhamāno 'samanupaśyan prajñāpāramitām api avindann anupalabhamāno 'samanupaśyan katamaṃ bodhisattvaṃ katamasyāṃ prajñāpāramitāyām avavadiṣyāmy anuśāsiṣyāmi | etad eva Bhagavan kaukṛtyaṃ syāt | yo 'haṃ vastv · avindann anupalabhamāno 'samanupaśyan nāmadheya-mātreṇ' āya-vyayaṃ kuryāṃ yad uta bodhisattva iti |

avavāda-viṣayaṃ nāma tarhy astîty āha: *prajnāpāramitām apîti*. nāma-mātrām ity abhiprāyaḥ. *bodhisattvam* iti nāma-svabhāvaṃ nāmadheyasya prakṛtatvāt. *kaukṛtyam* iti saṃvedana-niṣṭhatvād viṣaya-sthiter anupalambhād *etat kaukṛtyaṃ* cetaso vipratisāritā. tad ev' āha *yo 'ham* ity-ādinā. *āya-vyayam* iti vidhir *āyaḥ*. *vyayo* niṣedhaḥ.

vidhānaṃ [3]pratiṣedhaṃ ca muktvā śābdo[3] 'sti nâparo
vyavahāra

iti kṛtvā pada-dvayenâiva sarva-saṃgrahād iha[4] tāvan-mātrakam[4] uktaṃ.

etad uktaṃ: tattven' āya-vyaya-vinirmuktatva-viśiṣṭaṃ rūp'ādy-ālambanam

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1. Text p. 4, penult. 2. P. 18[a]. 3 ... 3. °ṣedhamudukāṃśāb° (!) C. °ktvā śabdo P. 4 ... 4. eva tāv° C, etāvan-mātram P; ḥdir ḥdi-ltar.

iti.

api tu khalu punar Bhagavaṃs tad api nāmadheyaṃ na sthitaṃ nâsthitaṃ na viṣṭhitaṃ nâviṣṭhitaṃ |

tat ken' ākāreṇ' ālambanīyam ity āha: *api tv* ity-ādi. *tad api nāmadheyam* ālambanaṃ *na sthitaṃ* prabandha-rūpeṇa.

niṣedhyâbhāvataḥ spaṣṭaṃ na niṣedho 'sti tattvataḥ
na ca nirviṣayaḥ sādhuḥ prayogo vidyate nañaḥ |
vikalpâpāśrayatve vā sāṃvṛtaḥ syān na tāttvika

iti nyāyān *nâsthitaṃ. na viṣṭhitaṃ* prabandha-visadṛśatvena. tathâiva *nâviṣṭhitaṃ*

tat kasya hetoḥ | avidyamānatvena tasya nāmadheyasya |

saṃvṛtyā pratibhāsamāna-nāmadheyasya kathaṃ prabandha-tad-vaisadṛśyânupapattir iti *tat kasya hetor* ity āśaṅky' āha: *avidyamānatvenê*ty-ādi. tattvata iti śeṣaḥ. saṃvṛtyā na doṣa ity abhiprāyaḥ.

evaṃ tan nāmadheyaṃ na sthitaṃ nâsthitaṃ na viṣṭhitaṃ nâviṣṭhitaṃ ||

upasaṃharann āha: *evaṃ tad* ity-ādi.

etad uktaṃ: dharmatā-mukhena prabandha-tad-vaisadṛśyâpagata-tattvam[2] ākāra iti.

saced bodhisattvasya mahāsattvasyâivaṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyāṃ cittaṃ nâvalīyate na saṃlīyate na viṣīdati na viṣādam āpadyate nâsya viprṣṭhī bhavati mānasaṃ na bhagnaprṣṭhī bhavati (8) nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate |

adhimātrasy' ālambanârtham āha: *saced* ity-ādi. *evaṃ gambhīrāyām*

1. °dhu PC. Cf. P 227ᵃ. where same stanza again occurs. 2. °gatatvam PC.

i(P. 24[a])ti nāma-mātratvena prajñapti-mātra-svabhāvāyām anya-tīrthyaiḥ svaiś cânisraya-bhīrubhir alabdha-gādhāyāṃ.

etad uktaṃ: prajñapti-mātratva-viśiṣṭaṃ duḥkh'ādi-satyam ālambanam iti.

adhimucyate 'dhyāśayenâvirahito bodhisattvo mahāsattvaḥ prajñāpāramitāyā veditavyaḥ sthito 'vinivartanīyāyāṃ bodhisattva-bhūmau su-sthito 'sthāna-yogena |

tat ken' ākāreṇ' ālambanīyam ity [Tib. 33[a]] āha: *adhimucyata* ity-ādi. sā prajñaptir na kena-cit kuśal'ādinā dharmeṇa vācyêty *adhimucyate* 'dhyālambate.

āyato vipulo hṛṣṭa upakāra-paro mahān
kalyāṇaś câivam-ādhikyād āśayo 'dhyāśayaḥ satām [1]

ity *adhyāśayena*. *avirahito* yuktaḥ *bodhisattvaḥ* prajñāpāramitayā 'dhimātrôṣma-svabhāvayā mukhyataḥ. anyatrâpy evaṃ prakaraṇa-balāt prajñāpāramitā'rtho veditavyaḥ. *sthitaḥ* prāptâparihāṇyā *avinivartanīyāyām* aṣṭamyāṃ *bodhisattva-bhūmau* tat-kāryâvaivartikatva-lābhāt. *su-sthitas* tad-utpādana-yogyatvenôttarôttara[2]-viśeṣâdhigama[3]-lābhād aprāptâparihāṇyā. etac ca dvayam anabhiniveśa-yogenêty āha: *asthāna-yogenêti*.

etad uktaṃ: dharmatā-mukhen' ākāro 'vācyatêti.

Pañcaviṃśatisahasrikāyām adhimātrôṣm'ālamban'ākāram adhikṛtyôktaṃ: yā 'pîyaṃ Bhagavan dharma-sāṃketikī prajñaptir yad uta bodhisattva iti vistareṇa yāvad buddha iti sā 'pi na kena-cid dharmeṇa vacanīyā kuśalena vā 'kuśalena vā yāvad bhāvena vā 'bhāvena vā tad-yathā 'pi nāma svapna ity-ādi. tasmān na saṃdehaḥ kāryaḥ.[4]

ity ālamban'ākāravan nirvikalpaka-jñānâgneḥ pūrva-rūpatvād ūṣma-gatam ivôṣma-gataṃ trividhaṃ. darśana-märg'āsannataratvam asaty antarāye bhavatîti mokṣabhāgīyād asya viśeṣo veditavyaḥ.

tathā côktaṃ:

[Tib. 33[b]] ālambanam anity'ādi saty'ādhāraṃ, tad-ākṛtiḥ
niṣedho 'bhiniveś'āder, hetur yāna-tray'āptaye. || (27)

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1. This stanza also P. 81[a]. 2. °nôttarôttaram C. 3. °ṣād adh° C. 4. °rya PC.

rūp'ādy-āya-vyayau, viṣṭhā'sthitī, prajñapty-avācyate. iti.

punar aparaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prajñāpāramitāṃ bhāvayatā na rūpe sthātavyaṃ na vedanāyāṃ saṃjñāyāṃ na saṃskāreṣu na vijñāne sthātavyaṃ |

ūṣmânantaram idānīṃ mṛduno mūrdha-gata-kuśalasy' ā(P. 24[b])lambanârtham āha: *punar aparam* ity-ādi. *prajñāpāramitāyāṃ* mukhyato mūrdha-svabhāvāyāṃ *caratā, bhāvayatê*ti vyākhyātaṃ.[1] atha vā prayoga-pṛṣṭha-cittena *caratā,* maula-cittena *bhāvayatê*ti yojyaṃ. *na rūpe sthātavyam* ity-ādi tatra rūpaṇā-lakṣaṇaṃ *rūpaṃ.* anubhava-lakṣaṇā *vedanā.* nimittôdgrahaṇ'ātmikā *saṃjnā,* cittâbhisaṃskāra-lakṣaṇāḥ *saṃskārāḥ.* avabodhana-lakṣaṇaṃ *vijñānaṃ.*

tat punas trividhaṃ rūpaṃ. kalpitaṃ rūpaṃ grāhya-grāhaka-rūpeṇa kalpitatvāt. vikalpitaṃ[2] rūpam [3]asad-bhūta-parikalpena[3] jñānam eva tathā pratibhāsata iti vikalpitatvāt. dharmatā-rūpaṃ tattvato rūpam[4] eva śūnyatā-rūpeṇa pariṇiṣpannatvāt. evaṃ vedan'ādayo 'pi vācyāḥ.

yath'audārika-saṃkleśa-bhājan'ādy-artha-dhātuto[5]

rūp'ādīnām iyān evânukramaḥ.[6]

tatra rūp'ādau tattvato 'sattvena vastûpalambha-yogān *na sthātavyaṃ* cetasaḥ pratiṣṭhānaṃ na[7] kāryam iti yāvat.

etad uktaṃ: yasmāt svabhāva-śūnyatayā rūp'ādīnāṃ rup'ādi-svabhāvenâpagata-svabhāvatā. tasmād a-sthānârhatva-viśiṣṭaṃ[8] rūp'ādy-ālambanam (Tib. 34[a]) iti.

tat kasya hetoḥ || saced rūpe tiṣṭhati rūpâbhisaṃskāre carati na carati prajñāpāramitāyāṃ | evaṃ saced vedanāyāṃ saṃjñāyāṃ saṃskāreṣu saced vijñāne tiṣṭhati vijñānâbhisaṃskāre carati na carati prajñāpāramitāyāṃ ||

kasmād evam ālambanam iti *tat kasya hetor* ity āśaṅky' ākāraṃ vyatireka-

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1. P. 21[a]. 2. °ta P. 3....3. abhūta-parikalpitena C. 4. 'rūp° P. 5. cf. 阿毘達磨俱舍論第一 (正藏二九 5[c]). 6. evăn° C, evamăn° P. 7. om. PC. 8. °ṣṭa PC. cf. similar constructions in P. 23[b], 25[ab].

mukhen' āha : *saced rūpa* ity-ādinā.

evaṃ manyate : ālambana-grahaṇa-prakāra ev' ākāraḥ. saṃvin-niṣṭhā ca viṣaya-sthitir ity ākārânurūpam ev' ālambanaṃ grāhyaṃ.

ato yadi *rūpe* 'nity'ādibhir ākārais *tiṣṭhati* tadā *rūpâbhisaṃskāre* rūp'ābho-ga[1]-vikalpe *carati.* evaṃ ca *na carati prajñāpāramitāyāṃ* mukhyato mṛdu-mūrdha-svabhāvāyām. evaṃ vedan'ādiṣv api yojyaṃ.

etad uktaṃ : dharmatā-mukhen'[2] [3]ākāra evaṃvidho[3] grāhyaḥ. yat para-mârthena rūp'ādi-sarva-dharma-śūnyatayoḥ parasparam eka-rūpam iti. tatra śūnyatāyām anityatv'ādīnām abhāvena rūp'ādau na nityânity'ādibhir ākāraiḥ sthānaṃ vidheyam iti.

tathā hi mṛdu-mūrdh'ākāram[4] adhikṛtya Pañ(P. 25[a])caviṃśatisahasrikāyāṃ vyākhyātaṃ : rūpam eva śūnyatā śūnyatâiva rūpam. evaṃ yāvad. yā ca[5] Bhagavann anityatāyāḥ śūnyatā na sā 'nityatêty-ādi.

> tat kasya hetoḥ ‖ na hy abhisaṃskāre caran prajñā-pāramitāṃ parigṛhṇāti nâpi prajñāpāramitāyāṃ yogam āpa-dyate nâpi prajñāpāramitāṃ paripūrayate aparipūrayamāṇaḥ prajñāpāramitāṃ na niryāsyati sarvajñātāyām aparigṛhītaṃ parigṛhṇan ‖

abhisamskāram antareṇa bhāvanā'nutpatteḥ kathaṃ punar abhisaṃskāre caran na caratîti *tat kasya hetor* ity āśaṅky' āha : *na hîty*-adi.

evaṃ manyate : vikalpo 'bhisaṃskāraḥ. prajñāpāramitā ca nirvikalpā. tat kathaṃ vikalpe tattvâbhiniveśena caran prajñāpāramitāyāṃ carati. kevalaṃ māyā-puruseṇêva caritavyam iti.

[Tib. 34[b]] *na parigṛhṇāti nâpi yogam āpadyate nâpi paripūrayata* iti pada-trayaṃ yathāsaṃkhyaṃ[6] prayoga-maula-pṛṣṭhâvasthāsu draṣṭavyaṃ. *prajñā-pāramitām* iti mukhyato mṛdu-mūrdha-svabhāvāṃ. *na niryāsyatî*ty-ādi. *apari-gṛhītam* agrahaṇârham abhisaṃskāraṃ *parigṛhṇan* svīkurvāṇo *na niryāsyati sarvajñatāyām*[7] iti yojyaṃ. sarv'ākārajñatā câtra tri-sarvajñatā-sāmānyāt *sarva-*

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1. °ge P. 2. °khyen' P. 3 ... 3. °raś câiv° PC. 4. °dha-gatam P. 5. om. P. 6. saṃkhena P. 7. °rv'ākārajñ° PC. thams-cad mkhyen-pa-ñid-la.

jnatā-śabdenôktā. yathāsambhavam evam anyatrâpi.

tat kasya hetoḥ | rūpaṃ hy aparigṛhītaṃ prajñāpāramitāyām evaṃ vedanā-saṃjñā-saṃskāra-vijñānaṃ hy aparigṛhītaṃ prajñāpāramitāyāṃ | yaś ca rūpasya aparigraho na tad rūpam evaṃ yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yo vijñānasyâparigraho na tad vijñānaṃ ‖

katham agrahaṇârho 'bhisaṃskāra iti cet. *tat kasya hetor* ity āśaṅky' āha: *rūpaṃ hî*ty-ādi.

evaṃ manyate: abhisaṃskāra-viṣaya-svabhāvā rūp'ādayo nyāyato 'sattvenâ*parigṛhītāḥ prajnāpāramitāyām*. atas[1] tad-viṣayo 'bhisaṃskāro vitatha-pratibhāsitvān na grāhya iti.

tad eva darśayann āha: *yaś ca rūpasyâparigraho na tad rūpam* ity-ādi. vidhi-pratiṣedhayor bhinna-viṣayatvād iti bhāvaḥ.

sā 'pi prajñāpāramitā aparigṛhītā |

prajñāpāramitāyām api tattvâbhiniveśo na kāryo viparyāsa-prasaṅgād ity āha: *sā 'pî*ty-ādi.

evaṃ hy atra bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyaṃ |

upasaṃharann āha: *evaṃ hî*ty-ādi. *hi*-śabdo 'vadhāraṇe. *evam* evêty arthaḥ.

ayaṃ ca bodhisattvasya mahāsattvasya sarva-dharmâparigṛhīto nāma samādhir vipulaḥ puraskṛtaḥ apramāṇa-niyato 'sādhāraṇaḥ |

evam ālamban'ākāra-niryātam[2] mṛdu-mūrdha-gataṃ samādhim āha *ayam* ity-ādinā.[3] *sarva-dharmai* [Tib. 35[a]] rūp'ādibhir *aparigṛhīto*[4] yaḥ *samādhir* anvartha-saṃjñakaḥ sa tathôktaḥ. *vipulo* dharmdhātu-vaipulyena *puraskṛto*

1. gaṅ-gi phyir=yatas. 2. °rjātaṃ C. 3. °di P. 4. °bhiḥ par° P.

yathôkt'ālamban'ākāra-viśeṣābhyāṃ cetasaḥ purato vartanād ity ārya-Vimuktiṣeṇaḥ. ata eva kvacid apuraskṛta iti pāṭho na grāhyaḥ. *apramāṇa-niyataḥ* (P. 25[b]) sarv'ākārajñatā-pratiniyamāt uru-karuṇā-prajñā-yogena vā 'pramāṇa-sattvârtha-karaṇe niyatatvād *apramāṇa-niyataḥ*. *asādhāraṇo* 'gamyo 'nyeṣāṃ yathôkt'ālamban'ādi-pañca-vidha-vaiśiṣṭyāt.

sarva-śrāvaka-pratyekabuddhaiḥ sā 'pi sarvajñatā aparigṛhītā | na hi nimittato grahītavyā ||

madhyasy' ālambanârtham āha: *sā 'pi sarvajñatêti*. *api*-śabdād anityat'ādi-śūnyatānāṃ parigrahaḥ. aparigṛhītā kuta ity āha: *na hî*ty-ādi. nimittam asādhāraṇaṃ rūpaṃ. tattvenânyonyam eka-rūpatvān nâsty ato grahaṇam iti yāvat.

etad uktam: dharma-dhātu-rūpatayā 'nityat'ādi-sarv'ākārajñatā-śūnyatānāṃ sva-sva-bhāvena niḥsvabhāvatvāt parasparam eṣām aikātmy[1]enânimittatva-viśiṣṭaṃ rūp'ādy-ālambanam iti.

sacen nimittato grahītavyā abhaviṣyan na cêha Śreṇikaḥ parivrājakaḥ śraddhām alapsyata | tatra hi Śreṇikaḥ parivrājakaḥ sarvajña-jñāne adhimucya śraddhā'nusārī (9) prādeśikena jñānenâvatīrṇaḥ | so 'vatīrya na rūpaṃ parigṛhṇīte | evaṃ na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānaṃ parigṛhṇīte | nâpi tatra prīti-sukhena taj jñānaṃ samanupaśyati |

nimitta-grahe ko doṣa ity āha: *saced* ity-ādi. yadi *nimittato grahītavyā* bhavet tadā sva-śāsane nimitta-grahena dīrghakālaṃ muktim apaśyan nirviṇṇaḥ san nâivêha śāsane *Śreṇika*-saṃjñakaḥ *parivrājakas* tapasvī animitta[2]-yogena[2] *śraddhām* abhisampratyayaṃ pratilabheta. nimitta-[Tib. 35[b]]grahasya tulyatvād iti bhāvaḥ. tad eva kathayann āha: *atra hî*ty-ādi. *at*rânimitte tathāgatatv'āvāhakatvena *sarvajña*[3]*-jñāne* 'tannimittam[3] *adhimucya*âdhimokṣa-manaskāraṃ kṛtvā mṛdv-indriyatvena śraddhayā mārgânusaraṇāc *chraddhā'nusārī prādeśikena* pudgala-nairātmya-*jñānenâvatīrṇaḥ*. *so 'vatīrya*ôttara-kālaṃ *na rūp*'ādi nimit-

1. Ex conj. ekātmy° PC. 2. om. C. 3....3. °jñānena nim° P.

tato manasikaroti. *nâpi tatr*ânimitta-bhāvanāyām utpannena *prīti-sukhena tad*-bhāvakaṃ *jñānaṃ* nimittataḥ *samanupaśyati.* tatra *prītiḥ* saumanasyaṃ caitasikaṃ. *sukhaṃ* prasrabdhiḥ kāyikī. sa hi laukika-vītarāgaḥ prathama-dvitīya-dhyānânyatara-saṃniśrayeṇâvatīrṇa iti bhadanta-Vimuktiṣeṇaḥ.

nâdhyātmaṃ rūpasya taj jñānaṃ samanupaśyati | na bahirdhā rūpasya taj jñānaṃ samanupaśyati | nâdhyātma-bahirdhā rūpasya taj jñānaṃ samanupaśyati | nâpy anyatra rūpāt taj jñānaṃ samanupaśyati | evaṃ nâdhyātmaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ nâdhyātmaṃ vijñānasya taj jñānaṃ samanupaśyati | na bahirdhā vijñānasya taj jñānaṃ samanupaśyati | nâdhyātma-bahirdhā vijñānasya taj jñānaṃ samanupaśyati | nâpy anyatra vijñanāt taj jñānaṃ samanupaśyati || atra pada-paryāye Śreṇikaḥ parivrājako 'dhimuktaḥ so 'tra sarvatra śraddhā'nusārī sarvajña-jñāne dharmatāṃ pramāṇīkṛtyâivam adhimukta iti tena na kaścid dharmaḥ parigṛhīto nâpi sa kaścid dharmo ya upalabdho yaṃ sa gṛhṇīyāt muñced vā sa nirvāṇam api na manyate ||

ken' ākāreṇ' ālambanīyam ity āha: *nâdhyātmam* ity-adi. *adhyātmaṃ rūpasy*opātta[1]-bhūta-[2]bhautikasy' ādhyātmik'āyatanasya *tad*-bhāvakaṃ *jñānam* adhyātma-śūnyatayā *na samanupaśyati.* nimittata iti śeṣaḥ. *bahirdhā rūpasyâ*nupātta[1]-bhūta - bhautikasya[2] bāhy'āyatanasya bahirdhā - śūnya (P. 26[a]) tayā. *adhyātma-bahirdhā rūpasya* tad-ubhayasya śarīrasyôbhaya-śūnyatayā. rūpād anyatra tarhi paśyatîty āha: *nâpy anyatrê*ty-ādi. evaṃ dharma-[3]bhāvanayā 'bhiniviṣṭaḥ[3] katham asau vaktavya ity āha: *atrê*ty-ādi. *atrâ*smin *pada-paryāye* yoga-sthāna-viśeṣe 'dhimukti-caryā-bhūmau sthitaḥ *Śreṇiko 'dhimukta* iti veditavyo nâdhigata iti. [Tib. 36[a]] yataḥ Śreṇiko *'tra sarvatrâ*nimitte *sarvajña-jñāne* tattvânadhigamena *śraddhā'nusārī* 'ty *ucyate.* tīkṣṇêndriyatvena tattvâ-

1. twice °*pātu* P, twice °*pānta* C! 2. twice mauktik° P! 3 ... 3. °nā'bh° in P.

dhigame tu dharmânusārī bhavatîty abhiprāyaḥ.

kathaṃ punar mṛdv-indriyo 'py evam adhimukta ity āha: *dharmatām* ity-ādi. pūrv'āvedha-balāt prajñāpāramitā-*dharmatām* avisaṃvādena *pramāṇī-kṛtyâivam* animittatvenâ*dhimukte. iti* tasmāt *tena na kaścid dharmo* 'dhy-āropataḥ *parigṛhītaḥ nâpi* vidyamānatvenô*palabdhaḥ. yaṃ* dharmam upādeya-tvena *sa*[1] *gṛhṇīyāt* svīkuryān *muñced vā* heyatvena.[2] āstāṃ tāvad anyat. *nirvāṇam api na* sa *manyate* tattvato na budhyate.

etad uktaṃ: svabhāva-pratiṣedhenâsvīkāro rūp'ādīnāṃ dharmatā-mukhen' ākāra iti.

tatra Śreṇikôdāharaṇaṃ tasya tīrthika-sambandhena samādher[3] vyutthitasyâ-dhimokṣa-balenâiva tad-artha-pratyakṣa-sākṣitva-jñāpanârthaṃ.

> iyam api Bhagavan bodhisattvasya mahāsattvasya prajñā-pāramitā veditavyā yad rūpaṃ na parigṛhṇīte| evaṃ yad vedanāṃ saṃjñāṃ saṃskārān yad vijñānaṃ na parigṛhṇīte| na cântarā parinirvāti aparipūrṇair daśabhis tathāgata-balaiś caturbhis tathāgata-vaiśāradyair aṣṭādaśabhiś c' āveṇikair buddha-dharmaiḥ|

adhimātrasy' ālambanârtham āha: *iyam* ity-ādi. *iyam* iti vakṣyamāṇā. na kevalaṃ pūrvôktêty *api*-śabdaḥ. tad eva darśayann āha: *yad rūpam* ity-ādi. *yad* iti yasmād-arthe nipātaḥ. rūp'ādīnāṃ nimittâsamīkṣaṇād iti bhāvaḥ.

śrāvakavat tarhy anupalambhena sarva-nirodhe bodhisattvo[4] nirvāyād ity āha: *na cê*ty-ādi. *ca*-śabdo 'vadhāraṇe.

> [Tib. 36^{b2}] asaṃlīnena kāyena vedanām adhivāsayan
> pradyotasyêva nirvāṇaṃ vimokṣas tasya cetasaḥ ||

iti nirvāṇasya mahāyāne pratiṣiddhatvāt. Saddharmapuṇḍarīka[5]-sūtra-prāmāṇyena tāvatkālaṃ sattvârthaṃ pratiprasrabdhim upādāya nâiva *antarā*

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1. om. C. 2. °n' C. 3. °dhi- P. 4. °ttvā C, °ttva P. 5. 妙法蓮華經 (正藏 九 1 et seq.)

madhye śrāvakavad animittatva-sākṣāt-karaṇena mahôpāya-kauśala-(P. 26[b])balāt *parinirvāti* nirvedhabhāgīyâvasthāyāṃ śrāvaka-parinirvāṇasyâsadbhāvāt. krameṇêti śeṣaḥ. *aparipūrṇair* iti kiyan-mātreṇâpy anyeṣāṃ bhāvāt sarv'ākārâniṣpannair yāvad *buddha-dharmair* iti yojyaṃ. *tathāgata-bal*'[Tib. 36[b1]]ādayo vakṣyante.

tasmād iyam api Bhagavan bodhisattvasya (10) mahāsattvasya prajñāpāramitā veditavyā ‖

[Tib. 36[b2]] *tasmād* ity-ādy upasaṃhāraḥ.

etad uktaṃ : svabhāvâbhāvatayâiva nīl'ādi-nimittâdarśana-viśiṣṭaṃ tattvato rūp'ādy-ālambanam iti.

punar aparaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prajñāpāramitāṃ bhāvayatā evam upaparīkṣitavyam evam upanidhyātavyaṃ | katamâiṣā prajñāpāramitā | kasya caiṣā prajñāpāramitā | kiṃ yo dharmo na vidyate nôpalabhyate sā prajñāpāramitêti ‖

ken' ākāreṇ' ālambanīyam ity āha : *punar aparam* ity-ādi. *evam* iti vakṣyamāṇa-krameṇa. *upaparīkṣitavyaṃ* bhāvanā-kāle yathā'vadhṛtârtha-pratyavekṣaṇāt. *upanidhyātavyaṃ* śruta-cintā-kāle yukty-Āgamābhyāṃ nirūpaṇāt. *katamâiṣê*ti rūp'ādi-skandhānāṃ madhye *katamā*. atha vā kiṃ dravyaṃ guṇaḥ karma sāmānyaṃ viśeṣaḥ samavāyo vêty arthaḥ. *kasya câiṣê*ti kim ātmano dharmasya vā sambandhinī. api tu rūp'ādīnām anutpannatvān na kā-cin nâpi kasya-cid ity arthaḥ. yady evam a-bhāvas tarhîty āha : *kiṃ yo dharma* ity-ādi. [Tib. 37[a]] nirviṣayasya nāno 'prayogād abhāvas tattvataḥ *prajñāpāramitā* na bhavatîti bhāvaḥ.

saced evam upaparīkṣamāṇa evam upanidhyāyan nâvalīyate na saṃlīyate na viṣīdati na viṣādam āpadyate nâsya vipṛsthī-bhavati mānasaṃ na bhagnapṛṣṭhībhavati nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate avirahito bodhisattvo mahāsattvaḥ prajñāpāramitayā veditavyaḥ ‖

saced ity upasaṃhāraḥ. *prajñāpāramitayā* 'dhimātra-mūrdha-svabhāvayā 'dhigamād *avirahito veditavyaḥ.*

etad uktaṃ: samyag-dharma-pravicayatvena prajñāyāḥ sarva-vastuno 'nupalambhatayā nirūpaṇād avidyamāna-prajñāpāramitā-svabhāvatvaṃ dharmatā-mukhen' ākāraḥ.[1]

ity ālamban'ākāravac cala-kuśalamūla-mūrdhatvān mūrdha-gataṃ trividhaṃ.

tathā côktaṃ:

rūp'ādāv asthitis, teṣāṃ tad-bhāvenâsvabhāvatā, ‖ (28)
tayor mithaḥ svabhāvatvaṃ tad-anity'ādy-asaṃsthitiḥ,
tāsāṃ tad-bhāvā-śūnyatvaṃ mithaḥ svābhāvyam etayoḥ, ‖ (29)
anudgraho[2] yo dharmāṇāṃ tan nimittâsamīkṣaṇaṃ,
parīkṣaṇaṃ ca prajñāyāḥ sarvasyânupalambhataḥ ‖ iti. (30)

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat| kiṃ kāraṇam āyuṣman Subhūte avirahito bodhisattvo mahāsattvaḥ prajñāpāramitayā veditavyo yadā rūpam eva virahitaṃ rūpa-svabhāvena| evaṃ yadā vedanâiva saṃjñâiva saṃskārā eva yadā vijñānam eva virahitaṃ vijñāna-svabhāvena yadā prajñāpāramitâiva virahitā prajñāpāramitā-svabhāvena yadā sarvajñatâiva virahitā sarvajñatā-svabhāvena ‖

mūrdhânantaram idānīṃ mṛdunaḥ kṣānti-gata-kuśalasy' ālambanârthaṃ praśna-pūrvakam āha: *kiṃkāraṇam* ity-ādi. *rūpa-svabhāvenêty* ālambyata[3] iti śeṣaḥ.

etad uktaṃ: yadā *rūp'ādikaṃ virahitaṃ* rūp'ādi-svabhāven' ālambyate tadā *kiṃkāraṇaṃ prajñāpāramitayā* mukhyato mṛdu-(P. 27[a])kṣānti-svabhāvayā 'dhigamād[4] *avirahito veditavya* iti.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat| evam etad āyuṣman Śāriputrâivam etat| rūpam ev' āyuṣman Śāriputra virahitaṃ rūpa-svabhāvena| evaṃ ved-

1. °ra PC. 2. anugrāho P, anugrāho C. 3. °mbyeta C. 4. om. P.

anâtva saṃjñâtva saṃskārā eva vijñanam ev' āyuṣman Śāri=putra virahitaṃ vijñāna-svabhāvena | prajñāpāramitâiva āyuṣ=man Śāriputra virahitā prajnāpāramitā-svabhāvena | sarva=jñatâtv' āyuṣman Śāriputra virahitā sarvajñatā-svabhāvena |

pratītyasamutpāda-dharmatêyaṃ yad utâsmin satîdaṃ bhavatîty abhiprāyeṇa *rūpam evê*ty-ādy[1] uttaram āvedayann āha. anyathā yadā rūpam eva virahitaṃ rūpa-svabhāvenêti praśne rūpam eva virahitaṃ rūpa-svabhāvenêty uttaraṃ[2] na yuktaṃ[3] syāt.

prajñāpāramitā-lakṣaṇenâpi prajñāpāramitā virahitā | la=kṣaṇa-svabhāvenâpi lakṣaṇaṃ virahitaṃ | lakṣya-svabhāvenâpi lakṣyaṃ virahitaṃ | svabhāva-lakṣaṇenâpi svabhāvo vira=hitaḥ ||

katham punaḥ [Tib. 37ᵇ] svabhāvena virahitaṃ rūp'ādîty āśaṅkya prajñā=pāramitāyāḥ svabhāva-virahitatva-pratipādanenâtvânyeṣāṃ svabhāva-rahitatvaṃ[4] pratipāditam iti tad artham āha: *prajñāpāramitā-lakṣaṇena* sāmānya-rūpeṇa *virahitā prajñāpāramitā*. viśeṣa-rūpeṇâpi lakṣaṇenêty *api*-śabdaḥ. viparyāsa-vinivṛtti-phalatvād deśanāyāḥ[5] lakṣya-lakṣaṇaṃ tarhy astîty āha: *lakṣaṇa-svabhāvenê*ty-ādi. lakṣaṇaṃ sāmānyaṃ. *lakṣyo* viśeṣaḥ. tayos tarhi svabhāvo 'stîty āha: *svabhāva-lakṣaṇenê*ti.

lakṣya-lakṣaṇa-nirmuktaṃ vāg-udāhāra-varjitaṃ
tattvaṃ. prājñaptikī yuktā lakṣya-lakṣaṇa-saṃsthitiḥ ||

iti bhāvaḥ.

etad uktaṃ: śūnyatayā lakṣya-lakṣaṇayor ekatvenâsvabhāvatva-viśiṣṭaṃ rūp'ādy-ālambanam iti.

(11) evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kiṃ punar āyuṣman Subhūte yo bodhisattvo mahāsattvo 'tra śikṣiṣyate sa niryāsyati sarvajñatāyām ||

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1. -ād P; in C ādy is wanting. 2. °ro P. 3. °taḥ P. 4. Qu. vir°? 5. °nā C.

ken' ākāreṇ' ālambanīyam iti praśna-pūrvakam ākārârtham āha : *kiṃ punar* ity-ādi. *atrâ*sminn ālambane saṃvṛtyā *yaḥ śikṣiṣyate sa kiṃ niryāsyati sarvajñatāyāṃ*. tan-nimitta-mṛdu-kṣānti-gata-kuśala-lābhenêti bhāvaḥ.

āyuṣmān Subhūtir āha | evam etad āyuṣman Śāriputrâ=
vam etat | yo bodhisattvo mahāsattvo 'tra śikṣiṣyate sa nir=
yāsyati sarvajñatāyāṃ ||

dharmatā'viruddha evôkta ity abhyupagamârtham āha : *evam etad* ity-ādi. *niryāsyatî*ti rūp'ādīnāṃ abhāva eva svabhāvatā saṃvṛti-paramârtha-mukhen' ākāraḥ. tasya bhāvanayêti yāvat.

tat kasya hetoḥ | ajātā hy anirjātā hy āyuṣman Śāriputra sarva-dharmāḥ |

kathaṃ punar mṛdu-kṣānti-gata-kuśale [Tib. 38ᵃ] śikṣamāṇaḥ sarv'ākāra=jñatāyāṃ gamiṣyatîti *tat kasya hetor* ity āśaṅkya madhyasy' ālambanârtham āha : *ajātā hî*ty-ādi. uttarôttar'ālambana-viśeṣ'ādibhir adhigama-viśeṣe niyamena yāsyatîti bhāvaḥ. ādyo *hi*-śabdo 'vadhāraṇe. *ajātā* evêty arthaḥ. kutaḥ. yasmāt kṣaṇikânityatayā jāti-dharma-nirodhenâ*niryātā* na (P. 27ᵇ) nirvāṇaṃ gatāḥ *sarva-dharmā* iti. prakṛty-asvabhāvatvenânutpādânirodha-viśiṣṭaṃ rūp'ādy-ālambanam iti yāvat.

evaṃ carata āyuṣman Śāriputra bodhisattvasya mahā=sattvasya sarvajñatā āsannībhavati | yathā-yathā sarvajñatā āsannībhavati tathā-tathā sattva-paripācanāya kāya-citta-pariśuddhir lakṣaṇa-pariśuddhir buddha-kṣetra-śuddhir bud=dhaiś ca samavadhānaṃ bhavati ||

ken' ākāreṇ' ālambanīyam ity āha : *evaṃ carata* ity-ādi. *evam* anantarôkta-nyāyena *carato* bhāvayataḥ sarve[1] gaty-arthā bodhârthā iti kṛtvā. *āsannībhavati* śīghrâdhigama-prāpter nikaṭa-vartinī syāt. *sattva-paripācanāyêti* kuśala-dharma-niyojanāt sattva-paripākāya. *kāyêty*[2]-ādi sarva-dharma-svarūpâvabodhena kāy=

1. °rva- C. 2. °pākāyêty PC. yoṅs-su smin-paḥi phyir-ro. lus daṅ ṣes-bya-ba.

'ādīnāṃ sarv'ākāra-viśuddhir iti viśuddhi-hetutvād viśuddhy-ākāreṇa hetu-mukhenâbhyasanāt *kāya-pariśuddhir* bhavati. pariśuddhaṃ trividhaṃ kāya-karma. *citta-pariśuddhiḥ* [1]pariśuddhaṃ trividhaṃ[1] manas-[2]karma. sthānasthôt-tapta[2]-pūrṇatvena niṣpatter dvātriṃśan-mahāpuruṣa-*lakṣaṇa-pariśuddhiḥ*. sattva-bhājanayoḥ pariśuddhatā[3] *buddha-kṣetra*-pariśuddhiḥ. [Tib. 38[b]] nirvedhabhā-gīyâvasthāyāṃ sarvathā 'sambhavāt kiyan-mātreṇêti bhāvaḥ.

evaṃ ca punar āyuṣman Śāriputra bodhisattvo mahā-sattvaḥ prajñāpāramitāyāṃ caran sarvajñatāyā āsannībhavati ‖

evam ity-ādy upasaṃhāraḥ.

punar aparam āyuṣmān Subhūtir bodhisattvaṃ mahā-sattvam ārabhyâivam āha | saced rūpe carati nimitte carati | saced rūpa-nimitte carati nimitte carati | saced rūpaṃ nim-ittam iti carati nimitte carati | saced rūpasyôtpāde carati nimitte carati | saced rūpasya nirodhe carati nimitte carati | saced rūpasya vināśe carati nimitte carati | saced rūpaṃ śūn-yam iti carati nimitte carati | ahañ carāmîti carati nimitte carati | ahaṃ bodhisattva iti carati nimitte carati | ahaṃ bo-dhisattva iti hy upalambha eva sa carati | evaṃ saced vedanā-yāṃ saṃjñāyāṃ saṃskāreṣu (12) saced vijñāne carati nimitte carati | saced vijñāna-nimitte carati nimitte carati | saced vijñānaṃ nimittam iti carati nimitte carati | saced vijñā-nasyôtpāde carati nimitte carati | saced vijñānasya nirodhe carati nimitte carati | saced vijñānasya vināśe carati nimitte carati | saced vijñānaṃ śūnyam iti carati nimitte carati | ahañ carāmîti carati nimitte carati | ahaṃ bodhisattva iti carati nimitte carati | ahaṃ bodhisattva iti hy upalambha eva sa carati ‖ sacet punar asyâivaṃ bhavati | ya evaṃ carati sa pra-

1 ... 1. °ddhān tr° P, °ddha vidh° C. 2 ... 2. °rmāsthān° C. 3. °ddhitā C.

jñāpāramitāyāṃ carati sa prajñāpāramitāṃ bhāvayatîti nimitta eva sa carati | ayaṃ bodhisattvo 'nupāya-kuśalo veditavyaḥ ||

adhimātrasy' ālambanârtham āha: *saced rūpa* ity-ādi. evaṃ manyate: yāvad abhiniveśa-yogena nimitta-grahāc carati tāvan nimitta-kleśā bodhisattvā iti vacanād upalambha-mūle[1] saṃsāra-kleśe patatîti.

tatra *rūpaṃ* kārya-bhūtaṃ. *rūpa-nimittaṃ* sahakāri-kāraṇam. *rūpaṃ*[2] *nimittam* upādāna-kāraṇam. *utpāde* janma. *nirodhaḥ* kṣaṇikânityatayā, *vināśaḥ* prabandhânityatayā, *śūnyam* ubhayor abhāvaḥ. *anupāya-kuśalo* viparyāsa-pravṛttatvād *veditavyaḥ*.

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | katham punar āyuṣman Subhūte caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ ||

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | saced āyuṣman Śāriputra bodhisattvo mahāsattvaḥ na rūpe carati na rūpa-nimitte carati na rūpaṃ nimittam iti carati na rūpasyôtpāde carati na rūpasya nirodhe carati na rūpasya vināśe carati na rūpaṃ śūnyam iti carati nâhaṃ carāmîti carati nâhaṃ bodhisattva iti carati || evaṃ sacen na vedanāyāṃ na saṃjñāyām na saṃskāreṣu sacen na vijñāne carati na vijñāna-nimitte carati na vijñānaṃ nimittam iti carati na vijñānasyôtpāde carati na vijñānasya nirodhe carati na vijñanasya vināśe carati na vijñānaṃ śūnyam iti carati nâhaṃ carāmîti carati nâhaṃ bodhisattva iti carati | sa(13)cet punar nâsyâivaṃ bhavati | ya evaṃ carati sa prajñāpāramitāyāṃ carati sa prajñāpāramitāṃ bhāvayatîti ||

vyatireka-mukhena nirdiśyânvaya-mukhen' āha: *katham* ity-ādi.

1. °mbhaś ca trai C. 2. °pa- PC.

evaṃ caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ

evaṃ carann ity-ādy upasaṃhāraḥ. sva-sāmānya-lakṣaṇânupapattyā sarvadharmāṇām animittatva-viśiṣṭaṃ rūp'ādy-ālambanam ity *evaṃ*[1] *caran bodhisattvaś carati prajñāpāramitāyām* adhimātra-kṣānti-svabhāvāyāṃ.

sa hi caraṃś carāmîti nôpaiti | na carāmîti nôpaiti | carāmi ca na carāmi cêti nôpaiti nâiva carāmi na na carāmîti nôpaiti | cariṣyāmîti nôpaiti | na cariṣyāmîti nôpaiti | cariṣyāmi ca na cariṣyāmi cêti nôpaiti | nâiva cariṣyāmi na na cariṣyāmîti nôpaiti ||

ken' ākāreṇ' ālambanīyam ity āha : *sa hi carann* ity-ādi.

vidhānaṃ pratiṣedhaṃ ca tāv eva sahitau punaḥ
pratiṣedhaṃ tayor eva sarvathā nâvagacchati |

iti (P. 28[a]) bhāvaḥ.

tat kasya hetoḥ nôpaiti | sarva-dharmā hy anupagatā anupāttāḥ ||

katham punar anavagame bhāvanêti *tat kasya hetor nôpaitî*ty āśaṅky' āha : *sarva-dharmā hî*ty-ādi. yasmāt prakṛtyaîva rūp'ādi-nimittānām āśraya-rahitatvenâdhimokṣa-manaskārânadhimokṣa-tattva-manaskārâparijñānam iti dharmatā-mukhen' ākāreṇ' [Tib. 39[a]] ālambanād adhimokṣeṇâsvīkṛtatvād[2] *anupagatās* tattva-manaskāreṇa câgṛhītatvād *anupāttāḥ*.

ity ālamban'ākāravad apāyâbhāvenâdhimātra-dharma-kṣamaṇāt[3] kṣāntigataṃ trividham.

tathā côktaṃ :

rūp'āder asvabhāvatvaṃ, tad-abhāva-svabhāvatā,
tad-ajātir aniryāṇaṃ, śuddhis, tad-animittatā, || (31)
tan-nimittânadhiṣṭhānânadhimuktir[4] asaṃjñatā.[5] iti.

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1. om. C. 2. °mokṣaṇ° PC. 3. °ṇā C, -kṣaṇāt P. 4. °ṣṭhānād adh° PC.
5. °ṃjñitā PC. But Ed. & ḥdu-śes med-pa yin.

ata eva

kṣānti-lābhy an-apāya-ga

iti vacanād bodhisattvāḥ [1]kṣāntiṃ nôtpādayantîti[1] yad uktam Ācārya-pādais tac cintyaṃ, bodhisattvānāṃ kṣānty-adhigama-vacanāt. karm'āyattatayêty abhiprāyāt kṣānti-lābhī. nâpāyaṃ gacchatîty api sūtraṃ na virudhyate. avaśyaṃ caîtad vijñeyaṃ. tathā hi Bhagavad-ādeśena Śāriputr'ādayo 'pi Sundaranandaṃ gṛhītvā naraka-cārikāṃ gatā iti pradeśântare paṭhyate.

ayam ucyate sarva-dharmânupādāno nāma samādhir bodhisattvasya mahāsattvasya vipulaḥ puraskṛtaḥ apramāṇa-niyataḥ asādhāraṇaḥ sarva-śrāvaka-pratyekabuddhaiḥ |

kṣānty-anantaram idānīṃ mṛduno 'gradharma-gata-kuśala-mūlasy' ālambanârtham āha: *ayam* ity-ādi. sarva-dharmā nôpādīyante yena samādhinā sa *sarva-dharmânupādāno nāma samādhiḥ*. tattvataḥ [2]samādhi-sva-rūpaṃ[2] rūp'ādy-ālambanam. ayaṃ *vipula* ity-ādibhir *ucyata* iti sambandhaḥ.

anenâîva samādhinā viharan bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksaṃbodhim abhisaṃbudhyate ‖

ken' ākāreṇ' ālambanīyam ity āha: *anenâîvêty*-ādi. svapraṇidhi[3]-puṇya-jñāna-dharma-dhātu-balenânābhogāt sarva-loka-dhātuṣu yathā-bhavyatayā samādher vyāpāraḥ pravartata iti kārya-mukhen' ākāreṇ' ālambanāt *kṣipram anuttarāṃ samyak*-[Tib. 39[b]]*sambodhim abhisambudhyate.*

Buddhânubhāven' āyuṣmān Subhūtiḥ sthavira evam āha | vyākṛto 'yaṃ Bhagavan bodhisattvo mahāsattvaḥ pūrvakais tathāgatair arhadbhiḥ samyaksaṃbuddhaiḥ anuttarāyāṃ samyaksaṃbodhau | yo 'nena samādhinā viharati ‖

madhyasy' ālambanârtham āha: *Buddhânubhāvenêty*-ādi. Buddhânubhāva-prakrame 'pi punas tad-vacanaṃ pratibhāna[4]-viśeṣâbhidyotanârtham. atha vā

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1 ... 1. °ntinôtop° PC. bzod-pa skyed-par mi byed. 2 ... 2. °dhi-r° P. 3. supr° C. 4. °timāvana P.

vineyānāṃ tat-(P. 28[b])smaraṇa-dṛḍhībhāvârtham. *vyākṛto 'yam* iti dharmatâiṣā samyak-pratipanna-samādher yogino buddhair vyākaraṇaṃ kriyata iti vyākaraṇa-hetutva-viśiṣṭa-rūp'ādy-ālambanāt. *tathāgatair* ity-ādi[1] sarv'ākārâviparīta-dharma-daiśikatvena parârtha-sampadā *tathāgatāḥ*. savāsana-kleśa-jñey'āvaraṇa-prahāṇa-yogāt svârtha-sampadā *'rhantaḥ*.[2] samyak-sampad-dvay'āvāhaka[3]-mārgâdhigamāt *samyak-sambuddhāḥ*. *anenêti* madhyâgradharma-gatena.

sa tam api samādhiṃ na samanupaśyati | na ca tena samādhinā manyate | ahaṃ samāhitaḥ | ahaṃ samādhiṃ samāpatsye | ahaṃ samādhiṃ samāpadye | aham samādhi-samāpannaḥ ity evaṃ tasya sarveṇa sarvaṃ sarvathā sarvaṃ na saṃvidyate ‖

ken' ākāreṇ' ālambanīyam ity āha: *sa tam apîty-ādi*. *na samanupaśyati* nirvikalpena cetasā. *na ca tena manyate* savikalpena tattvato 'sattvāt. *ahaṃ samāhita* iti labdha-samādhikaḥ. *samāpatsya* ity-ādayaḥ prayoga-maula-pṛṣṭha-bhāvino vikalpāḥ. kāla-traya-bhāvino vā. *sarveṇêty-ādi* dve hy amū sarvate. vastu-sarvat' ākāra-sarvatā cêti vacanāt. *sarveṇâtīt'ādi-vastu-bhedena*. *sarvaṃ* skandh'ādi-viṣayaṃ vikalpa-jātaṃ vastu. *sarvathā* mṛdu[4]-mṛdunā 'pi prakāreṇa. *sarvaṃ* savāsana-[Tib. 40[a]]sarva-prakāraṃ *na saṃvidyate* sarva-vikalpânupapattyā vidita-samādhi-svarūpasya bodhisattvasyâhaṃ *samāhita* ity-ādi-jñānânutpattyā dharmatā-mukheṇ' ākāreṇâbhyasanān na sambhavati.

evaṃ ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | yen' āyuṣman Subhūte samādhinā viharan bodhisattvo mahāsattvas ta (14) thāgatair arhadbhiḥ samyaksaṃbuddhaiḥ vyākriyate 'nuttarāyāṃ samyaksaṃbodhau śakyaḥ sa samādhir darśayituṃ ‖

adhimātrasy' ālambanârtham āha: *yen' āyuṣman Subhūte samādhinêty-ādi*. adhimātrâgradharma-gatena. *śakyaḥ sa samādhir darśayitum* iti. kiṃ bodhisattv'ādīnāṃ viveka-rūpeṇêti bhāvaḥ. kvacit tu *katamenêti* pāṭhaḥ. tatra[5]

1. °tair iti P. 2. arh° P. 3. sambuddha-sthān'āv° C. phun-sum tshogs-pa gñis. 4. om. C. 5. atra P.

śakyaḥ sa samādhir darśayitum iti tasyâîva praśnayitur vacanam asaṅgatam iti cintyaṃ.

Subhūtir āha | no hîdam āyuṣman Śāriputra ||

no hîdam ity-ādy uttaraṃ. dharmatayā samādhi-bodhisattva-prajñāpāramitā'rtha-trayasya parasparam ekaṃ rūpam ity aśakya-pṛthag-rūpa-darśana-viśiṣṭa-rūp'ādy-ālambanān nâîvêty arthaḥ.

tat kasya hetoḥ | tam api hi sa kulaputraḥ samādhiṃ na jānāti na saṃjānīte |

kathaṃ punar bhāvyamāno 'pidarśayitum aśakya iti *tat kasya hetor* ity āśaṅky' ākāra-pratipādanenôttaram āha *tam*[1] *apî*ty-ādinā.[2] sarva-dharmâvidyamānatvena samādher avika(P. 29[a])lpanaṃ paramôpāya iti dharmatā-mukhen' ākāreṇ' ālambanāt *taṃ samādhiṃ na jānāti* nirākāreṇa cetasā, pratyāsatti-[3]nibandhanâbhāvāt. *na saṃjānīte* sākāreṇa, vastu-bhāvam antareṇa svapn'ādau bhāvāt.[4] na kevalam ākāram ity *api*-śabdaḥ. idantayā darśanasya vikalpâdhīnatvād iti bhāvaḥ.

āyuṣmān Śāriputra āha | na jānāti na saṃjānīte ity āyuṣman Subhūte vadasi ||

sarvânupalambhe[5] °bhāvya-bhāvaka-bhāvanā'nupapattir ity abhiprāyeṇa[Tib. 40[b]] *Śāriputro na jānātî*ty-ādy[6] āha.

āyuṣmān Subhūtir āha | na jānāti na saṃjānīte ity āyuṣman Śāriputra vadāmi | tat kasya hetoḥ | na jānāti na saṃjānīte | avidyamānatvena tasya samādhes taṃ samādhiṃ na jānāti na saṃjānīte ||

saṃvṛtyā na doṣa iti matvā *Subhūtir āha*: *na jānātî*ty-ādi. tam evâbhiprāyaṃ *tat kasya hetor* ity āśaṅky' āha: *avidyamānatvenêti*. tattvata iti

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1. sa tan C. 2. °di P. 3. nirb° P. 4. Sic PC. rmi-lam la-sogs-pa srid-paḥi phyir-ro. °der bh° ? .5 °mbha- C. 6. om. P. ity ākūtaṃ P.

śeṣaḥ. prayog'ādayas tu māyā-puruṣasyêva pūrv'āvedha-vaśād [1]ity-ādi vyākṛtaṃ.[1]

atha khalu Bhagavān āyuṣmate Subhūtaye sādhukāram adāt| sādhu sādhu Subhūte| evam etat Subhūte evam etat| yathā'pi nāma tathāgatânubhāvena te pratibhāti tathāgatâdhiṣṭhānenôpadiśasi ||

dharmatā'viruddha-kathanāt sādhu-kārârtham āha: *sādhv* ity-ādi. *pratibhāti te* tava tan-nirbhāsi-jñānôdayena, *upadiśasi* pareṣāṃ tad-ālambana-kathanāt.

evaṃ câtra bodhisattvena mahāsattvena śikṣitavyaṃ ||

*evaṃ câtrê*ty-ādy upasaṃhāraḥ. *ca*-śabdo 'vadhāraṇe. *evam* ev*âtra* nirvedhabhāgīya ity arthaḥ.

tat kasya hetoḥ| evaṃ hi śikṣamāṇo bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ śikṣate ||

katham punar anena krameṇa śikṣitavyam iti *tat kasya hetor* ity āśaṅky' āha: *evaṃ hî*ty-ādi. *prajñāpāramitāyāṃ* nirvedhabhāgīya-svabhāvāyām.

ity ālamban'ākāraval laukika-sarva-dharmâgratvād agradharm'ākhyaṃ trividham.

tathā côktaṃ:

samādhis, tasya kāritraṃ, vyākṛtir, mananā-kṣayaḥ, || (32)
mithas trikasya svābhāvyaṃ, samādher avikalpanā,
iti nirvedhabhāgīyaṃ mṛdu-madhyâdhimātrataḥ || iti. (33)

etad uktam: evaṃ kṛta-dharma-pravicayaḥ samāhita-cittaś ca sarva-dharma-nairātmyaṃ bhāvayan krameṇa yadā pṛthag-bhūtârthâbhiniveśâbhāvād īṣat-spaṣṭa-jñān'ālokena mano-mātram eva paśyati tadā 'syôṣma-gatâvasthā. sa evâtr' āloka-labdho nāma samādhir ucyate mahāyāne. [Tib. 41ⁿ] yadā tasyâiva dharm'ālokasya vṛddhy-arthaṃ nairātmya-bhāvanāyāṃ vīry'ārambheṇa madhya-spaṣṭo

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[1] ... [1]. ṣes-bya-bar bsams-paḥo. = ity abhiprāyaḥ or iti bhāvaḥ.

jñān'āloko bhavati tadā mūrdhâvasthā. sa eva vṛddh'āloko nāma samādhiḥ. (P. 29[b]) yadā tu citta-mātrâvasthānena spaṣṭataro bāhyârthâbhiniveśâbhāvo jñān'āloko jāyate tadā kṣānty-avasthā. grāhy'ākārâbhāvânupraveśāt[1] tattvârthâika-deśa-praviṣṭo nāma samādhiḥ. yadā punar artha-grāhaka-vikṣepânābhāso jñān'āloka niṣpadyate tadā laukikâgradharmâvasthā. sa ev' ānantaryo nāma samādhiḥ.[2] sarvāś caîtā avasthā dṛdhâdhimuktito 'dhimukti-caryā-bhūmir ucyate. asyāṃ ca bhūmau vartamāno bodhisattvaḥ pṛthag-jano 'pi sarva-bāla-vipattiṃ samatikrānto 'saṃkhyeya-samādhi-dhāraṇī-vimokṣâbhijñ'ādi-guṇânvito Ratnameghe[3] paṭhyate.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat| evaṃ śikṣamāṇo Bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ śikṣate‖

iti nirvedhabhāgīyānām ālamban'ākāra-hetutva-viśeṣān nirdiśya [4]catur-vikalpa-saṃyogârthāt[4] sarva-vastv-adhiṣṭhānaṃ prathamaṃ grāhya-vikalpam āha *evaṃ śikṣamāṇa* ity-ādinā. kim iti bhāvaḥ.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat| evaṃ śikṣamāṇaḥ Śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ śikṣate‖

udbhāvanā-samvṛtyā śikṣata ity abhiprāyeṇ' āha: *evaṃ śiksamāṇa* ity-ādi.

evam ukte āyuṣmān Śāriputro Bhagavantaṃ etad avocat| evaṃ śikṣamāṇo Bhagavan bodhisattvo mahāsattvaḥ katamasmin dharme śikṣate‖

avidita-bhagavad-abhiprāyaḥ *Śāriputraḥ* pṛcchati tattvena *katamasmin dharme śikṣata* iti.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat|

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1. grāhy'ākārânupalambhânup° C. grāhyâbh° P. gzun-baḥi rnam-par med-par rjes-su ṣugs-paḥi phyir-na. 2. For these 4 samādhis see 攝大乘論本卷中 (正藏三一 143[b]). 3. 寶雨經第四 (正藏一六. 300[c].) 4 ... 4. °rtham PC. rnam-par rtog-pa bṣi daṅ ldan-paḥi don-las.

evaṃ śikṣamāṇaḥ Śāriputra bodhisattvo mahāsattvo na kasmiṃś-cid dharme śikṣate |

tatra vastu-mātrâdhiṣṭhāna-vikalpena viparyāsânuṣaṅgāt [Tib. 41^{b}] paramârthato na kvacid ity āha Bhagavān : *na kasmiṃś-cid dharme śikṣata* iti.

tat kasya (15) hetoḥ | na hi te Śāriputra dharmās tathā saṃvidyante yathā bāla-pṛthagjanā aśrutavanto 'bhiniviṣṭaḥ ||

śikṣamāṇo 'pi kathaṃ na śiksata iti *tat kasya hetor* ity āśaṅky' āha : *na hî*ty-ādi. sāṃkleśika-dharma-yogād *bālāḥ*. vaiyavadānika-dharma-virahāt *pṛthagjanāḥ*. ta eva câivaṃvidha-dharmâdhimukti-bāhuśrutya-vigamād *aśrutavantaḥ*. evaṃ manyate : *yathā* 'vidyā-vikalpa-balād vidyamānatvenôpalambhād *abhiniviṣṭāḥ tathā na saṃvidyante*. ataḥ saṃvṛtyā śikṣamāṇās tattvato na śikṣanta iti.

āyuṣmān Śāriputra āha | kathaṃ tarhi te Bhagavan saṃvidyante ||

yadi tathā na saṃvidyante 'rthāt tarhy anyathā vidyante. tathā ca bhāvagrahād doṣa ity abhiprāyeṇ' āha : *kathaṃ tarhî*ty-ādi.

Bhagavān āha | yathā Śāriputra na saṃvidyante tathā saṃvidyante |

pravṛtta-viparyāsa-nirākaraṇād yathā 'bhiniviṣṭāḥ ta(P. 30^{a})thā na saṃvidyanta iti yadi nāmâivam uktaṃ tathā 'pi tattvato na santîty āha : *yathê*ty-ādi. *yathā* nyāyato *na saṃvidyante tathā* 'vicārâikaramyatvena[1] saṃvṛtyā *vidyante*. avidyamānatâiva vidyamānatêti yāvat.

evam avidyamānās tenôcyante avidyêti |

evam ity-ādy upasaṃhāraḥ. *evam avidymānā* yataḥ *tena* kāraṇena nairuktavidhānāt saṃvṛtyā viparīta-jñānam ajñānam *avidyêty ucyate*. ity anenâvidyā-

1. °karabhy° P. ma-brtags gcig-tu-na ñams-dgaḥ-ba-ñid-kyis.

vikalpo 'bhihitaḥ.

tān bāla-pṛthagjanā aśrutavanto 'bhiniviṣṭāḥ | tair asaṃvidyamānāḥ sarva-dharmāḥ kalpitāḥ |

rūp'ādi-skandha-vikalpârtham āha: *tān* ity-ādi. vastu-mātrâdhiṣṭhānena sarve 'pi tat-pratibaddhā vikalpāḥ sambandhā iti jñāpayituṃ pūrveṇa sambandhaḥ kathitaḥ. evam uttaratrâpi jñeyaṃ. [Tib. 42ᵃ] katham abhiniviṣṭā ity āha: *tair* ity-ādi. tattvenâsaṃvidyamānāḥ *sarva-dharmā* rūp'ādi-skandhās tad-vikalpanayā 'bhūta-parikalpād[1] adhyāropitāḥ *kalpitāḥ*.

te tān kalpayitvā dvayor antayoḥ saktāḥ tān dharmān na jānanti na paśyanti | tasmāt te 'saṃvidyamānān sarva-dharmān kalpayanti |

nāma-rūpâbhiniveśa-vikalpârtham āha: *te tān kalpayitvê*ty-ādi. śāśvatôcchedayor *antayor* abhiniviṣṭās *tān* nāma-rūp'ādīn *dharmāṃs* tad-abhiniveśa-vikalpān nityasyârtha-kriyā-virahāt saṃvṛtyā 'nityā evêti laukikena śrut'ādimayena jñānena *na jānanti*.

ajñānāt kalpitaṃ pūrva-paścāt tattvârtha-niścaye[2]
yadā na labhate bhāvam evâbhāvaṃ tadā kuta ||

iti bhāvanayā *na paśyanti* lokôttareṇa. *tasmāt* tattvenâsaṃvidyamānān nāma-rūp'ādīn *sarva-dharmāṃs* tad-abhiniveśa-balāt *kalpayanti*.

kalpayitvā dvāv antāv abhiniviśante |

anta-dvaya-sakti-vikalpârtham āha: *kalpayitvā dvāv antāv abhiniviśanta* iti. tat[3]-sakti-vikalpād iti bhāvaḥ.

abhiniviśya tan nidānam upalambhaṃ niśrityâtītān dharmān kalpayanti | anāgatān dharmān kalpayanti | pratyutpannān dharmān kalpayanti |

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1. °lpitād P. 2. nirṇaye C. 3. antadvaya P.

saṃkleśa-vyavadānâjñāna-vikalpârtham āha: *abhinivišyêty*-ādi. abhiniveśa-hetuṃ *tan*-nimittam *upalambhaṃ niśritya* nimittīkṛtya sāṃkleśika-vaiyavadānika-dharma-svarūpâjñāna-vikalpa-balenâtītān yāvat *pratyutpannān dharmān kalpa-yanti.*

te kalpayitvā nāma-rūpe 'bhiniviṣṭāḥ |

ārya-mārgâprati(P. 30[b])ṣṭhāna-vikalpârtham āha: *te kalpayitvā nāma-rūpe 'bhiniviṣṭā* iti. darśan'ādi-mārga[1]-sthity-abhiniveśād iti bhāvaḥ. tatra *nāma* vedan'ādayo 'rūpiṇaḥ [Tib. 42] skandhāḥ. *rūpaṃ* rūpa-skandhaḥ.

tair saṃvidyamānāḥ sarva-dharmāḥ kalpitāḥ |

upalambha-vikalpârtham āha: *tair asaṃvidyamānāḥ sarva-dharmāḥ kalpitā* iti. tad-upalambhâbhiniveśād iti bhāvaḥ.

te tān asaṃvidyamānān sarva-dharmān kalpayante | yathā-bhūtaṃ mārgaṃ na jānanti na paśyanti |

ātm'ādi-vikalpârtham āha: *te tān asaṃvidyamānān* ity-ādi.

ātmani sati para-saṃjñā. sva-para-vibhāgāt parigraha-dveṣau.
anayoḥ saṃpratibaddhāḥ sarve[2] kleśāḥ prajāyanta

ity ātm'ādy-abhiniveśād aviparītaṃ dharma-pudgala-nairātmya-lakṣaṇaṃ *yathābhūtaṃ mārgaṃ* darśan'ādikaṃ pūrvavan *na jānanti na paśyanti.*

yathābhūtaṃ mārgam ajānanto 'paśyanto na niryānti traidhātukān na budhyante bhūta-koṭiṃ | tena te bālā iti saṃkhyāṃ gacchanti ||

viśuddhy-utpād'ādi-vikalpârtham āha: *yathābhūtaṃ mārgam ajānanta* ity-ādi. *na niryānti* na nirgacchanti. *traidhātukāt* saṃsārāt. yato *na* [3]*budhyante* viśuddhy-utpād'ādy-abhiniveśād *bhūta-koṭim* agrârthena tattvaṃ. *tena* kāraṇena *bālā iti* vyapadeśa-*saṃkhyāṃ gacchanti* pratilabhante.

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1. °rgâ PC. 2. °rva-C. 3 ... 3. The syllables dhyante viśu and tpād' ... śraddadha are wanting in C

te satyaṃ dharmaṃ na śraddadhati ‖

pratipakṣa-vastv-adhiṣṭhānaṃ dvitīyaṃ grāhya-vikalpam āha *te satyaṃ dharmaṃ na śraddadhatî*ty[3]-ādinā. aviparītârthena *satyaṃ*. *dharmaṃ* pratipakṣa-lakṣaṇaṃ. tad-abhiniveśa-vikalpa-yogena viparīta-pratipattyā svarūpânanu-bhavān *na śraddadhati* nâdhimuñceyuḥ.

na khalu punaḥ Śāriputra bodhisattvā mahāsattvāḥ kaṃcid dharmaṃ abhiniviśante ‖

vyatireka-mukhena viparīta-pratipattim ev' āha *na khalu punar* ity-ādinā.[1] *kaṃcid dharmaṃ* vaiyavadānikaṃ. grāhya-vikalpenêti śeṣaḥ.

sa cêvaṃ viṣaya-bhedān nava-prakāro bhavati. tad-yathā: rāśy-artha-vikalpaḥ, āyadvārârtha-vikalpaḥ, gotrârtha[2]-vikalpaḥ[2] [Tib. 43ⁿ] utpādârtha-vikalpaḥ, śūnyatā'rtha-vikalpaḥ, pāramitā'rtha-vikalpaḥ, darśana-mārga-vikalpaḥ, bhāvanā-mārga-vikalpaḥ, aśaikṣamārga-vikalpa iti.

tathā côktaṃ:

dvaividhyaṃ grāhya-kalpasya vastu-tat-pratipakṣataḥ.
moha-rāśy-ādi-(P. 31ⁿ)bhedena pratyekaṃ navadhā tu saḥ ‖ iti. (34)

tatra sarva-vastuka eva prathamo grāhya-vikalpaḥ. vyavadāna-vastuka eva dvitīya ity ayam anayor grāhya-vikalpayor viśeṣaḥ. evaṃ ca kṛtvôcyate: yaḥ prathamo grāhya-vikalpo dvitīyo 'pi sa iti pūrva-pādakaḥ. yas tāvat prathamo dvitīyo 'pi saḥ. tad-yathā: sarva-vastukaḥ prathamo grāhya-vikalpaḥ. syād dvitīya eva na prathamaḥ. tad yathā: vyavadāna-mātrâdhiṣṭhāno dvitīyo grāhya-vikhalpa ity eke.

prathamaḥ saṃkleśa-vastv-adhiṣṭhāno dvitīyo vyavadāna-vastv-adhiṣṭhāno 'nyonya-vyavaccheda-rūpatvād anayor bheda ity aparaḥ.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | evaṃ śikṣamāno Bhagavan bodhisattvo mahāsattvaḥ sarvajña-tāyāṃ śikṣate ‖

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1. ādi P. 2. om. C.

pudgala-dravyâdhiṣṭhānaṃ prathamaṃ grāhaka-vikalpam āha *evam* ity-ādinā. *evam* anantarôkta-krameṇa grāhya-vikalpa-dvayam akṛtvā *śikṣate*. kiṃ. prathama-grāhaka-vikalpenêti bhāvaḥ.

Bhagavān āha | evaṃ śikṣamāṇaḥ Śāriputra bodhisattvo mahāsattvaḥ sarvajñatāyām api na śikṣate | evaṃ śikṣamāṇaḥ Śāriputra bodhisattvo mahāsattvaḥ sarva-dharmeṣu śikṣate | evaṃ śikṣamāṇaḥ śāriputra bodhisattvo mahāsattvaḥ sarva-
(16) jñatāyāṃ śikṣate sarvajñatāyā āsannībhavati sarvajñatāyāṃ niryāsyati ‖

vikalp'āvaraṇasya tulyatvād iti *Bhagavān āha*: *na śikṣata* iti. tattvenêti śeṣaḥ. saṃvṛtyā tv ādikarmikasyâivaṃ śikṣā 'nyathā 'nupapatter ity āha: *evaṃ śikṣamāṇa* ity-ādi. [Tib. 43ᵇ] *sarvajñatāyāṃ śikṣata* ity-ādi pada-trayaṃ yathā-kramaṃ prayog'ādy-avasthāsu veditavyaṃ.

sa câivaṃ viṣaya-bhedān nava-prakāro bhavati. tad yathā: svatantr'ātma-vikalpaḥ, ek'ātma[1]-vikalpaḥ,[1] kāraṇ'ātma-vikalpaḥ, draṣṭṛ-ādy-ātma-vikalpaḥ, saṃkleś'ādhār'ātma-vikalpaḥ, vairāgy'ādhār'ātma-vikalpaḥ, darśana-mārg'ādhā-r'ātma-vikalpaḥ, bhāvanā-mārg'ādhār'ātma-vikalpaḥ, kṛtârth'ādhār'ātma-vikalpa iti.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat yo Bhagavann evaṃ paripṛcchet | kim ayaṃ māyā-puruṣaḥ sarvajñatāyāṃ śikṣiṣyate sarvajñatāyā āsannībhaviṣyati sarva-jñatāyāṃ niryāsyatîti | tasya Bhagavann evaṃ paripṛcchataḥ katham nirdeṣṭavyaṃ syāt ‖

[2]prājñaptika-puruṣâdhiṣṭhānaṃ dvitīyaṃ grāhaka-vikalpaṃ tasmin vikalpe ku-codya-[3]parihāra-dvāreṇ[3] āha *yo Bhagavam* ity-adinā. prājñaptika eva[1] puruṣo grāhaka ity abhiniveśe vitatha-prakhyāti-rūpatvān māyā-svabhāvaḥ puruṣo *māyā-puruṣaḥ* prājñaptika evêti tasyâpi śikṣā prāptā. na câivam acetanatvāt.

1. om. C. 2. 假人及實人——v. 大乘莊嚴經論第——(正藏三—649ᶜ). 3 ... 3. °hāreṇ' P.

aparijñāne 'pi śikṣāyāṃ sarveṣāṃ śikṣā-prāpter muktir aya(P. 31[b]) tna-siddhêty [1]abhiprāyeṇa *ya* ity-ādi vadatas *tasya kathaṃ nirdeṣṭavyam*[1] uttaraṃ bhaved ity arthaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| tena hi Subhūte tvām evâtra pratiprakṣyāmi yathā te kṣamate tathā vyākuryāḥ ||

vitatha-prakhyāti-rūpaṃ samānaṃ rūp'ādīnām.[2] ato gaty-antarâbhāvān māyā-puruṣeṇêva śikṣitavyaṃ. na câyatna-siddhā muktir ity abhiprāyavān *Bhagavān* āha: *tena hî*ty-ādi. yasmāt tvam[3] evaṃ pṛcchasi tasmāt *tvām evâtra* praśne *pratiprakṣyāmi* pratipraśnaṃ kariṣyāmi.

sādhu Bhagavann ity āyuṣmān Subhūtir Bhagavataḥ pratyaśrauṣīt ||

sādhv ity-ādi *sādhv* evaṃ[4] *Bhagavann* ity abhyupagamaṃ kṛtvā *ity* evaṃ *Bhagavataḥ* sakāśād *aśrauṣīt* śrutavān.

Bhagavān etad avocat| tat kiṃ manyase Subhūte anyā sā māyā anyat tad rūpaṃ anyā sā māyā anyā sā vedanā anyā sā saṃjñā anye te saṃskārāḥ anyā sā māyā anyat tad vijñānaṃ ||

[Tib. 44[a]] katham evaṃ śrutavān ity āha[5]: *Bhagavān* ity-ādi.

Subhūtir āha| na hy etad Bhagavan na hi Bhagavann anyā sā māyā anyat tad rūpaṃ| rūpam eva Bhagavan māyā māyâiva rūpaṃ| na hi Bhagavann anyā sā māyā anyā sā vedanā anyā sā saṃjñā anye te saṃskārāḥ| vedanā-saṃjñā-saṃskārā eva Bhagavan māyā māyâiva vedanā-saṃjñā-saṃ-

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1 ... 1. °prāyena ity ādi vatas tatakasya katham nirdiṣṭ° C! 2 °nāṃ rūpam C. 3. tad P. 4. not rendered in Tib. 5. °vān iti P.

skārāḥ | na Bhagavann aṅyā sā māyā anyat tad vijñānaṃ | vijñānam eva Bhagavan māyā māyâiva vijñānaṃ ||

visarjayann āha: *na hî*ty-ādi. *nâiva* tad anyatvaṃ *Bhagavan*, yasmān *nânyā sā māyā*, *nânyat*[1] *tad rūp*'ādi, *rūp*'ādy *eva māyā*, *māyâiva rūp*'ādi. ekâneka-svabhāva-vaidhuryāt tattvato 'nayor niḥsvabhāvatve vitatha-prakhyāti-rūpaṃ samānam iti bhāvaḥ.

Bhagavān āha | tat kiṃ manyase Subhūte atrâiṣā saṃjñā samajñā-prajñapti-vyavahāraḥ pañcasûpādāna-skandheṣu yad uta bodhisattva iti ||

māyā-rūp'ādyor ekatva-pratipādane sati māyā-puruṣeṇêva śikṣitavyam iti pratipādanāy' āha: *tat kiṃ manyasa* ity-ādi. *atrâiṣā pañcasûpādāna-skandheṣu* māyôpameṣu *bodhisattva iti saṃjñā* nimittôdgrahaṇaṃ. vastu-samêtam aham iti jñānaṃ *samajñā*.[2] jñeya-jñānayor grāhya-grāhaka-prakārâbhiniveśa-vijñānaṃ[3] *prajñaptiḥ*[4] vividha-[5]parôpāttânupātta-vastu[5]-sambandha-vyavahāraṇaṃ *vyavahāra* ity ārya-Vimuktiṣeṇaḥ. gotrâvasthāyāṃ *bodhisattva iti saṃjñā* saṃjñâiva kevalā. cittôtpādâvasthāyāṃ jānātîti saṃajñāś,[6] samajñā-[7] cittaṃ pravṛtti-nimittaṃ yasyā boddhisattva iti saṃjñāyāḥ sêyam *samajñā*[8] sarva-sattva-samajñāna-nimittā. saptasu prayoga-bhūmiṣu sarva-dharma-prajñapti-mātratā-pratividhāt *prajñaptiḥ*.[9] aṣṭamy-ādau [10]nirnimittânābhoga-mārga-lābhād vyavahāra-mātreṇâbhilāpyād *vyavahāra* iti bhadanta-Vimuktiṣeṇaḥ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | evam etad Bhagavann evam etat Sugata ||

rūp'ādi-vyatirikta-bodhisattvânupapattyā [Tib. 44[b]] 'bhyupagamârtham āha: *evam etad* ity-ādi. sambhrame dvir abhidhānaṃ.

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1. 'nyat C. 2. sic CP; kun-śes-pa=samājñā? and in the sequel. 3. -drūp° (for -jñāp°) P. vijñāpanaṃ C, rnam-par śes-pa=vijñānam. 4. rnam-par rig-pa=vijñapti. 5...5. zin-pa daṅ ma-zin-paḥi rnam-par rig-pa dgos-po gsan=? parôpāttânupātta-vijñapta-vastu. 6. Ex conj. jñaṃ PC. kun-śes-paḥo. 7. °jñaś P. 8. mñam-par śes-pa. 9. rnam-par rig-pa=vijñapti as before. 10. nimitt° C.

tena hi Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣamāṇena māyā-puruṣeṇêva śikṣitavyaṃ bhavaty anuttarāyāṃ samyak (17) saṃbodhau ‖

*tena hî*ty-ādy upasaṃhāraḥ. yasmād evaṃ *tena* kā(P. 32ᵃ)raṇena gaty-antarâbhāvād yathā karma-māyā-janitaḥ saṃsāraḥ tathā lokôttarā api dharmā jñāna-māyā-janitā ity anabhiniveśa-yogān *māyā-puruṣeṇêvânuttarāyāṃ samyaksambodhau śikṣitavyam* ity upapannaṃ. na cāyatna-siddhā muktiḥ. yato jñātaṃ eva tattvaṃ mokṣ'āvāhakaṃ nâvijñātam[1] iti bhāvaḥ.[2]

tat kasya hetoḥ | sa eva hi Bhagavan māyā-puruṣo dhārayitavyo yad uta pañcôpādāna-skandhāḥ ‖

māyā-puruṣatve saṃkleśa-vyavadāna-vyavasthā katham iti *tat kasya hetor* ity āśaṅky' āha: *sa eva hî*ty-ādi. *pañcôpādāna-skandhāḥ* s'āsravā rūp'ādayaḥ. anāsrava-pañca-skandha-parigrahāya pañca skandhāś cêty adhyāhāryaṃ.[3] yathādarśanam eva saṃkleśa-vyavadāna-vyavasthā māyā-puruṣatve 'pîti bhāvaḥ.

tat kasya hetoḥ | tathā hi Bhagavan māyôpamaṃ rūpam uktaṃ Bhagavatā | yac ca rūpaṃ tat ṣaḍ-indriyaṃ te pañca skandhāḥ ‖ tathā hi Bhagavan māyôpamā vedanā-saṃjñā-saṃskārā uktās tathā hi Bhagavan māyôpamaṃ vijñānam uktaṃ Bhagavatā | yac ca vijñānaṃ tat ṣaḍ-indriyaṃ te pañca skandhāḥ ‖

katham punar māyôpamatvam iti *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. ukto 'py arthaḥ prakārântareṇ' āśaṅkyamāno na punar ukta iti punaruktatā-doṣo nôdbhāvanīyaḥ. sarvatrâivaṃ jñeyaṃ. *uktaṃ Bhagavatêti* atra pañcôpādāna-skandheṣu bodhisattva iti saṃjñ'ādi-vacanād anantaram eva *māyôpamaṃ rūp*'ādikam *uktaṃ Bhagavatā.* [Tib. 45ᵃ] *ṣaḍ-indriyaṃ* cakṣur-ādi. sa-vijñāna-viṣayam iti śeṣaḥ. yato 'nantaraṃ vakṣyati: *te pañca-skandhā* iti. *yad vijñānaṃ tat ṣaḍ-indriyaṃ* jñānasyâiva tad-ākāreṇa pratibhāsanāt. *ṣaḍ-*

1. ma-śes-pa ni ma yin-no=nâjñātam. 2. om. P. 3. °ryaḥ C, °rya P.

indriyaṃ ca pūrvavad grāhyaṃ.

iti prājñaptika-puruṣâdhiṣṭhāna-grāhaka-vikalpaḥ pratipāditaḥ. sa câivaṃ viṣaya-bhedhân nava-prakāro bhavati. tad-yathā: skandha-prajñapti-vikalpaḥ, āyatana-prajñapti-vikalpaḥ, dhātu-prajñapti-vikalpaḥ, pratītyasamutpāda-prajñapti-vikalpaḥ, vyavadāna-prajñapti-vikalpaḥ, darśana-mārga-prajñapti-vikalpaḥ, bhāvanā-mārga-prajñapti-vikalpaḥ, viśeṣa-mārga-prajñapti-vikalpaḥ, aśaikṣa-mārga-prajñapti-vikalpa iti.[1]

tathā côktaṃ:

dravya-prajñapty-adhiṣṭhāno dvi-vidho grāhako mataḥ
svatantr'ātm'ādi-rūpeṇa, skandh'ādy-āśrayatas tathā ‖ iti. (35)

mā Bhagavan nava-yāna-saṃprashitā bodhisattvā mahā-sattvā imaṃ nirdeśaṃ śrutvā uttrasiṣuḥ saṃtrasiṣuḥ saṃtrāsam āpatsyate ‖

Bhagavān āha | yadi Subhūte nava-yāna-saṃprasthitā bodhisattvā mahāsattvāḥ pāpa-mitra-hasta-gatā bhaviṣyanti uttrasiṣyanti saṃtrasiṣyanti saṃtrāsam āpatsyante ‖

catur-vikalpa-saṃyogaṃ nirdiśyêdānīm upāya-kauśa(P. 32[b])la-kalyāṇa-mitra-svabhāvaṃ samparigraham āvedayann āha: *mā Bhagavann* ity-ādi. *nava-yāna-samprasthitā* iti pratyagraṃ mahāyāne pravṛttāḥ. *imam* iti gāmbhīryaudāry'ālamban'ādi-viśeṣeṇa viśiṣṭam. *uttrasiṣur* ity-ādi tatrâsthāna-trāsa *uttrāsa* unmārgavat. saṃtatyā trāsaḥ *saṃtrāsaḥ* utpanna-bhayasyâprativinodanāt. saṃ-trāsa-niścaya-gamanaṃ *saṃtrās'āpattiḥ*. [2]avalīyante saṃlīyante vipratisārī-bhavantîty arthaḥ.[2] *pāpa-mitra-hasta-gatā* [Tib. 45[b]] iti. saṃvṛti-paramârtha-vibhāgaṃ akṛtvā niravadhi-kālâbhyastôpalambhânirākaraṇena[3] sahasâivân-utpād'ādi-deśako narak'ādi-phala-saddharma-pratikṣepa[4]-pāpasya hetutvāt *pāpa-mitraṃ*. tasya *hasta-gatā* grahaṇa-yogyatāṃ gatā ity arthaḥ.

atha cet Subhūte nava-yāna-saṃprasthitā bodhisattvā mahāsattvāḥ kalyāṇa-mitra-hasta-gatā bhaviṣyanti nôttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante ‖

1. om. P. 2...2. om. C. 3. °mbha-nir° C. 4. °ticchepa P.

vyatireka-mukhena kathito 'rtho[1] 'nvaya-mukhena kathyamānaḥ sudṛḍho bhavatîty āha: *kalyāṇa-mitra-hasta-gatā* iti. cittânavalīnatvânuttrās'ādinôpāya-kauśalena yath'āśayaṃ kṣit'īśêṣṭa-rājñī-maraṇa-nivedana-nyāyena mātsary'ādi-dharma-viyuktaḥ samasta-vastu-nairātmy'ādi-deśakaḥ su-gati-phal'ādi-prāpaka-tvena *kalyāṇa-mitraṃ*. tasya *hasta-gatā* ity-ādi pūrvavat.

evaṃ ukte āyuṣmān Subhūtir Bhagavantam etad avocat kāni punar Bhagavan bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni ‖

[2]*kānî*ty-ādinā kalyāṇa-mitra-svarūpa-praśnaḥ.

Bhagavān āha| ya enaṃ pāramitāsv avavadanty anu-śāsati| ye 'smai Māra-karmāṇy upadiśanti| evaṃ Māra-doṣā boddhavyā ime Māra-doṣāḥ| evaṃ Māra-karmāṇi boddhavyāni imāni Māra-karmāṇi| tāni tvayā buddhvā vivarjayitavyānîti ‖

uttaram āha.[2] *ya enam* ity-ādi. *ye* pudgalā Devadatt'ādikam *enaṃ* pudga-laṃ dān'ādi-*pāramitasu* saṃvṛti-paramârtha-satyânatikrameṇa hita-prāptyā pū-rvavad *avavadanty anuśāsati*. *ye* câ*smai* Devadatt'ādikāyâhita-parihāreṇa *Māra-karmāṇy upadiśanti*. katham ity āha: *evam* ity-ādi. *evaṃ Māra-doṣā* Māra-syântarāyāḥ. buddha-veṣeṇôpasaṃkramya kiṃ te 'nuttarayā bodhyêty anāgatâ-rtha-vivecanatā. *ime Māra-doṣā* iti[3] tathâiva kiṃ te prajñāpāramitāyā likhan'ādy-anuṣṭhānenêti vartamānârtha-vivecanatā. tad-vicchandanā[4]-balena yathākramaṃ svīkṛta-tyāga-karmârtham[5] āha: [Tib. 46[a]] *evaṃ Māra-karmāṇî*ty-ādi. *buddhvā*[6] ca yat kāryaṃ tad āha *tāni tvayê*ty-ādinā.

imāni Subhūte bodhisattvasya mahāsattvasya mahāsa-ṃnāha-saṃnaddhasya mahāyāna-saṃprasthitasya mahāyāna-samārūḍhasya kalyāṇa-mitrāṇi veditavyāni ‖

*imānî*ty-ādy upasaṃhāraḥ. *mahā-saṃnāha-saṃnaddhasyêti*[7] (P. 33[a]) saṃnā-

1. om. C. 2...2 lacuna C. 3. °ṣāḥ PC. ṣés-bya-ba. 4. °cchind° C. 5. las bstan-paḥi phyir=karma-deśanā'rtham? 6. buddhā P, budhā C. 7. °ty-ādi P.

ha-pratipattyā vakṣyamāṇayā yuktasya. *mahāyāna-samprasthitasyêti* prasthāna-pratipattyā tathâivânvitasya. *mahāyāna-samārūḍhasyêti* tayâiva mahāyānam utkalitasya. tathā hy ādau tayā samprasthithaḥ[1] paścād ārūḍha iṣyate.

tathā côktaṃ :

cittânavalīnatv'ādi-naiḥsvābhāvy'ādi-deśakaḥ
tad-vipakṣa-parityāgaḥ sarvathā samparigrahaḥ | iti. (36)

sūtraṃ sūtrântarânusāreṇa[2] vyākhyātavyam iti Bhagavad-vacanād eva Pañcaviṃśatisahasrikā'nusāreṇa pūrv'ācārya-Vasubandhu-prabhṛti-vyākhyā-kramam āśrityÂbhisamayâlaṃkārakārikā'nurodhena ca bhāvâdhyāhār'ādi-padaṃ kṛtvā, tathā[3] sāmānya-śabdasyâpi prakaraṇ'ādi-balena viśeṣe vartanād,[4] vivakṣā-paratantratvena yathôktârthena[5] pravacanâviruddhe śabdānāṃ vartanāt,[4] tat-[6]pratiṣedha-vacanâbhāvena[6] ca kāraṇena granthânugatam eva vyākhyānam idaṃ. ataḥ katham agranthânugatam evaṃ vyākhyānam iti na mantavyaṃ. anyathā yady ayaṃ nyāyo n' āśrīyate tadā pravacana-vyākhyâiva na syāt. śabdānāṃ sāmayikatvenânekârtha-vṛttau pratiniyatârtha-parigrahe saṃdehāt. kiṃ c' ārya-Âsaṅga-prabhṛtibhir[7] evêdaṃ vyākhyānaṃ likhyata iti pramāṇīkartavyaṃ. tathā hi śrūyate vidita-samasta-pravacanârtho labdhâdhigamo 'py āryÂsaṅgaḥ punarukta-bāhulyenâ[Tib. 46^{b}]punarukta-pradeśe 'pi pratyeka-pada-vyavacchedâ-darśanena gāmbhīryāc ca prajñāpāramitā'rtham unnetum aśakto daurmanasyam anuprāptaḥ. tatas tam uddiśya Maitreyeṇa bhagavatā Prajñāpāramitā-sūtraṃ vyākhyātam Abhisamayâlaṃkārakārikā-śāstraṃ ca kṛtaṃ. tac chrutvā punar āryÂsaṅgen' ācārya-Vasubandhu-prabhṛtibhiś ca vyākhyātam ity alaṃ prasaṅgena.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | yad Bhagavān eva(18)m āha | imāni Subhūte bodhisattvasya mahāsattvasya mahāsaṃnāha-saṃnaddhasya mahāyāna-saṃprasthitasya mahāyāna-samārūḍhasya kalyāṇa-mitrāṇi veditavyānîti ‖ yac ca bodhisattvo mahāsattva iti Bhagavann ucyate | tatra bodhisattva iti Bhagavan kaḥ padârthaḥ ‖

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1. prasthitayā prasthitaḥ C. 2. °trânus° P. 3. bśad-pa daṅ. de-bṣin du= ? °tvā ka kathanāt. tathā. 4. twice °rtanā-P and °rtamān° C. 5. °rthe P. 6 ... 6. ṣedhe vac° PC. dgag-paḥi tshig med-paḥi phyir. 7. °tīnām PC(!) la-sogs-rnams-kyis.

nirvedhabhāgīyânantaraṃ pratipattimato yathôkta-nirvedhabhāgīyam [1]anyad api darśana-mārg'ādikam iti pratipatter ādhāraṃ dharma-dhātu-svabhāvakam āvedayann āha: *yad Bhagavān evam* ity-ādi.

etad uktaṃ: *yad Bhagavān evam āha bodhisattvasya mahāsattva*(P. 33[b])*syêty-*
5 ādi. *yac ca* sūtrântaresu[2] *bodhisattvo mahāsattva*[3] *ity ucyate. tatra* pūrvake vākye teṣu ca sūtrântareṣu dharma-dhātu-svabhāvatve buddha-dharmāṇāṃ *kaḥ* pratiṣṭhā'rthaḥ *padârtho bodhisattva* iti.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | apadârthaḥ Subhūte bodhisattva-padârthaḥ ||

10 uttaraṃ vaktum āha: *apadârtha* ity-ādi. *bodhisattvo* buddha-dharmāṇāṃ *padârtho bodhisattva-padârtho* yaḥ sa tattvato *'padârtho* 'pratiṣṭhā'rtho 'gotram iti yāvat.

tat kasya hetoḥ | sarva-dharmāṇāṃ hi Subhūte bodhisattvo mahāsattvo 'saktāyāṃ śikṣate ||

15 adhigamam antareṇa[4] mukty-anupapatter adhigacchan buddha-dharmān katham apadârtho bodhisattva iti *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmāṇāṃ hî*ty-ādi. yasmāt [Tib. 47[a]] sarva-dharmāṇāṃ vastu-tan-nimittâ=bhiniveśâbhāvena*âsaktatāyāṃ*[5] satyām anyathā 'dhigamânupapattyā buddha-dharmâdhigamāya māyā-puruṣa iva *śikṣate* tasmāt katham tattvataḥ pratiṣṭhā=
20 'rtha iti bhāvaḥ.

saṃvṛtyā punaḥ pratipatti-dharmasyâvasthā'ntara-bhedena dharma-dhātu-svabhāva eva[6] buddha-dharm'ādhāro bodhisattvas trayodaśa-vidho gotram iti nirdiśyate.

tatr' ādau tāvac catur-vidha-laukika-nirvedhabhāgīyānām utpādan'ādhāraḥ.
25 tato lokôttara-darśana-bhāvanā-mārgayoḥ, tatas tad-utpatti-balena caura-niṣkā=sana-kapāṭa-pidhānavat samakālaṃ samasta-pratipakṣôtpāda-vipakṣa-nirodhayoḥ, tatas tad-anupalabdhyā tayor vipakṣa-pratipakṣayor nirodhôtpāda-yukta-vika=lpâpagamasya, tataḥ pūrva-praṇidhāna-dān'ādy-upāya-kauśala-balena saṃsāra-nir=

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1. anya-darś° C. 2. °ntare P. 3. bodhisattva C. 4. °gamant° P, °gaman=ant° C. 5. °śâbhāvanā'ś° C. 6. °bhāvena eva (!) C.

vāṇâpratiṣṭhāna-lakṣaṇayoḥ prajñā-karuṇayoḥ, tatas tad-utpattyā śrāvak'ādy-asādhāraṇa-dharmasya, tato yath'āśayam avatāraṇ'ādy-abhisaṃdhi-dvāreṇa yāna-traya-pratiṣṭhāpana-lakṣaṇa-parârthânukramasya, tato yāvad ā-saṃsāraṃ nirnimittânābhoga-para-kārya-jñānasya c' ādhāraḥ. tataś caîvam adhigamânukramād iyam ānupūrvī. anayā ca sarvâdhigama-dharma-saṃgrahād iyān eva nirdeśo na nyūno nâpyadhikaḥ. tathā saṃvṛty' ādhāra-bhāvasy' ākṣiptatvād ayaṃ sarvo 'rtho 'tra Prajñāpāramitāyām ākṣipta evêty avaga(P. 34[a])ntavyaṃ. Pañcaviṃśatisahasrikāyāṃ [Tib. 47[b]] ca pratyartham ādhāram adhikṛtya nirdiṣṭo grantho nêha jñāpakatvena prācurya-bhayāl likhyate.

tathā côktaṃ :

ṣoḍhā'dhigama-dharmasya[I-VI] pratipakṣa-prahāṇayoḥ[VII,VIII]
tayoḥ paryupayogasya[IX] prajñāyāḥ kṛpayā saha[X] ‖ (37)
śiṣyâsādhāraṇatvasya[XI] parârthânukramasya[XII] ca
jñānasyâyatna-vṛttes[XIII] ca pratiṣṭhā gotram ucyate ‖ iti. (38)

yadi dharma-dhātor ev' ārya-dharmâdhigamāya hetutvāt tad-ātmako bodhisattvaḥ prakṛtistham anuttara-buddha-dharmāṇāṃ gotraṃ dharmatā-saṃjñakaṃ tadā dharma-dhātoḥ sāmānya-vartitvād idaṃ prakṛtistham gotram anādi-kāl'āyātaṃ dharmatā-pratilabdham, idaṃ samudānītaṃ pūrva-kuśala-mūlâbhyāsa-pratilabdham, idaṃ niyataṃ śrāvaka-pratyekabuddha-tathāgata-gotraṃ mahadbhir api pratyayair ahāryatvād, idam aniyataṃ śrāvak'ādi-gotraṃ pratyayair hāryatvād iti gotra-bhedo na yujyate. yathā śrāvaka-yān'ādy-adhigamakrameṇ' ālambyeta[1] tath' ārya-dharmâdhigamāya[2] dharma-dhātor hetu-bhāvena vyavasthāpanād gotratvena vyapadeśa iti samādhiḥ. atha vā yathâika-mṛd-dravyâbhinirvṛttâika-tejaḥ-paripakv'ādhāra-ghaṭ'āder ādheya-kṣaudra-śarkar'ādi-bhājanatvena bhedaḥ. tadvad yāna-traya-saṃgṛhītâdhigantavy'ādheya-dharma-nānātven' ādhāra-nānātvaṃ nirdiṣṭam iti na doṣaḥ.

tathā côktaṃ :

dharma-dhātor asambhedād gotra-bhedo na yujyate
ādheya-dharma-bhedāt tu tad-bhedaḥ parigīyate ‖ iti. (39)

[Tib. 48[a]] niruktaṃ tu guṇôttāraṇârthena dharma-dhātur gotraṃ, tasmād dhi te guṇā rohanti prabhavantîty arthaḥ.

1. °mbeta P. 2. °gantaya P

evaṃ ca kṛtvôcyate: asaṃskṛta-prabhāvitāḥ sarv'ārya-pudgalā iti. nanu c' ādāv eva gotraṃ vaktavyaṃ tat-pūrvakatvāc cittôtpādasya mokṣa-nirvedha-bhāgīyānāṃ cêti katham evam uktaṃ. satyam. arth'ānupūrvy eṣā. iyaṃ tu pratipādan'ānupūrvī. yat kāryaṃ pratipādya paścāt kāraṇaṃ nirdiśyata ity adoṣaḥ.

sarva-dharmāṇāṃ hi Subhūte bodhisattvo mahāsattvo 'nu=bodhanârthenâsaktāyāṃ anuttarāṃ samyaksaṃbodhim abhisaṃ=budhyate‖ bodhy-arthena tu Subhūte bodhisattvo mahāsattva ity ucyate‖

ādhārânantaraṃ yathôkta-pratipatty-ādhārasya bodhisa(P. 34[b])ttvasya kim ālambanam ity ālambanârtham āha: *sarva-dharmāṇām* ity-ādi. yasmāt *sarva-dharmāṇām* ev' ālambana-sthānīyānām *anubodhârthena* samyag-ubhaya-satyâ=natikram'ālambanena yā 'saktatā tasyāṃ ca[1] satyām ālambana-viśuddhi-gamane=nâ*nuttarāṃ samyaksambodhim abhisambudhyate* nânyathā. ato *bodhy*-ālambana-prayojanena sarva-prakāra-svârtha-sampādanād *bodhisattva ity ucyate.*

tatr' ādau tāvat sāmānyena sarva-dharmān kuśalâkuśalâvyākṛtān yathā=kramaṃ śrāmaṇyatā[2]-prāṇâtipāt'ādy[3]-avyākṛta-kāya-karm'ādaya iti tridhā vi=bhidyôpādeya-parityāgôpekṣā-sthānīyatvena vibhāvayati. tataḥ punar upādeyān ādāya laukika-mārga-saṃgṛhītāḥ pañcôpādāna-skandh'ādayo [Tib. 48[b]] laukikāḥ. samyag-ārya-mārgeṇa saṃgṛhītāś catur-dhyān'ādyayo lokôttarā iti cintayati. tatr' ātma-grahâpratipakṣatvena[4] laukikāḥ pañcôpādāna-skandh'ādayaḥ ś'āsra=vāḥ, lokôttarās tv ātma-darśana-pratipakṣatvena smṛty-upasthān'ādayo 'nāsravā iti heyôpādeyatayā nirūpayati. tato 'nāsravān ādāya hetu-pratyayâdhīna-kām'ādi-dhātu-saṃgṛhītā bodhi-pakṣ'ādayaḥ saṃskṛtāḥ saṃvṛtyā. kāraṇânapekṣa-dhātu-trayâparyāpanna-tathat'ādayo 'saṃskṛtāḥ paramârthata iti dvidhā dhyāyati. tato 'saṃskṛta-prabhāvitāḥ sarv'ārya-jana-saṃtāna-prabhava-catur-dhyān'ādyaḥ sādhāraṇā dharmāḥ. samyak-sambuddha-saṃtānôdaya-dharmi-daśa-bal'ādayo 'sādhāraṇā dharmā iti dvidhā bhāvayati. ity evam[5] adhigamânukrameṇa sarva-

1. sic PC, perhaps by mistake. 2. °ṇya C. 3. °pātâvy° PC. srog-gcod-pa la-sogs-pa. 4. bdag-tu lta-baḥi gñen-po ma yin-pa=ātma-darśanâpr°. 5. om. P.

dharmā māyôpamatayā yathāvad iyanta ev' ālambyanta ity ālambanam ekādaśa-vidhaṃ jñeyaṃ. yathôkt'ālambana-kramaḥ pratipādana-granthaś ca Pañcaviṃśatisahasrikāyāṃ spaṣṭa evêti na vipratipattiḥ kāryā.

tathā côktaṃ :

ālambanaṃ sarva-dharmās, te punaḥ kuśal'ādayaḥ,
laukikâdhigam'ākhyāś ca, ye ca (P. 35ᵃ) lokôttarā matāḥ, (40)
s'āsravânāsravā dharmāḥ, saṃskṛtâsaṃskṛtāś ca ye,
śiṣya-sādhāraṇā dharmā, ye câsādhāraṇā muneḥ ‖ iti. (41)

ye tu dharma-dhātum eva sadā-viśuddham advayaṃ jñānam ālambanaṃ manyante taiḥ sadā-viśuddhatvād [Tib. 49ᵃ] uttarôttara-viśuddhi-viśeṣa-gamanaṃ katham iti vaktavyaṃ. [1]ab-dhātu-kanak'ākāśa-śuddhivac chuddhir iṣyata iti cet. evaṃ tarhi śuddhaṃ tāttvikaṃ jñānam iti pratipakṣâbhiniveśād arth'ākṣipto vipakṣâbhiniveśaḥ. ato vipakṣa-pratipakṣa-vikalpa-prahāṇâbhāvāt prādeśika-śuddhi-prasaṅgaḥ.

nanu ca tvat-pakṣe sarv'ākārajñatāyāḥ Subhūte 'bhāva ālambanam ity ālambana-niṣṭhā. katham iti cet. adoṣaḥ. yato nyāyânuyāyī bhāvo nâstîty abhāvas tathya-saṃvṛtir ucyate. tasyāś ca pracchādita-tattva-rūpāyāḥ krameṇa māyôpamatva-pratītir viśuddhiḥ.[2] evaṃ ca kṛtvā prakṛti-pradhānaṃ gotraṃ. vikṛti[3]-pradhānam ālambanam. ubhayaṃ tûbhayatrâpratiṣiddham ity ādhāraṇ'ālambanayor lakṣaṇa-bhedaḥ. bahu-vaktavyaṃ c' ālambana-vyavasthānam ity alaṃ prasaṅgenêty ārya-Vimuktiṣeṇaḥ.

Subhūtir āha | yat punar Bhagavān evam āha | bodhisattvo mahāsattva iti | kena kāraṇena Bhagavan bodhisattvo mahāsattva ity ucyate ‖

ālambanânantaram evam ālambana-pratipatter bodhisattvasya kaḥ samuddeśa iti samuddeśârtham āha : *yat punar* ity-ādi. *kena kāraṇena* kena prayojanena *bodhisattvaḥ* san *mahāsattva ity ucyate.*

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1. athātu C, arthātu P. chu-khams. 水金空三喻 ——大乘莊嚴經論第四 (正藏三一 611ᵇ).
2. eva ॰ C. rnam-par dag-pa. 3. prakṛti C.

Bhagavān āha| mahataḥ sattva-rāśer mahataḥ sattva-nikāyasyâgratāṃ kārayisyatîti tenârthena bodhisattvo mahā-sattva ity ucyate‖

uttaram abhidhātum āha: *mahata* ity-ādi. *mahataḥ sattva-rāśer* ity aparimitasya *sattva*-samūhasya sāmānyenâbhidhānaṃ. eko 'py anādi-saṃsāra-pravṛtti-mahattvena [Tib. 49[b]] mahān bhaved iti *rāśi*-grahaṇaṃ. *sattva-nikāyasyêti* pratipannaka-phalastha-nikāy'ādi-bhedena vijātīya-vyāvṛttyā[1] sattva-sāmānyāt sattva-sabhāga-saṃgṛhītasya viśeṣeṇâbhidhānam. *agratāṃ kārayiṣyatîti* sarva-sattvâgratā-citta-mahattvaṃ tad-uddeśena pravṛttatvād adhigamya paścāt tat-prāptukāmānāṃ *sattvānām agratāṃ* dharma-deśan'ādinā niṣpādayiṣyati. *tenârthenêti tena* kāraṇena. *bodhi*(P. 35[b])*sattvo* mahat sattvaṃ cittam asyêti *mahā-sattva* iti.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat| mamâpi Bhagavan pratibhāti yenârthena bodhisattvo mahā-sattva ity ucyate‖

citta-mahattve sati prahāṇaṃ mahad iti prahāṇa-mahattva-pratipādanāya gurv-āyattatayā 'nujñā-mārgaṇaṃ praty āha *Śāriputro*: *mamâpî*ty-ādi. so 'rtho *mama Bhagavan pratibhāsate yenârthena bodhisattvaḥ* san *mahāsattva ity ucyata* iti vākyârthaḥ. na kevalaṃ Bhagavata ity *api*-śabhaḥ.

(19) Bhagavān āha| pratibhātu te Śāriputra yasyêdānīṃ kālaṃ manyase‖

anujñātârtham āha: *pratibhātv* ity-ādi. *yasyā*rthasya kathanāyê*dānīṃ* sāmpratam avasaraṃ *kālaṃ manyase* so 'rthaḥ *pratibhātu* samyag abhimukhībhavatu.

āyuṣmān Śāriputra āha| mahatyā ātma-dṛṣṭyāḥ sattva-dṛṣṭyāḥ jīva-dṛṣṭyāḥ pudgala-dṛṣṭyā bhava-dṛṣṭyā vibhava-dṛṣṭyā

1. vyākṛtyā C.

uccheda-dṛṣṭyāḥ śāśvata-dṛṣṭyāḥ svakāya-dṛṣṭyā etāsām evam-ādyānāṃ dṛṣṭīnāṃ prahāṇāya dharmaṃ deśayiṣyatîti tenârthena bodhisattvo mahāsattva ity ucyate ||

labdhânujño *mahatyā* ity-ādy āha. tatrâhaṃkār'ādhārârthen' *ātmā*, āhito 'haṃkāra etasminn iti kṛtvā. sādan'ātmakatvāt[1] *sattvaḥ*. jīvitêndriya[2]-vaśen' ānikāya-[3]sabhāga-parisamāpter[3] vartata iti *jīvaḥ*. punaḥ-punar gatiṣu līyata iti *pudgalaḥ*. āvir-bhavatîti *bhavaḥ*. tiro-bhavatîti[4] *vibhavaḥ*. nâstîdānīm abhūt pūrvam ity *ucchedaḥ*. [Tib. 50[a]] asti yat svabhāvena tan na[5] nâstîti *śāśvataḥ*. ātm'ātmīy'ākāreṇa pañca-skandha-darśanaṃ *sva-kāyaḥ*. *evam-ādyānāṃ dṛṣṭīnām* iti yathôkta-dṛṣṭi-pramukhānāṃ mithyā-śīla-vrata-parāmarś'ādi-*dṛṣṭīnām* ātm'ādi-dharma-saṃtīraṇ'ākārâbhiniveśa-svabhāvānāṃ *prahāṇāya* savāsana-parityāgāya *dharmaṃ deśayiṣyati*. prahāṇâdhigama-mahattvaṃ prāpyêti bhāvaḥ. anyathā parokṣôpeya-tattvasya tad-ākhyānaṃ hi duṣkaram. tenârthenêti[6] tasmād-arthe.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | mamâpi Bhagavan pratibhāti yenârthena bodhisattvo mahāsattva ity ucyate ||

Bhagavān āha | pratibhātu te Subhūte yasyêdānīṃ kālaṃ manyase ||

Subhūtir āha | bodhisattvo mahāsattva iti Bhagavann ucyate | yad api tad Bhagavan bodhi-cittaṃ sarvajñatā-cittam anāsravaṃ cittam asamaṃ cittam asamasamaṃ cittam asādhāraṇaṃ sarva-śrāvaka-pratyekabuddhaiḥ | tatrâpi citte 'sakto 'paryāpannaḥ ||

rāg'ādy-aśeṣa-doṣa-prahāṇe viśiṣṭo 'dhigama ity adhigama-mahattvaṃ tathâiv' āha *bodhisattvo mahāsattva iti Bhagavann ucyate yad apîty*-ādinā. na

1. sīd° PC. ḥjig-paḥi bdag-ñid-can yin-paḥi phyir. 2. jīvêndr° C. 3...3. °gâpar° P. 4. vibh° PC. med-par ḥgyur-pas. 5. Before *tan* P. 6 corrected from Tib.: deḥi slad-du ṣes-bya-ba ni. iti 'sabdas PC

kevalam anyad ity *api*-śabdaḥ. bodhy-arthaṃ cittaṃ *bodhi-cittaṃ*. praṇidhi-prasthān'ātmakaṃ cittam iti yāvat. *sarvajñatā*-pravaṇaṃ *cittaṃ sarvajñatā-cittam*. ādhimokṣikam adhimukti-caryā-bhūmi-saṃgṛhītaṃ nirvikalpaka lokôttara-jñāna-prativedhād *anāsravaṃ cittaṃ*. [1]śuddh'ādhyāśayikaṃ saptasu prayoga-bhūmiṣu nirnimittânābhoga-(P. 36[a])vāhitvenâ*samaṃ cittaṃ*. vaipākikam aṣṭamy-ādau *asamair* buddhaiḥ *samaṃ* tulyaṃ *cittam asama-samaṃ cittaṃ* sarv'āvaraṇa-varjitaṃ buddha-bhūmi-gataṃ. atha vā 'nutpāda-rūpa-bodhisattva[2]-svabhāvī-bhūtaṃ cittaṃ *bodhi-cittam*. [Tib. 50[b]] tad eva ca yogi-saṃvṛty' ādarś'ādi-jñāna-sambandhena kathaṃcid vyāvṛttyā *sarvajñatā-cittam* ity-ādi-caturdhā vyapadiśyate. sarvam apy etad *asādhāraṇam* agamyaṃ *sarva-śrāvaka-pratyeka-buddhā*nāṃ. *tatrâpy* evaṃvidhe *citte* mahā'rthatvāt pakṣa-pātârhe *'sakto* 'nabhi-niviṣṭo *'paryāpanno* 'sthitaḥ. ity anenâdhigama-mahattvam āveditam. sutarām anyatrêty *api*-śabdaḥ.

tat kasya hetoḥ | tathā hi tat sarvajñatā-cittam anāsravam aparyāpannaṃ ‖

anabhiniviśyâsthitvā ca bhāvanā'nupapatteḥ kathaṃ dvayam etad iti *tat kasya hetor* ity āśaṅkhy' āha: *tathā hî*ty-ādi. yasmāt *tad* anantarôktaṃ *sarvajñatā-cittaṃ* pūrvôkta-sarva-cittôpalakṣaṇa-paraṃ, sakti-pratipakṣa-bhūtam *anāsravaṃ*, sthiti-pratipakṣa-bhūtam *aparyāpannaṃ* tasmān māyā-puruṣasyêva bhāvanêti bhāvaḥ.

tad yad api tat sarvajñatā-cittam anāsravam aparyāpannaṃ | tatrâpi citte 'sakto 'paryāpannaḥ | tenârthena bodhisattvo mahā-sattva iti saṃkhyāṃ gacchati ‖

*tad yad apî*ty-ādi nigamanaṃ.

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kena kāraṇen' āyuṣman Subhūte tātrâpi citte 'sakto

1. śuddhy-ādh° P. 2. bodhi P.

'paryāpannaḥ |

anāsravatve 'pi vastu-sad-bhāvād anabhiniveś'ādir ayukta ity āha: *kena kāraṇenêty*-ādi.

Subhūtir āha | acittatvād āyuṣman Śāriputra tātrâpi citte 'sakto 'paryāpannaḥ ||

uttarârtham āha: *acittatvād* iti tattvenânutpannatvāt.

Śāriputra āha | kiṃ punar ayuṣman Subhūte asti tac cittaṃ yac cittam acittaṃ ||

(20) Subhūtir āha | kiṃ punar āyuṣman Śāriputra tatrâcittatāyām astitā vā nâstitā vā vidyate vā upalabhyate vā |

Śāriputra āha | no hîdam āyuṣman subhūte ||

Subhūtir āha | tad yadi āyuṣman Śāriputra tatrâcittatāyām astitā vā nâstitā vā na vidyate vā nôpalabhyate vā tat katham āyuṣmān Śāriputra evam āha | asti tac cittaṃ yac cittam acittam iti ||

Śāriputra āha | sādhu sādhu āyuṣman Subhūte | yathā 'pi nāma tvaṃ Bhagavatā araṇā-vihāriṇām agratāyāṃ nirdiṣṭo nirdiśasi ||

Śāriputr' āhêty ārabhya yāvad agratāyāṃ nirdiṣṭo nirdiśasîti vyākhyātaṃ.[1] arthântara-prasaṅgen' āgatatvāt punarukti-doṣo na bhavati. tathā c' āh' ācārya-Dignāgaḥ.

āvartate[2] sa evârthaḥ punar arthântar'āśritaḥ | iti.[3]

tad evam ajita-jayôddeśa-sādharmyeṇa trividhaḥ pratipatty-uddeśo bodhisattvasya nirdiṣṭo veditavyaḥ.

[Tib. 51ª] ālambanād uddeśasya ko viśeṣaḥ. tādātvikam ālambanaṃ samīpavarti. āmutrika-viprakṛṣṭas tûddeśaḥ. śara-saṃdhāna-lakṣya-vedha[4]-sādharmye-

1. See 55,[3]-56,[10]. 2. °rtyate P. 3. 佛母般若波羅蜜多圓集要義論第五五頌 cd (正藏二五 914ª). 4. °kṣya-bheda C.

ṇêty ārya-Vimuktiṣeṇaḥ.

tathā côktaṃ :

sarva-sattvâgratā-citta-prahāṇâdhigama-traye
tribhir mahattvair uddeśo vijñeyo 'yaṃ svayambhuvām | iti. (42)

atha khalv āyuṣmān Pūrṇo Maitrāyaṇī-putro Bhagavantam etad avocat | mahāsattvo mahāsattva iti yad idaṃ Bhagavann ucyate | mahā-saṃnāha-saṃnaddhaḥ sa sattvo mahāyāna-saṃprasthito mahāyāna-samārūḍhaś ca sa sattvaḥ | tasmāt sa mahāsattvo mahāsattva iti saṃkhyāṃ gacchati ||

(P. 36[b]) uddeśânantaram idānīṃ tan-niṣpattaye pratipattir vaktavyā. sā ca tri-sarvajñatā-viṣaye sāmānyena śukla-dharmâdhiṣṭhānā sarv'ākārâbhisambodh'ādau caturvidhe 'bhisamaye praty-abhisamayaṃ ṣaṭ-pāramitā'dhiṣṭhānā ca kriyā pratipattiḥ, na dharma-kāyâbhisamaye, phalatvena tatra kriyā'sambhavāt.

tatra saṃnāha-prasthāna-pratipattī yathāsaṃkhyaṃ pārampārya[1]-sākṣāt-prayoga-svabhāve sambhārâdhimukti-caryā-bhūmi-samgṛhīte. sambhāra-pratipattir [2]dayām ārabhya dhāraṇī[3]-paryantena sākṣāt-prayoga-mārga-svabhāvā 'dhimātrâgradharma-saṃgṛhītā. prathama-pramuditā-bhūmi-svabhāvā sambhāra-pratipattir[2] darśana-mārg'ātmikā. dvitīy'ādi-bhūmi-svarūpā bhāvanā-mārga-svabhāvā. pratipakṣ'ātmikā ca sambhāra-pratipattir ubhaya-mārga-gocarā. nir-yāṇa-pratipattir bhāvanā-mārgâdhiṣṭhānêty āryÂsaṅgaḥ.

evaṃ prayoga-darśana-bhāvana-viśeṣa[4]-mārga-svabhāvānāṃ pratipatti-lakṣaṇānāṃ saṃnāha-prasthāna-sambhāra-niryāṇānāṃ madhye vīrya-rūpatayā saṃnāha-pratipattiṃ prathamāṃ[5] darśayitum āha : *atha khalv āyuṣmān* ity-ādi. *Pūrṇo Maitrāyaṇīputra* iti *Pūrṇasyâiva Maitrāyaṇīputra* iti saṃjñā'ntaram. atha vā *Maitrāyaṇyāḥ* sva-mātuḥ [Tib. 51[b]] *putro Maitrāyaṇīputraḥ*. *yad idam* iti anantaram *idaṃ yad* vastu. *mahā-saṃnāha-saṃnaddha* iti saṃnāha-pratipattyā yuktaḥ.

sā cêyam arth'ākṣiptā saṃnāha-pratipattiḥ. yad uta dāna-pāramitāyāṃ

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1. °paryeṇa PC. brgyud-pa daṅ. 2 ... 2. om. P. 3. dayā and dhāraṇī v. kārikā 46, 47. 4. om. PC. khyad-par. 5. °maṃ PC.

carato bodhisattvasya dharm'ādi-dānād dāna-pāramitā-saṃnāhaḥ. tasyâîva śrāvak'ādi-manaskāra-parivarjanāc chīla-pāramitā-saṃnāhaḥ. tasyâîva sarv'ākārajñatā-darmāṇāṃ kṣamaṇa-rocana-vyupaparīkṣaṇa-sarva-janâpriyavāditva-sahanāt kṣānti-pāramitā-saṃnāhaḥ. [1]tasyâîvôttarôttara-tat[2]-kuśala-mūlâbhivṛddhy[3]-arthaṃ chand'ādi-jananād vīrya-pāramitā-saṃnāhaḥ. tasyâîva yānântarâvyavakīrṇa-cittâîkâgratayā tat-kuśala-mūlânuttara-samyak-sambodhi-parināṃ'ālambanād dhyāna-pāramitā-saṃnāhaḥ. tasyâîva māy'ākāra-saṃjñôpasthānena deya-dāyaka-(P. 37[a])pratigrāhakânupalambhāt prajña-pāramitā-saṃnāhaḥ. ity evam idaṃ prathamaṃ saṃnāha-pratipatter dāna-pāramitā-ṣaṭkam. evaṃ tasyâîva śīla-pāramitāyāṃ carato dvitīyaṃ, kṣānti-pāramitāyāṃ tṛtīyam, vīrya-pāramitāyāṃ caturthaṃ, dhyāna-pāramitāyāṃ pañcamaṃ, tasyâîva prajñā-pāramitāyāṃ caturthaṃ ṣaṣṭham. ity evam ete ṣaṭ ṣaṭkā bhavanti.

saṃnāhānāṃ ṣaṭ-sādharmyād dān'ādi-sādharmyāc ca ṣaṭ-saṃnāha-pratipattayo 'bhidhīyante. Pañcaviṃśatisahasrikāyāṃ ca saṃnāha-pratipatti-pratipādane dān'ādayaḥ ṣaṭ ṣaṭkāḥ spaṣṭam upalabhyanta evêti na vipratipattiḥ kāryā.

tatr' ādau bhoga-nairapekṣyāc chīla-samādānaṃ karoti. [Tib. 52[a]] śīlânurakṣī[4] kṣamo bhavati kheda-sahiṣṇur, ārabdha-vīryaḥ, kausīdya-vigamād dhyānaṃ niṣpādayati, sampanna-dhyāno lokôttarāṃ prajñāṃ pratilabhate. ity evaṃ dān'ādīnām adhigamânusāreṇa nirdeśo 'tipratītaḥ. ity ayam eva kramaḥ.

tathā côktaṃ :

dān'ādau ṣaḍvidhe teṣāṃ pratyekaṃ saṃgraheṇa yā
saṃnāha-pratipattiḥ sā ṣaḍbhiḥ ṣaṭkair yathôditā || iti. (43)

kṛta-saṃnāhasyâîvaṃ prasthānam iti prasthāna-pratipattiṃ dvitīyāṃ kathayann āha : *mahāyāna-samprasthito mahāyāna-samārūḍhaś* cêti. *yāna*-śabdasya karma-karaṇa-sādhanatvād ādau prasthāna-pratipattyā *mahāyāne* hetu-phal'ātmake dharme *samprasthitaḥ*. paścād uttarôttara-viśeṣâdhigamān *mahāyāne samārūḍha* iti pada-dvayam.

sā cêyam arth'ākṣiptā prasthāna-pratipattiḥ. yad ut' ādau citta-sthirīka-

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1. tasyâîva côtt° P. 2. om. C. 3. °śalâbh° P. 4. °lār° P. tshu-khrims rjes-su bsruṅs.

raṇāt sv'ākāra-liṅga-nimittair dhyān'ārūpya-samāpatti-vyutthāna-prasthānaṃ bhavati. tataḥ sthirībhūta-cittasya puṇya-jñānâbhyāsa iti deya-dāyaka-pratigrāhak'ādi-tri-maṇḍala-viśuddhyā ṣaṭ-pāramitā-prasthānaṃ. tataḥ sambhṛta-puṇya-jñānasya tattvâdhimokṣa iti darśana-bhāvanā'(P. 37ᵇ)śaikṣa-viśeṣa-mārga-svabhāv'ārya-mārga-prasthānaṃ. tato dharmatā-pravaṇasya yath'āśaṃ parârtha iti maitry-ādi-catur-apramāṇa-prasthānaṃ. tataḥ parârtha-pravṛttasyôpalambho bandhanam ity anupalambha-yoga-prasthānaṃ. [Tib. 52ᵇ] tato niḥsvabhāva-yogavataḥ kathaṃ pravṛttir iti karma-kartṛ-kriyā'nupalambhana-māyā-puruṣasyêva sarvatra tri-maṇḍala-viśuddhi-prasthānaṃ. tata evaṃ-pariśuddha-cāriṇaḥ sva-sādhye yatna iti sarva-sattvâgratā-citta-mahattv'ādi-tri-vidhôddeśa-prasthānaṃ. tataḥ kṛtôddeśa-yatnasya para-citta-parijñān'ādau vīryam iti divya-cakṣur-ādi-ṣaḍ-abhijñā-prasthānaṃ. tataḥ prāptâbhijñasya buddhatvôtsāha iti sarv'ākārajñatā-prasthānaṃ bhavati.

evam adhigamânukrameṇa navadhâiva samyag-vyavasthiti-lakṣaṇā samasta-mahāyāna-dharm'ākramaṇa-svabhāvāprasthāna-pratipattiḥ. Pañcaviṃśatisahasrikāyāṃ ca yathôkta-pratipatti-pratipādako granthaḥ. grantha-prācuryān nêha jñāpakatvena likhyate.

tathā côktaṃ :

dhyān'ārūpyeṣu[I] dān'ādau[II] mārge[III] maitry-ādikeṣu[IV] ca
gatôpalambha-yoge[V] ca tri-maṇḍala-viśuddhiṣu[VI] ‖ (44)
uddeśe[VII] ṣaṭsv abhijñāsu[VIII] sarv'ākārajñatā-naye[IX]
prasthāna-pratipaj jñeyā mahāyānâdhirohiṇī ‖ iti. (45)

tasmād iti saṃnāha-prasthāna-pratipattibhyāṃ yuktatvāt. *saṃkhyām* iti vyapadeśam.

etad uktaṃ : yasmāt saṃnāha-prasthāna-pratipattibhyāṃ yuktaṃ *tasmān mahāsattva*-vyapadeśa iti.

kṛta-prasthānasyâivaṃ sambhāra-pratipattis tṛtīyā saptadaśa-prakārā vaktavyā.

tathā côktaṃ :

dayā[I] dān'ādikaṃ ṣaṭkaṃ[II] śamathaḥ[III] sa-vidarśanaḥ[IV]
yuga-naddhaś ca yo mārga[V] upāye yac ca kauśalam[VI] ‖ (46)

[Tib. 53ᵃ] jñānaṃ[VII] puṇyaṃ[VIII] ca mārgaś[IX] ca dhāraṇī[X] bhūmayo daśa[XI] pratipakṣaś ca vijñeyaḥ sambhāra-pratipat-kramaḥ ‖ iti. (47)

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | mahā-saṃnāha-saṃnaddho mahāyāna-saṃnaddha iti yad idaṃ Bhagavann ucyate | kiyatā Bhagavan bodhisattvo mahāsattvo mahā-saṃnāha-saṃnaddho bhavati ‖

atas tāṃ pratipādayituṃ praśnayann āha: (P. 38ᵃ) *mahā-saṃnāha-saṃnaddha* ity-ādi. *kiyatêti* kiyat-saṃkhyā'vacchinnenârthântareṇa dharmeṇa yukta ity adhyāhāryaṃ. yataḥ saṃnāha-pratipattyā karuṇ'ādi-sambhāreṇa[1] ca yukto mahā-saṃnāha-saṃnaddha iti Pañcaviṃśatisahasrikāyāṃ Bhagavatā vyākhyātaṃ. tato 'rth'ākṣipta-saṃnāha-pratipattyā yukto *mahā-saṃnāha-saṃnaddha* ity anantaram āveditam. adhunā karuṇ'ādi-sambhāreṇêty adoṣaḥ.

Bhagavān āha | iha Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati | aprameyā mayā sattvāḥ parinirvāpayitavyā iti | asaṃkhyeyā mayā sattvāḥ parinirvāpayitavyā iti |

adhyāhāra-padasyârthaṃ visarjayann āha: *ihêty*-ādi. *ihêti* vākyôpanyāse. *evaṃ bhavatîti* evaṃ cittam utpadyate. taḍ ev' āha *aprameyā* ity-ādinā. pratyakṣ'ādi-pramāṇena pramātum aśakyatvād *aprameyāḥ*. yath'āśayaṃ yānatraya-nirvāṇa-prāpaṇāt *parinirvāpayitavyāḥ*. *asaṃkhyeyā* iti ekatv'ādi-saṃkhyārahitāḥ.

etad uktaṃ: kṛpayā vihīnasyânupāyavataḥ pareṣāṃ kvacid apratiṣṭhāpanena nirvāpaṇâsambhavād idam arthād ākṣiptaṃ bhavati: karuṇayā pīḍyamānasya dān'ādibhiḥ ṣaḍbhiḥ pāramitābhir upāya-bhūtābhir anugṛhya dānapāramitayā tadātva-sukhôpasaṃhāreṇa śīla-pāramitay' āyati-sukhôpasaṃhāreṇa sahiṣṇor utsāhina ekâgra-cittasy'âikāntika-phala-prāptim upādāya kṣānti-vīrya-dhyāna-pāramitābhir aikāntika-sukhôpasaṃhāreṇa prajñâ-pāramitayā 'tyanta-sukhôpasaṃhāreṇa c' [Tib. 53ᵇ]ātmanaḥ ṣaṭ-pāramitāsv avasthānavat tatra samādāpana-niveśana[3]-pratiṣṭhāpanair avikṣepāt pratiṭṣhāpayitavyā *mayêti*.

1. tshogs-kyi sgrub-pa=saṃbhāra-pratipattyā. 2. tatrârth° PC. de-las don. 3. nirv° PC. ḥjog-pa.

evaṃ ca sapta sambhārā nirdiṣṭā bhavanti, yad uta karuṇā-sambhāraḥ dāna-sambhāraḥ śīla-sambhāraḥ kṣānti-sambhāraḥ vīrya-sambhāraḥ dhyāna-sambhāraḥ prajñā-sambhāra iti.

na ca te santi yair ye parinirvāpayitavyā iti ‖

tatrâpi samādhi-lābhāt kartṛ-karmôpalambho nâstîty āha: *na ca te santîty*-ādi.

sa tāṃs tāvataḥ sattvān parinirvāpayati |

evaṃ tarhy anupalambha ity āha: *sa tān* i(P. 38[b])ty-ādi. *sa* karuṇ'ādi-sambhāreṇa yukto bodhisattvo 'prameyāṃs *tāvato* 'saṃkhyeyāṃs *tān sattvān parinirvāpayati* saṃvṛtyā.

na ca sa kaścit sattvo yaḥ parinirvṛto yena ca parinirvāpito bhavati ‖

yady evam upalambhas tarhi prāpta ity āha: *na cê*ty-ādi. paramârthato 'nupalambhād iti bhāvaḥ.

tat kasya hetoḥ | dharmatâiṣā Subhūte dharmāṇāṃ māyā-dharmatā (21) m upādāya syāt |

katham punar ekasyôpalambhânupalambhāv iti *tat kasya hetor* ity āśaṅky' āha: *dharmatâiṣê*ty-ādi. yathā *māyā-dharmatā* yathādarśanaṃ satyā nyāyenâsaṃghaṭanād[1] asatyā. atas tāṃ tarka-vispandâsaṃdūṣitāṃ sārvalaukikīm ābhāsamātra-gamanatāṃ dṛṣṭântatvenô*pādāya* gṛhītvā tathā *dharmāṇāṃ* rūp'ādīnām *eṣā dharmatā* bhinna-viṣaya-vyāvṛtty-apekṣā-prakalpitatvenôpalambhânupalambhasvabhāvā 'viruddhā *syād* bhavet. eka-viṣaya-vyāvṛtty-apekṣôbhaya-dharmakalpanāyāṃ[2] doṣa iti bhāvaḥ. etac ca dvayam [Tib. 54[a]] anyonya-viparyāsanirākaraṇāyâbhihitaṃ. na tattvato yathôktaṃ prāk. ity anena śamatha-sambhāro nirdiṣṭaḥ.

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1. °ghāṭ° P, -saghyaṃṭyan° (for *-saṃghaṭṭan°* ?) C. mi ṭhad-paḥi phyir. 2. karmayā C.

yathā 'pi nāma Subhūte dakṣo māyākāro vā māyākārânte-vāsī vā catur-mahāpathe mahāntaṃ jana-kāyam abhinirmimīte | abhinirmāya tasyâiva mahato jana-kāyasyântardhānaṃ kuryāt |

prāpta-śamathasya vidarśanêti vidarśanā-sambhāram āha *yathā 'pîty*-ādinā. *dakṣo* nipuṇaḥ. *māyākārântevāsī* tac-chiṣyaḥ. mukhyato māyā-nirmāṇa-sthānatvāc *catur-mahāpatha*-grahaṇaṃ. *jana-kāyaṃ* sattva-samūhaṃ. *abhinirmimīte* nirmāṇaṃ karoti. *antardhānam* ity upasaṃhāraṃ.

tat kiṃ manyase Subhūte | api nu tatra kenacit kaścid dhato vā mṛto vā nāśito vā 'ntarhito vā ||

tad anantarôktam artha-jātaṃ *kiṃ manyase* kiṃ budhyasa iti. sāmānyena praśnaṃ kṛtvā 'thâivaṃ manyasa ity āha: *api nu* ity-ādi. *api*-śabdaḥ sam-bhāvanāyām. evam ity arthe[1] *nu*-śabdaḥ. *tatra* tasmin janakāya-madhye *kenacin* māyākār'ādinā *kaścid* Devadatt'ādir *hata* āyuṣo durbala-prayogāt. *mṛtaḥ* sarvathôcchedāt. *nāśitaḥ* kāyasyâpacaya-prayogāt. *antarhito* 'dṛśya-tv'āpādanād iti manyase. tattvato dharmiṇo'sattvād etat sarvaṃ na saṃbhavati. yathādarśanaṃ tu bhavaty evêti bhāvaḥ.

Subhūtir āha | no hîdaṃ Bhagavan ||

viditâbhiprāyatven' āha: *no hîdam* iti. tattvata iti śeṣaḥ.

Bhagavān āha | evam eva Subhūte bodhisattvo mahā-sattvo 'prameyān asaṃkhyeyān sattvān parinirvāpayati | na ca sa kaścit sattvo yaḥ parinirvṛto yena ca parinirvāpito bhavati ||

(P. 39[a]) prasādhita-dṛṣṭântârtham abhimatârthe yojayann āha: *evam* ity-ādi.

sa-ced bodhisattvo mahāsattva imaṃ nirdeśam evaṃ nir-diśyamānaṃ śrutvā nôttrasyati na saṃtrasyati na santrāsam āpadyate | iyatā ayaṃ Subhūte bodhisattvo mahāsattvo mahā-

1. artha PC.

saṃnāha-saṃnaddho veditavyaḥ |

vistareṇa nirdiśyâivam upasaṃharann āha: *sa-ced* ity-ādi. *imam* iti anantaraṃ. *evam* iti samvṛti-paramârtha-satyânatikrameṇa. yad uktaṃ *kiyat*êti tasya parihārād *iyat*êti vacaḥ.

[Tib. 54[b]] etad uktam: *iyatā* karuṇ'ādi-sambhāreṇâpi yogān *mahā-saṃnāha-saṃnaddha*-vyapadeśa iti.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | yathā 'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi tathā a-saṃnāha-saṃnaddho vatâyaṃ Bhagavan bodhisattvo mahāsattvo veditavyaḥ ||

vidarśanayā śūnyat'ālambanena śrāvak'ādi-bodhau pātād ato 'nantaraṃ yuga-naddha-sambhāram āha *yathā 'ham* ity-ādinā. *Bhagavato bhāṣitasyê*ti *dharmatâiṣā Subhūte dharmāṇām* ity-ādeḥ. *vata*-śabdo 'vadhāraṇe. evaṃ manyate: yena prakāreṇa māyā-dharmasya vyāpitvena *Bhagavato bhāṣitasya dharmatâiṣê*ty-āder *artham ājānāmi* tena prakāreṇa māyā-dharmatā'nabhinivṛtter *asaṃnāha-saṃnaddha* evâ*yaṃ bodhisattva* iti.

Bhagavān āha | evam etat Subhūte evam etat | asaṃnāha-saṃnaddho vatâyaṃ bodhisattvo mahāsattvo veditavyaḥ ||

aviparītatvenâbhyupagamād āha: *evam etad* ity-ādi.

tat kasya hetoḥ | akṛtā hi Subhūte sarvajñatā avikṛtā anabhisaṃskṛtā. te 'pi sattvāḥ akṛtā avikṛtā anabhisaṃskṛtāḥ yeṣāṃ sattvānām arthāyâyam saṃnāha-saṃnaddhaḥ ||

nanu vidarśanayā sarv'ākārajñatayā[1] gagana-gañj'ādi-samādhibhiś ca sattvârthaṃ prati saṃnaddho 'pi katham asaṃnaddha iti *tat kasya hetor* ity āśaṅky' āha: *akṛtā hî*ty-ādi. nyāyena kāraka-hetor abhāvād *akṛtā*. vināśa-

1. Ex conj. from Tib. °tāṃ PC.

hetor asattvenâvikṛtā. ubhaya-sahakāri-pratyayânupapatter *anabhisaṃskṛtā*. abhūta-prādurbhāvaṃ tad-viśesa-gamanaṃ phala-prāpti-saṃmukhīkaraṇaṃ câdhiṣkṛtya yathākramam vā trīṇi padāni.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | evam etad Bhagavann evam etat Sugata ‖

yukty-upetatvenâbhyupagamād āha: *evam etad* ity-ādi.

tat kasya hetoḥ tathā hi Bhagavan rūpam abaddham a(22)muktaṃ | evaṃ vedanā-saṃjñā-saṃskārāḥ | tathā hi Bhagavan vijñānam abaddham amuktaṃ |

nanu bandha-mokṣa-sadbhāve katham evam etad *akṛtatv*'ādikam[1] iti *tat kasya hetor* iti kasyacic codyam āśaṅky' āha: *tathā hî*ty-ādi. [Tib. 55ᵃ] anyathā 'bhyupagamya vicārâyogād asaṃgatam etat syāt. evam anyatrâpi vaktavyam.

adhyāropit'ākāra-pravṛtta-traidhātuka-citta-caitta-kalpanayā bandhâbhāvād *abaddhaṃ rūpam*. yathôkta-kalpanā'vivekena mokṣâbhāvāc *câmu*(P. 39ᵇ), *ktaṃ*. tattvato rūp'ādīnām asattvāt.

rūpa-tathatā 'pi Bhagavann abaddhā 'muktā | evaṃ vedanā-tathatā 'pi saṃjñā-tathatā 'pi saṃskāra-tathatā 'pi vijñāna-tathatā 'pi Bhagavann abaddhā 'muktā |

dharmasya tarhi bandhamokṣau bhavata ity āha: *rūpa-tathatā 'pî*ty-ādi. dharmy-abhāve dharmânupapatte[2] rūp'ādi-śūnyatā na *baddhā* na *muktā*. yathādarśanaṃ tu rūp'ādi-tat-tathatayor bandha-mokṣau bhavata iti bhāvaḥ.

atha khalv āyuṣmān Pūrṇo Maitrāyaṇīputra āyuṣmantaṃ Subhūtim etad avocat | rūpam āyuṣman Subhūte abaddham amuktam iti vadasi | evaṃ vedanā saṃjñā saṃskārā vijñānam āyuṣman Subhūte abaddham amuktam iti vadasi | rūpa-

1. akṛt'ād° P. 2. °matā'nup° C.

tathatā 'py āyuṣman Subhūte abaddhā 'muktêti vadasi | evaṃ vedanā-tathatā 'pi saṃjñā-tathatā 'pi vijñāna-tathatā 'py āyuṣman Subhūte abaddhā 'muktêti vadasi ||

Subhūty-abhiprāyânavagamāc[1] codya-dvāreṇ' āha : *rūpam* ity-ādi. pṛcchato 'yam abhiprāyaḥ : rūp'ādi-tat-tathatā *'baddhā 'muktêti vadasi.* nâivaṃ vaktavyaṃ sāmānyena pratyakṣ'ādi-bādhôpanipātād iti.

atha katamat tad āyuṣman Subhūte rūpaṃ yad rūpam abaddham amuktam iti vadasi | evaṃ katamā sā vedanā katamā sā saṃjñā katame te saṃskārāḥ katamat tad āyuṣman Subhūte vijñānaṃ yad vijñānam abaddham amuktam iti vadasi | katamā sā āyuṣman Subhūte rūpa-tathatā yā rūpa-tathatā 'py abaddhā 'muktêti vadasi | evaṃ katamā sā vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā katamā sā āyuṣman Subhūte vijñāna-tathatā yā vijñāna-tathatā 'py abaddhā 'muktêti vadasi ||

atha viśeṣeṇa sa tarhi vaktavya ity āha : *atha katamat tad* ity-ādi.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Pūrṇaṃ Maitrāyaṇīputram etad avocat | yad āyuṣman Pūrṇa māyā-puruṣasya rūpaṃ tad abaddham amuktaṃ | evaṃ yā māyā-puruṣasya vedanā yā māyā-puruṣasya samjñā ye māyā-puruṣasya saṃskārā yad āyuṣman Pūrṇa māyā-puruṣasya vijñānaṃ tad abaddham amuktaṃ | yā āyuṣman Pūrṇa māyā-puruṣasya rūpa-tathatā sā abaddhā 'muktā | evaṃ yā māyā-puruṣasya vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā yā āyuṣman Pūrṇa māyā-puruṣasya vijñāna-tathatā sā abaddhā 'muktā ||

vicāra-vimardâsahiṣṇutvena buddha-bodhisattv'ādir eva māyā-puruṣa ity abhiprāyavān sāmānyen' āha : *yad āyuṣman Pūrṇa māyā-puruṣasyêty*-ādi.

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1. °mârthe C.

tat kasya (23) hetoḥ | asadbhūtatvād abaddhā 'muktā viviktatvād abaddhā 'muktā anutpannatvād abaddhā 'muktā ||

katham evaṃ pratyakṣ'ādi-bādhôpanipāto na bhavatîti *tat kasya hetor* ity āśaṅky' āha : *asadbhūtatvād* ity-ādi.[1] nyāyena [2]kalpitasya rūp'āder[2] *asadbhūtatvād* alīkatvāt. vikalpitasya *viviktatvāt* [Tib. 55[b]] svarūpa-virahāt. dharmatā-svabhāvasyâ*nutpannatvād* ajātatvād *abaddhā 'muktê*ty eke. pratyakṣânumān'āgama-pramāṇair apratibhāsamāna-tattvôtpatty-ādi-nirākaraṇād *asadbhūtatv*'ādi pada-trayam ity aparaḥ.

nirbhāsate hi yad rūpaṃ nâiva tat pratiṣidhyate
vedyamānasya no yuktaṃ kasyacit pratiṣedhanam ||

iti nyāyād yathādarśanaṃ bandha-mokṣasya vyavasthāpanāt kutaḥ pratyakṣ'ādi-bādhêti bhāvaḥ.

ayaṃ sa bodhisattvasya mahāsattvasya mahā-saṃnāha-saṃnaddhasya mahāyāna-saṃprasthitasya mahāyāna-samārūḍhasya mahāsaṃnāho 'saṃnāhaḥ ||

ayam ity-ādy upasaṃhāraḥ. *mahā-saṃnāho 'saṃnāha* iti yathākramaṃ kṛpā-prajñā-balāt saṃvṛti-paramârthayor iti śeṣaḥ.

evaṃ ukte āyuṣmān Pūrṇo Maitrāyaṇīputras tūṣṇīm abhūt ||

niruttaras tūṣṇīṃ sthita ity āha : *evam* ity-ādi.

nanu śamatha-vidarśanayor viruddhatvāt katham ekatra sambhava iti cet. nâivaṃ. tathā hi yadā śamathen' ālambane cittaṃ sthirīkṛtaṃ bhavati. tadā prajñayā vicārayataḥ samyag-jñān'ālokôtpādād andhakāram iv' ālokôdaye saty'āvaraṇam apahīyate. ata evânayoś cakṣur-ālokavat samyag-jñānôtpādaṃ praty anyony'ānugu(P. 40[a])ṇyenâvasthitatvān[3] n' ālokândhakāravat parasparaṃ virodhaḥ. na hi samādhir andhakāra-svabhāvaḥ. kiṃ tarhi. cittâikāgratā-lakṣaṇaḥ. sa ca samāhito yathābhūtaṃ prajānātîti vacanād ekântena prajñā-

1. °ti (without *adi*) P. 2 ... 2. °sva-r° P. 3. °nâviṣṭhit° P.

'nukūlatvād aviruddhaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat, evaṃ Bhagavan bodhisattvo mahāsattvo mahā-saṃnāha-saṃnaddhaḥ san mahāyāna-saṃprasthito mahāyāna-samārūḍho bhavati | katamac ca tan mahāyānaṃ | kathaṃ vā tat saṃprasthito veditavyaḥ | kuto vā tan mahāyānaṃ niryāsyati | kena vā tan mahāyānaṃ saṃprasthitaṃ | kva vā tan mahāyānaṃ sthāsyati | ko vā 'nena mahāyānena niryāsyati ||

iti yuga-naddha-mārga-sambhārânvitasyôpāya-kauśal'ādi-sambhāra-pratipādanāya praśnaṃ kartum upodghātayann āha: *evaṃ Bhagavann* ity-ādi. [Tib. 56ᵃ] *evaṃ* prāg-ukta-krameṇa *mahā-saṃnāha-saṃnaddhaḥ san mahāyāna-samprasthito bhavatîti* yad ucyate. tatra mahāyānaṃ na jñāyata iti prajñā-karuṇā-prayogaṃ tayor anyatarâvyatirekaṃ vipakṣâtikramam avasthāna-niścayaṃ prati-pakṣa-prayoga-praśrabdhim adhigantāraṃ câdhikṛtya yad yathā yato yena yatra yo *niryāsyatîti katamad* ity-ādikâpadeśena[1] ṣaṭ praśnā ity ārya-Vimuktiṣeṇaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat, mahāyānam iti Subhūte aprameyatāyā etad adhivacanaṃ |

tatrôpāya-kauśal'ādi-sambhārān pratipādayituṃ prathamaṃ praśnaṃ visarjayann āha: *mahāyānam* ity-ādi.

pañca dharmāḥ, svabhāvaś ca, vijñānāny aṣṭa eva ca,
dve nairātmye, bhavet kṛtsno mahāyāna-parigraha ||

ity[2]-ārya-Laṅkâvatāra-vacane 'pi sambhāra-prakaraṇa-balād *aprameyatāyā* upāya-kauśal'ādi-sambhār'ātmikāyā *mahāyānam* ity *etad adhivacanaṃ* mukhyato vyapadeśaḥ.

aprameyam iti Subhūte apramānatvena ||

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1. °kāyadeś° PC. la-sogs-pa ston-pa. 2. Cf. Nanjio's edition p. 54 11, 12. 入楞伽經第二 (正藏一六 525ᵃ) 等.

katham punar upāya-kauśal'ādi-sambhāro 'prameya ity āha: *aprameyam* ity-ādi. pratyakṣ'ādi-pramāṇâparicchedena yathôktam eva vastv *aprameyaṃ*.

etad uktaṃ: yuga-naddha-mārga-sambhāravataḥ sarv'ākārajñatā-pratisaṃyuktair manasikāraiḥ sattvârtha-karaṇād upāya-kauśala-sambhāraḥ.

viditôpāya-kauśalasya[1] jñānâbhyāsa iti jñāna-sambhāraḥ. sa punar adhyātm'ādi-śūnyatā-bhedena viṃśatividho veditavyaḥ. tatrêyaṃ viṃśatividhā śūnyatā. yad ut' ādhyātmikānāṃ cakṣur-ādīnām akūṭasthâvināśitāṃ prakṛtim [Tib. 56[b]] upādāyâdhyātma-śūnyatā 1. bāhyānāṃ rup'ādīnāṃ tathā-prakṛ(P. 40[b])tim upādāya bahirdhā-śūnyatā 2. ādhyātmika-bāhyānām āyatanānāṃ tathāprakṛtim upādāyâdhyātma-bahirdhā-śūnyatā 3. tatr' ādhyātmikam āyatanaṃ yad indriya-rūpa-saṃgṛhītaṃ, bāhyaṃ yad viṣaya-rūpa-saṃgṛhītaṃ, [2]ādhyātmikabāhyaṃ yad indriyâdhiṣṭhāna-saṃgṛhītaṃ.[2] tad dhi ādhyātmikaṃ ca cittenôpāttatvād bāhyāṃ cânindriya-saṃgṛhītatvāt. etac ca śūnyatā-trayam adhimukticaryā-bhūmau. sarva-dharma-śūnyatayā[3] adhyātm'ādi-śūnyat'ālambana-jñāna-[4]svabhāvāyāḥ śūnyatāyā[4] api sūnyatvena śūnyatā-śūnyatā. sarva-dharma-śūnyatā-[5]jñāna-mātre[5] sarva-dharma-śūnyatā. tena ca śūnyatā-śūnyatā tasya grāhaka-[6]vikalpa-prahāṇāt.[6] iyaṃ prayoga-mārge 4.[7] daśānāṃ diśāṃ digbhiḥ śūnyatvena mahā-śūnyatā tāsāṃ mahā-saṃniveśatvāt. iyaṃ sarvatragârthena prathamāyāṃ bhūmau 5. paramârthasyā[8] nirvāṇasya nirvāṇârtha-rūpa-śūnyatvena paramârtha-śūnyatā tasya visaṃyoga-mātratvāt. iyam agrârthena dvitīyāyāṃ 6. saṃskṛtasya traidhātukasya kām'ādi-dhātu-śūnyatvena saṃskṛta-śūnyatā tasyâparinispanna-svabhāvatvena śakya[9]-pratipakṣatvāt. iyaṃ niṣyandâgrârthena tṛtīyāyāṃ 7. asaṃskṛtasyânutpādânirodhânanyathātvasya tena śūnyatvād asaṃskṛta-śūnyatā anutpād'ādīnām utpād'ādi-pratiyogi-prajñapti-nimittâbhāvāt. iyaṃ niṣparigrahârthena caturthyāṃ 8. antasyântena [Tib. 57[a]] śūnyatvād atītântatvenâtyanta-śūnyatā. anto bhāgaḥ. tatrôccheda-śāśvatântayor madhye na tad asti kiṃcid yena tayor bhāga-vyavaccheda-nimittatvena svabhāvo vyavasthāpyate. iyaṃ saṃtānâbhedârthena pañcamyāṃ 9. ādi-madhya-paryava-

1. thabs-la mkhas-paḥi tshogśes-pa = viditôpāya-kauśala-sambhārasya. 2 ... 2. om. C. 3. °tāyā PC. stoṅ-pa-ñid-kyis. 4 ... 4. °bhāvāyā PC. raṅ bṣin-gyi stoṅ-pa-ñid. 5 ... 5. jñānam atra PC. śes-pa tsam-ñid ni. 6 ... 6. °lpâpr° PC. rnam-par rtog-pa spoṅ baḥi phyir-ro. 7. in C the numeral stands already after *śūnyatā-śūnyatā* at the line 15. 8. paramasya PC. don dam-pa. 9. śakṛ C.

sānānāṃ taiḥ śūnyatvenânavarâgra-śūnyatā ādy-ādīnāṃ dharmatā'nujātatven'[1] ātyantikatvāt. iyaṃ niḥsaṃkleśa-viśuddhy-arthena ṣaṣṭhyāṃ 10. [2]avakiraṇa-cchoraṇôtsarga[2]-lakṣaṇasyâvakārasya viparyayeṇânavakāraḥ. tasya tena śūnya-tvād anavakāra-śūnyatā (P. 41[a]) avakiraṇ'āder a-kriyā-rūpatvenânutsarga-pra-jñapti-nimittatvâyogāt. iyam anānātvârthena saptamyāṃ 11. sarv'āryair akṛtā prakṛtiḥ. tasyās tayā śūnyatvāt prakṛti-śūnyatā tasyāḥ saṃskṛtâsaṃskṛta-[3]vikārâvikārānāpatteḥ 12. dharmasya dharmeṇa śūnyatvāt sarva-dharma-śūnyatā sarva-dharmāṇāṃ saṃskṛtâsaṃskṛta-rāśyor itarêtarâpekṣatvena svabhāvâpariniṣ-pannatvāt 13. etac ca śūnyatā-dvayam ahīnânadhikârthena nirvikalpa-kṣetra-pariśuddhi-vaśitā-dvay'āśrayatvena caryā-phala-bhūmitvāt prativedha-parikarma-bhedenâṣṭamyāṃ. rūpaṇ'ādi-lakṣaṇasya rūp'ādes tal-lakṣaṇa-śūnyatvāl lakṣaṇa-śūnyatā lakṣaṇa-vyavasthānasya sāmānya-viśeṣa-prajñaptimātratvāt 14. atī-t'ādīnāṃ dharmāṇām atīt'ādiṣv adhvasv itarêtara-viparyayânupalabhyatvenânu-palambha-śūnyatā adhvanāṃ bhāva-prajñapti-[Tib. 57[b]]mātratvāt 15. etac ca śūnyatā-dvayaṃ jñānā-vaśit'āśrayatvena tathâîva navamyāṃ. nâsti sāṃyogikasya dharmasya svabhāvaḥ pratītyasamutpannatvād iti saṃyogasya tena śūnyatvād abhāva-svabhāva-śūnyatā sāmagrī-mātraṃ bhāva iti kṛtvā 16. bhāvasyôpādāna-skandha-lakṣaṇasya tena śūnyatvād bhāva-śūnyatā. rāśy-artho hi skandhârthaḥ. rāśiś câpadârthatvān nôpādāna-lakṣaṇasya bhāvasya nimittaṃ[4] bhavitum arhatîti kṛtvā 17. etac ca śūnyatā-dvayaṃ karma-vaśit'āśrayatvena pūrvavad daśamyāṃ. abhāvasyâsaṃskṛtasy' ākāś'ādes[5] tena śūnyatvād abhāva-śūnyatā vastu-[6]dharmâ-nāvaraṇ'ādinā[5] tat-prajñapteḥ 18. svabhāvasya śūnyat'ākhyasy' āryāṇām jñā-nena darśanena ca kṛtatvāt svabhāva-śūnyatā jñāna-darśanasya yathā-bhūtârtha-dyotakatvāt 19. utpādād vā tathāgatānām anutpādād vā sthitâîvaiṣā dharmā-ṇāṃ dharmatêti pareṇa ka(P. 41[b])rtrā śūnyatvāt para-bhāva-śūnyatā. śūnyatā-'dhiṣṭhāno hi puruṣa-vyāpāraḥ kevalaṃ vighātāyêti kṛtvā 20. etac ca śūnyatā-trayaṃ yathākramaṃ savāsana-kleś'āvaraṇa-prahāṇ'āśrayatvena savāsana-jñe-y'āvaraṇa-prahāṇ'āśrayatvena svayambhūtvârthena ca buddha-bhūmau vedita-vyaṃ.

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1. °nusyūtatv° PC, rjes-su skyes-ba-ñid-kyis. 2 ... 2. avikaraṇôts° C. cf. Pañcav° f. 87[b12] = 月一六十左. 3. vikārânāp° P. 4. °ttastaṃ C. 5. śūnyatā'des PC. nam-mkhaḥ-la-sogs-pa. 6 ... 6. °rmeṇāv° PC, chossgrib-par byed-pa-la-sogs-pa med-pa-las.

anayā tu diśā prakaraṇānām ānupūrvī-vikalānāṃ prakaraṇârtho vācyaḥ. ye[1] hi para-pratiṣedha-mukhena śūnyatām eva kevalaṃ varṇayanti. na [2]tv eṣām[2] abhisamay'ānupūrvī kācid astîti [Tib. 58[a]] teṣāṃ prakaraṇârtha eva vācyaḥ. na mukhyaḥ śāstrârthaḥ. ity anena śūnyatā-prabhedānāṃ[3] gata[4]-gantavy'ānupūrvī-vaikalyād uddeśa-bhraṃśa-sambhava ity ārya-Vimuktiṣeṇaḥ.

kiṃ punar idaṃ nirvikalpakaṃ jñānam ālambate. śūnyatām ity eke. sarva-dharmāṇāṃ svabhāva-śūnyat'ālambanaṃ tad ity apare. etad eva ca nyāyāt. yad-yat jñānaṃ tat-tat sarva-dharma-svabhāva-śūnyat'ālambanaṃ tattvena.[5] tad-yathā svapne 'śv'ādīnāṃ svabhāva-śūnyat'ālambanaṃ. jñānaṃ cêdaṃ nirvikalpakaṃ vivāda-padam[7] ārūḍhaṃ mana iti svabhāva-hetuḥ.

apratyakṣôpalambhasya nârtha-dṛṣṭiḥ prasidhyati.

iti nâsiddho hetuḥ. sa-pakṣe bhāvān na viruddhaḥ. sarva-dharmāṇāṃ tāttvika-svabhāvasya paścān nirākariṣyamānatvān nâpy anaikāntikaḥ.

nanu ca yad ālambyate[8] tan nâsti. tad-yathā dvi-candr'ādi. sarva-dharma-svabhāva-śūnyatā 'pi cêyam ālambyamānā tathâiva nâstîti sarva-dharmâstitvam āpadyata iti cet. adoṣa eṣa. yasmān na Devadatta-prakhyasyâbhāvasyâpavādântasya hantari Yajñadatta-prakhye svabhāve samāropânte tac-chūnyatayā hate punaḥ prādurbhāva iti. kiṃ c' ālambanaṃ tattvato 'siddhaṃ. saṃvṛtyā saṃvinniṣṭhā hi viṣaya-sthitir iti viruddham ity evem-ādi-doṣo (P. 42[a]) 'vācyaḥ.[9] śūnyat'ālambana-pakṣe tu niḥsvabhāva-gocaraṃ jñānaṃ. śūnyatāyāś ca saṃskṛtatvaṃ prasajyate yathākramaṃ jñāna-tac-chūnyatayor bhāvâbhāvatvena paraspara-vyatirekâvyatireka[10]-vikalpāt. ādarś'ādi-[Tib. 58[b]]jñāna-bhedena tu punar bahu-vaktavyaṃ. jñāna-sambhāra-vyavasthānām[11] eṣā dik. prabhedaś ca prasaṅgād abhihitaḥ. na tv idānīm eva samasta-jñāna-sambhārâdhigamaḥ pariśiṣṭâbhisamaya-krama-nirdeśāt. evam anyatrâpîti veditavyaṃ.

jñānâbhyāsavataḥ prajñā-pariśuddhyā samyak-samādhy-ādibhiḥ sattvârtha-karaṇāt puṇyam iti puṇya-sambhāraḥ.

kṛta-puṇya-jñānâbhyāsasya vastu-parīkṣā-mārg'ādau yatna iti mārga-sambhāraḥ.

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1. te PC. gaṅ-dag. 2 ... 2. de dag-la. simply teṣām? 3. prakarāṇāṃ PC. bye-brag-rnams. 4. om. P. 5. om. Tib. 6. jñāna P. 7. param PC. gnas-su. 8. °mbate P. 9. vācyaḥ PC. brjog-par mi byaḥo. 10. vyatireke P. 11. °nam C.

mārgânvitasy'[1] a-kāro[1] mukhaṃ sarva-dharmāṇām ādy-anutpannatvād ity ādinā tena-tenâkṣara-[2]citrīkāreṇânalpa-kalpa-dharma-deśanā-hetoḥ smṛter aparyupayogāt. smṛtir hi granthârtha-dhāraṇena dhārayatîti kṛtvā dhāraṇī-sambhāra iti.

etac côpāya-kauśala-sambhār'ādi-pañcakaṃ Pañcaviṃśatisahasrikāyām api mahāyāna-śabdena vistarato nirdiṣṭam iti na saṃdehaḥ kāryaḥ.

yad api Subhūte evaṃ vadasi kathaṃ vā tat-saṃprasthito veditavyaḥ | kuto vā tan mahāyānaṃ niryāsyati | kena vā tan mahāyānaṃ saṃprasthitaṃ | kva vā tan mahāyānaṃ sthāsyati | ko vā 'nena mahāyānena niryāsyatîti | pāramitābhiḥ saṃprasthitaḥ |

prāpta-dhāraṇīkasyôttarôttarâdhigama-pratiṣṭhā[3]-yogena taj-ja-guṇ'ādhāra-yogena câdhigamâvasthā viśeṣa-bhūmaya iti bhūmi-sambhāraṃ pratipādayituṃ *yad api Subhūte evaṃ vadasi. kathaṃ vā tat-saṃprasthito veditavya* ity-ādi codya-vacanaṃ sambandhârtham uccāryôttarârtham āha: *pāramitābhiḥ saṃprasthita* iti. daśa-bhūmi-saṃgṛhītābhir daśabhir atiriktatarābhir dān'ādi-pāramitābhiḥ krameṇa samyak prastita iti phala-nirdeśād bhūmi-sambhāraḥ kathitaḥ.

etad uktaṃ: tatra yadā nirātmānaḥ sa(P. 42[b])rva-dharmā iti bhāvanayā niraṃśatvāt sarv'ātmanā dharma-dhātoḥ prativedhe 'pi niścayôtpādanâpekṣayā sarvatragârthena [Tib. 59[a]] prativedhāt sarva-dharma-niḥsvabhāvatā-sākṣāt-kāri sphuṭataraṃ jñānam utpadyate. tadā bodhisattvaḥ samyaktva-nyāmâvakrāntito darśana-mārgaṃ[4] pratilabhate.

atra ca rāga-pratigha-mānâvidyā-vicikitsāḥ satkāyântagrāha[5]-mithyadṛṣṭi-dṛṣṭi[6]-parāmarśa-śīla-vrata-parāmarśāś ca kāma-dhātau catuḥ-satya-bhedena catvāriṃśad bhavanti. evaṃ rūp'ārūpya-dhātau ta eva catuḥ-satya-darśana-prahātavyâṣṭa-prakāra-pratigha-varjitād dvāsaptatiḥ, samudāye dvādaśôttaraṃ kleśaśataṃ darśana-heyaṃ[7] prahīyate. satyānām ekâbhisamayāt. ataḥ pramuditāyā

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1 ... 1. ā-k° PC yi-ge ā (gnas-brtan), yi-ge a (sde-dge). 2. vicitrik°C. 3. °gamaḥ pr° PC. rtogs-pa phyi-ma phyi-maḥi rten byed-pa. 4. °rgaḥ PC. 5. °grāha P. 6. om. PC. 7. prah° C.

bhūmeḥ prathamaḥ kṣaṇo darśana-mārgaḥ. tato 'nye dvitīy'ādayaḥ kṣaṇā yāvad vajrôpam'ākhya ānantarya-mārgo yasmād anantaraṃ samantaprabhā-buddha-bhūmir avāpyate sarvo 'sāv agrârthenêty-ādinā dharma-dhātoḥ prativedhād bhāvanā-mārgo 'bhidhīyate.

tatra ca ṣoḍaśa kleśā[1] yathāsambhavaṃ krameṇa prahīyante. tad yathā: rāgo dveṣo māno 'vidyā satkāya-dṛṣṭir antagrāha-dṛṣṭiś cêti kāmâvacarāḥ ṣaṭ. rūp'ārūpyâvacarās ta eva daśa dveṣa-varjitā iti.

darśana-bhāvanā-mārge parikarma-dharma-bhedena pramudit'ādi-daśa-bhūmi-vyavasthānaṃ.[2] tatra ca yad-bhūmer ye parikarma-bhūtā dharmā yāvan na paripūryante. tāvat tad-bhūmiḥ. paripūrau tu bhūmy-antaram veditavyaṃ.

tatrême parikarma-bhūtā dharmāḥ Pañcaviṃśatisahasrikāyāṃ nirdiṣṭāḥ. tad-yathā: sarva-kuśala-mūla-samudānayanaṃ, sattvârthe (P. 43[a]) mahāyāna-dharma-parigrahaḥ, [Tib.59[b]] catur-apramāṇâbhinirharaṇaṃ, nirvikalpa-prayogeṇa sarva-sva-parityāgaḥ, kalyāṇa-mitr'ārāgaṇaṃ, śrāvaka-yān'ādi-nirapekṣatayā 'śeṣa-sad-dharm'ālambana-paryeṣṭiḥ, sadā gṛha-vāsânabhiratiḥ, sarvathā 'nuttara-buddha-kāya-manasikārâvirahaḥ, yathāvat sūtr'ādi-dharma[3]-prakāśanaṃ, prati-jñātârtha-niṣpattiś cêty ebhir daśabhir dharmaiḥ sarvathôtpādyamānatvāt pari-karmabhiḥ kāraṇa-viśeṣaiḥ svabhāvânupalambhatayā kṛta-viśeṣa-lakṣaṇa-pari-karmabhir eva prathamā 'pūrva-dharma-tattvâdhigamena pramoda-lābhāt pra-muditā bhūmiḥ prāpyate.

tathā côktaṃ:

labhyate prathamā bhūmir daśadhā parikarmaṇā
āśayo[I] hita-vastutvaṃ[II] sattveṣu samacittatā[4,III] ‖ (48)
tyāgaḥ[IV] sevā ca mitrāṇāṃ[V] saddharm'ālambanâiṣaṇā[5,VI]
sadā-naiṣkramya-cittatvam[VII] buddha-kāya-gatā[6] spṛhā[VIII] ‖ (49)
dharmasya deśanā[IX] satyaṃ daśamaṃ vākyam[X] iṣyate.
jñeyaṃ ca parikarmâiṣāṃ svabhāvânupalambhata iti. (50)

sarvathā pariśuddhaṃ śrāvaka-pratyekabuddha-manaskāra-parivarjitaṃ kuśala-dharma-saṃgrāhaka-sattvârtha-kriyā-saṃvara-śīlaṃ, para-kṛtôpakārasyâ-vipranāśanaṃ, sattvānām antike 'vyāpād'ādi[7]-cittatā, sattva-paripācan'ādāv avi-

1. om. P. 2. °ne P. 3. dam-paḥi chos=saddharma. 4. °cintanā P. 5. °ṣaṇāḥ P. °ṣiṇā C. 6. matā P. 7. °pāda P.

pratisāraḥ, eka-sattvasyâpi kṛtaśo dīrgha-kāla-narak'ādi-vāsôtsāhaḥ,[1] sarva-jana-namratā, gurūṇām antike tad-vacanânuṣṭhānena śāstṛ-saṃjñā, an-anya-karmaṇo dān'ādi-pāramitāsûdyoga-paryeṣṭiś cêty evaṃ pari=karmaṇā [Tib. 60ª] pūrvavat kṛta-parikarma-viśeṣeṇâṣṭa-prakāra-dharmeṇa dvitīyā sarva-dauḥśīlya[2]-malâ=pagamād vimalā bhūmir adhigamyate.

tathā côktam :

śīlaṃ[3.I] kṛtajñatā[II] kṣāntiḥ[III] prāmodyaṃ[IV] mahatī kṛpā[V]
gauravaṃ[VI] guru-śuśrūṣā[VII] vīryam[VIII] dān'ādike 'ṣṭamam ‖ iti. (51)

sarva-buddha-bhāṣita-dharma-dhāraṇâbhiprāyaḥ, lābh'ādi[4]-nirapekṣatayā sad-dharma-prakāśanaṃ,[5] buddha-kṣetra-pariśodhana-kara-dharmāṇāṃ tatrâîva pa=riṇāmanā, sattvârtha-karaṇāya na jātu(P. 43ᵇ)cit khed'āpattiḥ, śrāvaka-pratyeka-buddha-manaskār'ādibhiḥ sva-parâpekṣayā lajjā cêty evaṃ pañcadhā-parikar=maṇā pūrvavat kṛtânavabudhyamāna[6]-svabhāva-parikarmaṇā tṛtīyā lokôttara-jñānâvabhāsa-karaṇāt prabhā-karī bhūmir avabudhyte.

tathā côktaṃ :

atṛptatā śrute[I] dānaṃ dharmasya ca nirāmiṣaṃ[II]
buddha-kṣetrasya saṃśuddhiḥ[III] saṃsārâparikheditā[IV] ‖ (52)
hrīr apatrāpyam[V] ity etat pañcadhā 'manan'ātmakam iti.

śrāvak'ādi-manaskāra-vivekaḥ, upalambha-yogena prāpta-bodher apy anicchā, prāptenâpi praṇīta-vastunā 'mananatā,[7] gambhīra-dharma-kṣānti-nidhyān'ādy-aparityāgaḥ, sarva-śikṣāṇām aparityajanaṃ, kāma-cittasyânutpādaḥ,[8] sarva-dharmāṇām anabhisaṃskāraḥ, sva-śarīr'ādy-agrahaṇatā, kuśala-dharm'ālambana-cittâsaṃkocaḥ, sarva-[9]vastv-amanasikāraś[9] cêty evaṃ parikarmaṇā pūrvavad daśa-prakāreṇa caturthī sakala-kleśêndhana-dahana-jvālayôpetatvād arciṣmatī bhūmir [Tib. 60ᵇ] abhiruhyate.

tathā côktaṃ :

van'āśā[I] 'lpecchatā[II] tuṣṭir[III] dhūta-saṃlekha-sevanaṃ[IV] ‖ (53)
śikṣāyā aparityāgaḥ[V] kāmānāṃ vijugupsanaṃ[10.VI]

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1. °sautsāhaṃ C. 2. °lyai P. 3. śīla PC. 4. Ex conj. Kuśalamūl'ādi (!) PC. rñed-pa-al sogs-pala-. 5. °śaṃ P. 6. °ddham° C. 7. 'manatā C. 8. °syavyanutp° C. 9 ... 9. vastu-nirapekṣa-m° C. 10. °mānāñ ca jug° C. vijups° P.

nirvṛt[1.VII] sarvâsti-saṃtyāgo[VIII] 'navalīnânapekṣate[2 IX.X] ‖ iti. (54)

lābh'ādy-arthaṃ gṛhi[3]-pravrajitaiḥ saha[4] saṃvāsaḥ, śrāddha-kulânupadarśanaṃ, [5]jan'ākīrṇa-gaman'ādi,[5] sva-praśaṃsana-para-nindane, daśâkuśala-karmapathāḥ, śrut'ādy-abhimānaḥ, parâpraṇamanaṃ,[6] kuśalâkuśala-viparītâbhiniveśaḥ, satkāyā-dṛṣṭy[7]-ādi-matiḥ sarva[8]-rāg'ādi-kleś'āmukhīkaraṇaṃ[8] cêty evaṃ-lakṣaṇān daśa-dharmān bodhi-vibandhakatvena vivarjayann arthād āksipta-viparyaya-dharmeṇa daśa-prakāra-parikarmaṇā pūrvavat pañcamī suṣṭhu duḥkhena jīyata iti sudurjayā bhūmir ākramyate.

tathā côktaṃ:

saṃstavaṃ[I] kula-mātsaryaṃ[9.II] sthānaṃ saṃgaṇik'āvahaṃ[III]
ātmôtkarṣa-parâvajñe[IV] karma-mārgān daśâśubhān[V] ‖ (55)
mānaṃ[10.VI] stambhaṃ[VII] viparyāsaṃ[VIII] vimatiṃ[IX] kleśa-marṣaṇaṃ[X]
vivarjayan samāpnoti daśaitān pañcamīṃ bhuvam[11] ‖ iti. (56)

dān'ādi-ṣaṭ-pāramitā-paripūraṇena (P. 44[a]) śrāvaka-pratyekabuddhâbhilāṣasya, svabhāvânupalambhôttrāsa[12]-cittasy, āyācaka[13]-jana-prārthanā-saṃkoca[14]-cittasya, sva-rasa-pravṛtta[15]-sarvârtha-tyāga-daurmanasyasya, dāridryād arthi-jana-pratikṣepa-cittasya varjanenêty evaṃ[16] dvādaśabhiḥ parikarmabhiḥ pūrvavat ṣaṣṭhī sarva-buddha-dharmâbhimukhyād abhimukhī bhūmir ājñāyate.

tathā côktaṃ:

dāna[I]-śīla[II]-kṣamā[III]-vīrya[IV]-dhyāna[V]-prajñā[VI][Tib. 61[a]]-prapūraṇāt
śiṣya-khaḍga-spṛhā[VII. VIII]-trāsa[IX]-cetasāṃ parivarjakaḥ ‖ (57)
yācito 'navalīnaś[X] ca sarva-tyāge[17]'py a-durmaṇāḥ[17.XI]
kṛśo 'pi nârthināṃ kṣeptā[18.XII] ṣaṣṭhīṃ[19] bhūmiṃ[20] samaśnute[21] iti. (58)

śūnyat'ānimittâpraṇihita-tri-vimokṣa-mukha-jñanād yathākramam ātma-sattva-jīva-grahâbhāvaḥ. tri-maṇḍala-viśuddha-daśa-kuśala-karma-patha-paripūry-avimokṣād[22] eka-pudgala-graha-varjanaṃ. duḥkh'ārta[23]-sarva-jan'ālambana-kṛpā-prativedhād uccheda-grahâyogaḥ. buddha-kṣetra-paripūrim upādāya sarva-

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1. °rvit C. °rvi P. 2. valīnatvānapekṣate iti C. 'navalīnânapekṣatā P. 3. mṛhī C, gṛhī P. 4. om. C. 5 ... 5. °kīntuna-g° C, °rṇana-g° P. skye-bo maṅ-por ḥgro-ba la-sogs-pa. 6. °na C. 7. mithyā-dṛṣty P. 8 ... 8. °gāmukh° P. 9. °rya C. 10. °na. 11. bhum C. 12. °ttosa C. 13. cay° P. 14. sankā C. 15. °vṛṃtta C. 16. eva P. 17 ... 17. °mana C. na d° P. 18. °ptāṃ C. 19. ṣaṣṭhī PC. 20. °mī. C. 21. samastata C. 22. °ryādhim° PC, yoṅs-su rdsogs-pa mi gtoṅ-bas. 23. °khārtha P.

vastv[1]-anupalambhāc chāśvata-graha-vinivṛttiḥ. sarva-dharma-samatā'vagamān[2] nimitta-grahânupapattiḥ. mahāyānatvenâika[3]-yānâvabodhād dhetu-graha-tyāgaḥ. nāma-rūp'ādy-anutpāda-parijñānāt skandha-graha-viyogaḥ. gambhīra-dharma-nidhyāna-kṣānty-avagamād dhātu-grahôcchedaḥ. sarva-dharmāṇāṃ mahāyānôpāya-mukhena prakāśanād āyatana-graha-viśleṣaḥ. sarva-kalpanôcchedāt traidhātuka-pratiṣṭhāna-graha-vicchedaḥ. nimittôdgrahaṇa-satkāy'ādi-dṛṣṭi-rāg'ādi-kleśa-varjanāt sakti-graha-virahaḥ. śamatha-bhāvanā-balād ālīna-citta-graha-vivekaḥ. prajñā[4]-kauśalyād buddha-dṛṣṭi-niśrayârūpatā[5]. dharma-nairātmya-bhāvanā-nimittôpaśamād[6] dharma-dṛṣṭi-niśrayâsvabhāvatā. ubhaya-saty'āśrita-rūp'ādy-apratighāta[7]-jñānôdayāt saṃgha-[Tib. 61[b]]dṛṣṭi-niśrayânudayaḥ. abhiniveśâsthāna-jñāna-lābhāc chīla-dṛṣṭi-niśrayâbhavanaṃ. samyag-dharma-pravicayârthaṃ yathêṣṭa-sama-kāla-sarva-buddha-kṣetra-gamanāc chūnyatā-vivāda-grahâprasavaḥ. upalambhâbhiniviṣṭa-sattva-dhātûttāraṇāya ya(P. 44[b])thā'nurūpaṃ sarvatra-sv'ātmabhāva-darśanāc chūnyatā-virodhôdbhāvanā[8]-grahôtsṛṣṭiś ca. ity evaṃ viṃśati-prakāreṇa parikarma-dharmeṇa pūrvavat kṛta-viśeṣa-lakṣaṇa-parikarmaṇā 'dhigatena yathôkta-viṃśati-prakāra-dharma-kalaṅkâpagamāt saptamī samyag-anābhoga-mārgôpaśleṣāt[9] suṣṭhu-dūraṃ gatatvāt[10] dūraṃgamā bhūmiḥ samīyate.[11]

tathā ca heyam adhikṛtyôktaṃ:

ātma[I]-sattva[II]-graho jīva[III]-pudgalôccheda[IV,V]-śāśvatāḥ[12 VI]
nimitta[VII]-hetoḥ[VIII] skandheṣu[IX] dhātuṣv[X] āyataneṣu[XI] ca ‖ (59)
traidhātuke pratiṣṭhānaṃ[XII] saktir[XIII] ālīna-cittatā[13 XIV]
ratna-tritaya[14 XV–XVII]-śīleṣu[XVIII] tad-dṛṣṭy-abhiniveśitā ‖ (60)
śūnyatāyāṃ vivādaś[XIX] ca tad-virodhaś[XX] ca viṃśatiḥ
kalaṅkā yasya vicchinnāḥ saptamīm ety asau bhuvam ‖ iti. (61)

tathā côpādeyam adhikṛtyôktaṃ:

tri-vimokṣa-mukha-jñānaṃ[I–III] tri-maṇḍala-viśuddhatā[15 IV]
karuṇā[V] 'mananā[16 VI]dharma-samatâika-naya-jñatā[VII,VIII] ‖ (62)

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1. tv P. 2. °t'āg° P. mñam-pa-ñid-du rtogs-pas. 3. °hā-tattven° PC.theg-pa chen-po ñid-du. 4. śes-rab daṅ thabs-la=prajñôpāya. 5. mṅon-par ṣen-pa ma-yin-pa=anabhiniveśaḥ. And for three following 'niśraya' stands invariably mṅon-par ṣen-pa. 6. sems ñe-bar ṣi-baḥi phyir=cittôpaśamād. 7. atigh° C. 8. °nād P. 9. °ôpakleṣāt C, °gôpasargāt P. lam daṅ ḥbrel-pas. 10. °tvā P. 11. mīyate C. 12. °taḥ P. 13. ciṃtanā P. 14. tritraya C. 15. °ddhitā in Abhisamayâlaṃkārôpadeśa. 16. °ṇā manana P.

anutpāda[IX]-kṣamā-jñānaṃ[X] [1]dharmāṇām ekadhêraṇā[1] [XI]
kalpanāyāḥ samudghātaḥ[XII] saṃjñā-dṛk-kleśa-varjanaṃ[2] [XIII] | (63)
śamathasya ca nidhyaptiḥ[XIV] kauśalaṃ ca vidarśane[XV]
cittasya dāntatā[XVI] jñānaṃ sarvatrâpratighāti[XVII] ca || (64)
sakter abhūmir[XVIII] yatrêcchaṃ kṣetrântara-gatiḥ samaṃ[XIX]
sarvatra-sv'ātmabhāvasya darśanaṃ[XX] cêti viṃśatiḥ || iti. (65)

[Tib. 62ᵃ] yathāvat-sarva-sattva-citta-carita-jñānaṃ, nānā-lokadhātau sattvârthaṃ praty abhijñābhiḥ krīḍanaṃ, ādhāra-buddha-kṣetra-suvarṇ'ādi-bhāva-pariṇāmaḥ, sarv'ākāra-dharma-parīkṣaṇârthaṃ tathāgat'ārāgaṇaṃ, divya-cakṣuṣo niṣpattiḥ, ādheya[3]-buddha-kṣetra-sattva-pariśodhanaṃ, sarvatra māyôpamatā-'vasthānam, sattvârtha-darśanād buddhi-pūrvaka-janma-grahaṇaṃ cêty evam aṣṭa-prakāra-dharmeṇa parikarmaṇā pūrvavad aṣṭamī nimitt'ābhogâprakampya-tvād acalā bhūmir anubhūyate.

tathā côktaṃ:

sarva-sattva-mano-jñānaṃ[1] abhijñā[4]-krīḍanaṃ[5] [II] śubhā
buddha-kṣetrasya niṣpattir[III] buddha-sevā-parīkṣaṇe[IV] || (66)
akṣa-jñānaṃ[V] jina-kṣetra-śuddhir[6] [VI]māyôpamā sthitiḥ[VII]
saṃcintya[7] ca bhav'ādānam.[VIII] idaṃ karmâṣṭa dhôditam || iti. (67)

anantaṃ[8] praṇidhānaṃ, dev'ādi-sarva-sattva-ruta-jñānaṃ, [9]nady-upamitâ-kṣaya[9]-pratibhānaṃ, (P. 45ᵃ) sarva-jana-praśasta-garbhâvakramaṇaṃ, rāj'ādi-sthā-naṃ, ādity'ādy-anvayaḥ, mātr'ādi-sambaddha[10]-jñātiḥ, sva-vidheya-parivāraḥ, Śakr'ādy-abhinanditôtpādaḥ, buddh'ādi-saṃcodana-niṣkramanaṃ, cintāmaṇi-sadṛśâśvattha[11]-vṛkṣ'ādiḥ,sarva-buddha-dharma-[12]svabhāva-guṇa[12]-paripūraṇaṃ cêty evaṃ sampatti-lakṣaṇair dvādaśabhiḥ parikarmabhiḥ[13] pūrvavat kṛta[14]-parikarma-viśeṣair navamī dharma-deśanā-kauśalato 'navadyatvāt sādhumatī bhūmiḥ sākṣāt-kriyate.

tathā côktaṃ:

praṇidhānāny anantāni[1] dev'ādīnāṃ ruta-jñatā[II]
nadī 'va pratibhānānāṃ[III] garbhâvakrāntir uttamā[IV] || (68)

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1 ... 1. dharmaṇ'ātmaka-vikaraṇā (!) C, °rmaṇ° P. 2. °nā C. 3. ādhyeya P. rten-pa. 4. jñaḥ C. 5. ne PC. 6. °ddhi C. 7. sa-cintya P. °tyaṃ C. bsams bṣin. 8. °nta C. °ntat P. 9 ... 9. nahyamamitākṣ° C. 10. °bandha P, legs-p ır ḥbrel-ba=su-sambadaha?. 11. °śvathe P. 12 ... 12. om. P. 13. om. P. 14. om. C.

kula[V]-jātyoś[VI] ca gotrasya[VII] parivārasya[VIII] janmanaḥ[IX]
naiṣkramya[X]-bodhi-vṛkṣāṇāṃ[XI] guṇa-[1]pūreś[XII] ca sampadaḥ || iti.[1] (69)

gotra-bhūmiḥ śrāvak'ādi-gotrasyāṣṭamaka-bhūmiḥ prathama-phala-pratipannakasya, darśana-bhūmiḥ srotaāpannasya, tanū[2]-bhūmiḥ sakṛdāgāminaḥ, vītarāga-bhūmir anāgāminaḥ, kṛtāvi-bhūmir arhatah, viśeṣa-vacanâbhāvena śrāvaka-bhūmiḥ pratipannaka-trayasya, pratyekabuddha-bhūmiḥ pratyekabuddhānāṃ, bodhisattva-bhūmiś ca yathôktā[3] bodhisattvānāṃ navavidhā. ity evaṃ nava-bhūmim atikramya daśamyāṃ punar bhūmau bodhisattvo buddha éva vaktavyo, na tu samyak-sambuddha iti Pañcaviṃśatisahasrikāyā[4] vacanāt. yatra buddha-bhūmau yena karma-vaśit'āśrayatv'ādinā jñānenâvatiṣṭhate sā tena prāpyā daśamī dharma-meghâmbu-pravarṣaṇād dharma-meghā bodhisattva-bhūmiḥ.

tathā côktaṃ:

nava-bhūmim atikramya buddha-bhūmau pratiṣṭhate
yena jñānena sā jñeyā daśamī bodhisattva-bhūḥ || iti. (70)

vistareṇa tu nirdiṣṭo bhūmi-sambhāraḥ Pañcaviṃśatisahasrikāyām grāhyaḥ. grantha-prācuryān mayêha na vistāritaḥ.[5] ity alaṃ prasaṅgena.

traidhātukān niryāsyati | yena ārambaṇaṃ tena saṃprasthitaṃ | sarvajñatāyāṃ sthāsyati | bodhisattvo mahāsattvo niryāsyati |

darśana-bhāvanā-mārg'ātmaka eva bhūmi-sambhāra iti tad-anantaraṃ tasya vipakṣa-prahāṇâvasthā-bhedena pratipakṣa-sambhāratvaṃ pratipādayituṃ tṛtīy'ādi-praśna-parihārā-dvāreṇ' āha: *traidhātukād* ity-ādi.

tatr' ādau vastu-[Tib.63[a]]mātra-pratipakṣâdhiṣṭhāna-grāhya-vikalpa-dvayasya dravya-(P.45[b])pudgala-prajñapti-puruṣâdhiṣṭhāna-grāhaka-vikalpa-dvayasya ca darśana-mārge [6]prahāṇād vipakṣa[6]-bhedena tat-pratipakṣâvasthā'dhigamād [7]yathākramaṃ caturvidha[7]-pratipakṣa-sambhāra-pratipādana-paraṃ *traidhātukān niryāṣyatî*ty-ādi vākya-catuṣṭayaṃ saṃvṛti-saty'āśrayeṇa yojyaṃ.

api tu khalu punar na kutaścin niryāsyati | na kenâpi

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1 ... 1. pūre sva-saṃpada iti C. 2. tanŭ P. 3. °kta- C. 4. °yāṃ P. 5. °stăr° C. spayati (!) P. 6 ... 6. °ṇāpakṣa C. 7 ... 7 om. Tib.

saṃprasthitaṃ | na kvacit sthāsyati | api tu sthāsyati sarvajñatāyām asthāna-yoyena | nâpi kaścit tena mahāyānena niryāto nâpi niryāsyati nâpi niryāti ||

tad-anu bhāvanā-mārge vastu-mātra-pratipakṣ'ākārâdhiṣṭhāna-dvividha-grāhya-vikalpasya[1] dravya-pudgala-prajñapti-puruṣâdhiṣṭhāna-dvividha-grāhaka-vikalpasya ca prahāṇād vipakṣa-bhedena tat-pratipakṣâvasthā'dhigamād[8] aparaṃ caturvidha-pratipakṣa-saṃbhāraṃ yathāsaṃkhyaṃ paramârtha-saty'āśrayeṇôkta[2]-kriyā-pratiṣedhāt pratipādayann āha: *api tv* ity-ādi. sthāna-pratiṣedham eva spaṣṭayati.[3] *api tu sthāsyati sarvajñatāyām asthāna-yogenêti* tatra sthānaṃ vastûpalambhaḥ.[4] pratiṣṭhānam cetasaḥ. tat-pratiṣedhād *asthānaṃ*.

atra vicāryate. yadi tāvat sthānâbhāvo 'sthānam evaṃ saty abhāvatvāt pratipakṣo na yujyate. atha yan na sthānaṃ. tathā cakṣur-ādiṣv apy atiprasaṅga iti. yathā 'nabhiniveśo vyākhyātaḥ [5]tathêhâpi nayo[5] draṣṭavya iti na pratanyate. traikālika-vastu-pratiṣedhān *na niryāta* ity-ādy abhidhānaṃ.

tat kasya hetoḥ | yaś ca niryāyāt (24)yena ca niryāyāt ubhāv etau dharmau na vidyete nôpalabhyete |

bhūtârthâbhyāsena niryāṇāt katham evam iti *tat kasya hetor* ity āśaṅky' āha: *yaś cê*ty-ādi. *ubhāv* iti *yo* bodhisattvo [Tib. 63[b]] *yena ca* mārgeṇa [6]*niryāyāt* tāv *etau*.

evam avidyamāneṣu sarva-dharmeṣu katamo dharmaḥ katamena dharmeṇa niryāsyati || evaṃ hi Subhūte bodhisattvo mahāsattvo mahāyāna-saṃnaddho mahāyāna-saṃprasthito mahāyāna-samārūḍho bhavati ||

tattvenôpasaṃharann āha: *evam* ity-ādi. saṃvṛtyā tv astîti bhāvaḥ. tathā côktaṃ:

8...8. om. P. 1. °syā:C. 2. °ktaṃ FC. sñar brjod-paḥi = pūrvôkta. 3. spraṣṭ° C. spayati (!) P. 4. P inserts here karaṇ'ādibhiḥ, which is wanting in Tib. 5...5. tathêdânyapinayo C, °pi prayo P; mṅon-par ṣen-pa med-pa-la ji-ltar bśad-paḥi tshul ltar tshul ḥdi-la yaṅ = yathā 'nabhiniveśe nayo vyākhyātaḥ tathêhâpi nayo. 6. niryā P.

pratipakṣo 'ṣṭadhā jñeyo darśanâbhyāsa-mārgayoḥ
grāha-grāhya-vikalpānām aṣṭānām upaśāntaye[1] || iti. (71)

yathôkt'ānupūrvyā[2] saṃvṛti-paramârthā-satyânatikrameṇa samasta-mahā-yānânuṣṭhānena sambhriyate samudāgama-bhāvena mahā-bodhir ebhiḥ karuṇ'ā-dibhir iti karuṇ'ādayaḥ sambhārā iti saptadaśa-prakārā sambhāra-pratipattiḥ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat| mahāyānaṃ mahāyānam iti Bhagavann ucyate| sa-deva-mānuṣâsuraṃ lokam abhibhavan niryāsyati ||

sambhṛta-sambhārasyâivam [3]Ajitajaya-prāptyā niryāṇam iti[3] niryāṇa-pratipattiś caturthī[4] vaktavyā.[5] sā punar viṣaya-bhedād[6] aṣṭadhêty ādau prā-dhānyād uddeśa-niryāṇaṃ. tat punaḥ sarva-sattvâgratā-citta-mahattva-niryāṇaṃ prahāṇa-mahattva-niryāṇaṃ adhigama-mahattva-niryāṇaṃ cêti trividhaṃ mataṃ. trividhôddeśa-niryāṇam adhikṛty' āha: *mahāyānam* ity-ādi.

ālambana-mahattvaṃ[I] ca pratipattyor dvayos[II] tathā
jñānasya[III] vīry'ārambhasya[IV] upāya[7]-kauśa(P. 46ᵃ)lasya[V] ca
udāgama-mahattvaṃ[VI] ca mahattvaṃ buddha-karmaṇaḥ[VII]
etan[8]-mahattva-yogād dhi mahāyānaṃ nirucyate ||[9]

iti saptavidha-mahattva-yogān mahāyānaṃ saphalo bodhisattva-mārgaḥ. loka-prasiddha-mātrasyâivâyathā'rthâbhisambodha[10]-phalaṃ mahāyānaṃ[11] tasyâiva bandhanatvāt.[12] itarathā hi mahāyānasya[13] pratipakṣa-bhāvanā vaiyarthyaṃ syāt. ato 'bhūta-[Tib. 64ᵛ]parikalpa-mātratvād vitatha-prakhyāti-rūpaṃ *sa-deva-mānuṣâsuraṃ lokaṃ* tat-pratipakṣatvenâsatyârthatayā svarūpa-parijñānād *abhi-bhavan* yasmān niścayena gantavyaṃ sthānaṃ sarva-sattvâgrat'ādi-mahattvaṃ *yāsyatî*ti.[14] tasmān *mahāyānam ucyate* iti vākyârthaḥ.

ākāśa-samatayā atimahattayā tan mahāyānaṃ ||

samatā'dhigamam antareṇôddeśa-niryāṇâsambhava iti tad-anantaraṃ sa-

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1. śānta P. 2. °rvā P. 3...3. ji-ltar ḥphags-pa byams-pas brñes-pa ltar ṅes-par ḥbyuṅ-ba yin-pas=yath' āryâjita-prāpta-? 'niryāṇam iti' is wanting in P. 4. °rthī P. °rthā C. 5. °ktavyāḥ P. 6. bhedenā C. 7. °ye P. 8. yatan P. 9. Mahāyāna-sūtrâlaṃkāra p. 171, Verses 59, 60. 大乘莊嚴經論 (正藏三一 654ᶜ) 10. °bodhi C. 11. ma yātaṃ P. 12. bandhatv° C. 13. mayān° P. 14. Tib. has no 'iti'.

matā-niryāṇaṃ darśayitum āha: *ākāśêty-ādi. ākāśam* iva *samatayā* śūnyatayā sakala-jñeya-maṇḍala-vyāpi-nirmala-jñānatvān *mahat tad yānaṃ.*

yath' ākāśe aprameyāṇām asaṃkhyeyānāṃ sattvānāṃ avakāśaḥ evam eva Bhagavann asmin yāne aprameyāṇām asaṃkhyeyānāṃ sattvānām avakāśaḥ ‖

sattvârtham antareṇa[1] puṇyôpacayâbhāvān na samatā'vagamanaṃ samyag iti tad-anu sattvârtha-niryāṇam āha: *yathêty-ādi.*[2] mahāyāne *sattvānām avakāśa* iti vacanāt tena mahāyānena teṣām artho niryātavya ity āveditaṃ. anyathā 'rtha-kriyā[3]-śūnyatvenâvakāśânupapatteḥ.

anena Bhagavan paryāyeṇa mahāyānam idam bodhisattvānāṃ mahāsattvānāṃ |

anênety-[4]*ādy upasaṃhāraḥ.*[4] *paryāyeṇârthântareṇânena.*[5]

nâivâsy' āgamo dṛśyate nâivâsya nirgamo dṛśyate nâpy asya sthānaṃ saṃvidyate |

ābhoge saty avikalaḥ sattvârtho na niṣpadyata ity ato 'nantaram anābhoga-niryāṇaṃ vaktum āha: *nâivâsyêty-ādi. āgamo 'tīte.*[6] *nirgamo 'nāgate. sthānaṃ* vartamāne. āgam'ādy[7]-abhāvād ayatna-siddhaṃ niryāṇam iti bhāvaḥ.

evam asya Bhagavan mahāyānasya nâiva pūrvânta upalabhyate nâpy aparânta upalabhyate nâpi madhya upalabhyate |

śāśvatôccheda-rahitâvasthā'dhigamaṃ vinā 'nābhoga-niryāṇaṃ na bhavatîty ato 'nantaram atyanta-niryāṇaṃ darśayitum āha: *evam asyêty-ādi. evam* [Tib. 64[b]] iti vakṣyamāṇa-krameṇa. *pūrvântaḥ* śāśvataḥ. ucchedo *'parântaḥ.* tad-vinirmukto 'nyo 'pi nâstîty āha: *nâpi madhyata*[8] iti.

atha samaṃ Bhagavans tad yānaṃ | tasmān mahāyānaṃ

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1. °raṇa P. 2. ādinā C. 3. triyā P. 4 ... 4. ādupayas° P. 5. paryāyenārth° °P. 6. °tītāt P. 7. °man'ādy C. 8. madhya Ed. But See Aṣṭ-pr. p. 257. dbus kyaṅ mi dmigs-te. = nâpi madhya upalabhyate.

mahāyānam ity ucyate ||

evam iti yad uktaṃ tat kathayam āha: *athê*ty-ādi. yasmāt prakṛti-parinirvṛttatvena sarva-dharmāṇāṃ try-adhva-śūnyaṃ *tad yānaṃ*. *tasmān* mahāyānatvena pūrvântatv'ādy-abhāva iti vākyârthaḥ.

atha khalu Bhagavān āyuṣmate Subhūtaye sādhukāram adāt | sādhu sādhu Subhūte | evam etat Subhūte evam etat ||

dharmatā'viruddhârtha-kathanā(P. 46[b])t *sādhukāram* āvedayann āha: *sādhv* ity-ādi.

evaṃ mahāyānam idaṃ bodhisattvānāṃ mahāsattvānāṃ |

upasaṃharann āha: *evam* ity-ādi.

atra śikṣitvā bodhisattvair mahāsattvaiḥ sarvajñatā anuprāptā anuprāpsyate anuprāpyate ca ||

atyanta-niryāṇam api yāna-traya-prativiśiṣṭâvasthā-prāptiṃ vinā na sampadyata ity ato 'nantaraṃ prāpti-niryāṇam āha atra *śikṣitvê*ty-ādinā. *atrê*ti mahāyāne. *sarvajñatā* yāna-tray'ātmikā. sarv'ārya-pudgalâdhigama-hetutva-jñāpanârtham *anuprāptê*ty-ādy-abhidhānaṃ.

atha khalv āyuṣmān Pūrṇo Mairāyaṇīputro Bhagavantam etad avocat | ayaṃ Bhagavan Subhūtiḥ sthaviraḥ prajñāpāramitāyāḥ kṛtaśo adhīṣṭo mahāyānam upadeṣṭavyaṃ manyate ||

śabdânyathātva-janita-vibhramād[1] ārya-*Pūrṇo 'yam* ity-ādy āha. *prajñāpāramitāyāḥ kṛtaśaḥ* prayojanena *pratibhātu ta* ity-ādinā prārambha evâ*dhīṣṭaḥ*.[2]

(25)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | nâhaṃ Bhagavan prajñāpāramitāṃ vyatikramya mahāyānam

1. °māṇ P. 2. °ṣṭo PC.

avocaṃ ||

nitya-samanvāhāraṃ antareṇa jñāna-darśanâsambhavād anyathā 'pi syād ity āryа-*Subhūtir* āha: *nâhaṃ Bhagavann* ity-ādi. *vyatikramyê*ty ullaṅghya.

Bhagavān āha | no hîdaṃ Subhūte anuloma tvaṃ Subhūte prajñāpāramitāyā mahāyānam upadiśasi ||

tathāgatâdhiṣṭhitasya viparīta-deśanā'nupapattyā *no hîdam* ity-ādy āha. *anulomê*ty anukūlaṃ. *prajñāpāramitā*'rthasya *mahāyāna*-svabhāvatvād [Tib. 65ª] iti bhāvaḥ.

evam ukte āyuṣmān Subhūtir Bhagavantaṃ etad avocat | Buddhânubhāvād Bhagavan |

sarv'ākāra-gambhīra-dharma-deśanā-śaktim ātmano 'paśyann āha: *Buddhânubhāvād Bhagavann* iti.

api tu khalu punar Bhagavan pūrvântato bodhisattvo nôpaiti aparântato bodhisattvo nôpaiti madhyato bodhisattvo nôpaiti |

tac ca prāpti-niryāṇaṃ prāpya-prāpaka-tad-ubhaya-sambandha-pratiṣedha-lakṣaṇamataḥ prāpya-pratiṣedham adhikṛty' āha: *api tv* ity-ādi. *api-tu*-śabdaḥ kramârthaḥ. ādy-āditvena saptamy- antāt tasiḥ[1] *pūrvântata* ity-ādau jñeyaḥ. *nôpaitî*ti bodhisattvaṃ kaṃcit prāpyaṃ rūp'ādi-svabhāvam iti śeṣaḥ. tasyâiva prāpyasya bodhisattvasyâvidyamānatvād iti bhāvaḥ.

tāt kasya hetor nôpaiti | rūpâparyantatayā hi bodhisattvâparyantatā veditavyā | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānâparyantatayā hi bodhisattvâparyantatā veditavyā ||

nanu rūp'ādi-pratibhāso bodhisattvaḥ katham avidyamāna iti *tat kasya*

1 ... 1. antātusiḥ P, antāntasiḥ C.

hetor ity āśaṅky' āha: *rūpâparyantatayêty* ādi.

dharma-dhātu-vinirmukto yasmād dharmo na vidyata |

iti nyāyād dharma-dhātuvat tat-svabhāvîbhūtānāṃ yasmād *rūp'ādīnām aparyantatayā bodhisattvâparyantatā.* tasmād *bodhisattvaṃ nôpaitîti* bhāvaḥ.

rūpaṃ bodhisattva iti nôpaiti idam api na vidyate nôpalabhyate | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānaṃ bodhisattva iti nôpaiti idam api na vidyate nôpalabhyate ‖

prāpaka-pratiṣedham adhikṛty' āha: *rūpam* ity-ādi. rūp'ādīnāṃ nyāyenâsattvāt tad-ātmaka-prāpaka-*bodhisattvôpalambhâ*bhāva iti bhāvaḥ. yady evam anupalambhaḥ. tarhi tattvam ity āha: *idam* ity-ādi. *idam api* nôpaitîty *api na vidyate.* nirviṣayasya nāño 'prayogād ato vastuno 'sattvān[1] *nôpalabhyate.*

evaṃ Bhagavan sarveṇa sarvaṃ sarvathā sarvaṃ bodhisattva-dharmam anupalabhamāno nâhaṃ Bhagavan taṃ dharmaṃ samanupaśyāmi yasyâitan nāma-dheyaṃ yad uta bodhisattva iti | prajñāpāramitām api na samanupaśyāmi nôpalabhe |

sāmānyena nirdiśyaîvam ātmānam adhikṛty' āha: *evaṃ Bhagavann* i(P. 47ᵃ)ty-ādi. *evam* iti prāpya-prāpaka-pratiṣedhena. dve hy amū sarvate [Tib. 65ᵇ] vastu-sarvat' ākāra-sarvatā cêti nyāyāt tatra *sarveṇêti* skandh'ādi-vastu-rūpeṇa. *sarvam* iti bāhy'ādhyātmika-vastu-svabhāvaṃ.[2] *sarvathêti* adhyātma-śūnyat'ādibhir ākāra-prakāraiḥ. punaḥ *sarvam* iti vyasta-samasta-prakāraṃ bodhisattva-dharmam iti. *bodhisattva* eva prāpya-prāpaka-lakṣaṇo *dharmo* rūp'ādi-svabhāvaḥ. *tam anupalabhamānaḥ*[3] san tad-ubhaya-sambandha-pratiṣedham āha *prajñêty*-ādinā. s'ākāra-nirākāra-jñānābhyāṃ[4] yathāsaṃkhyaṃ[5] *na samanupaśyāmi nôpalabhe.* pratyakṣânumānābhyāṃ vā.

sarvajñatām api na samanupaśyāmi nôpalabhe ‖

tat-kathanârtham ev'[6] āha: *sarvajñatām* iti.

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1. °tvā P. 2. bhi° P. raṅ-bṣin. 3. °laṃbh° P. 4. nirākārābhyāṃ C. 5. °khye PC. 6. evam P.

so 'haṃ Bhagavan sarveṇa sarvaṃ sarvathā servaṃ taṃ dharmam anupalabhamāno 'samanupaśyan katamaṃ dharmaṃ katamena dharmeṇa katamasmin dharme 'vavadiṣyāmy anuśāsiṣyāmi ||

upasaṃharann āha: *so 'ham* ity-ādi. *katamaṃ* prāpakaṃ bodhisattvaṃ *katamena* prāpyôpāya-mukhena *katamasmin* sambandhe sarv'ākārajñatā-lakṣaṇe. kiṃ-śabdasya kṣepâbhidhāyitvān nâiva kaṃcit kenacit kvacid ity arthaḥ.

buddha iti Bhagavan nāmadheya-mātram etat bodhisattva iti Bhagavan nāmadheya-mātram etat prajñāpāramitêti Bhagavan nāmadheya-mātram etat |

kutaḥ. yasmād *buddha* ity-ādi. prāpyo tad-*buddha*-śabdenôktaḥ prāpaka-sambandhasyôttara-pada-dvayenâbhidhānāt. yato yad eva prakrāntaṃ tad evôpasaṃhriyate.

tac ca nāmadheyam anabhinirvṛttaṃ |

yathā-vastu-śabda-prayogeṇa saṃjñā-mātra-sadbhāvāt[1] satyaṃ[2] vastu syād[3] ity āha *tac cêty*-ādinā.

[4]artha-śabda-viśeṣasyâvācya-vācakatêṣyate[4]

tasya pūrvam adṛṣṭatvāt, sāmānyaṃ tûpadekṣyate ||

iti nyāyād yathā-vastu-[Tib. 66ª]*tan-nāmadheyam anabhinirvṛttatvān*[5] nôtpannaṃ.

yathā ātmā |

kim ity āha: *yath' ātmêti*.

ātmêti ca Bhagavann ucyate | atyantatayā ca Bhagavann a(26)bhinirvṛtta ātmā ||

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1. °bhāt PC. 2. satvaṃ or sattvaṃ P. 3. tvād C. 4 ... 4. Ex. conj.-viśeṣasya vacy° PC. sgra-don khyad-par brjod bya daṅ. rjod byed-du ni ḥdod min-gyi. 5. anubhiniv° P.

tad eva kathayaty *ātmêty*-ādinā. artha-kriyā'samarthatvāt[1] khara-viṣāṇa-vat tathya[2]-saṃvṛtyā 'py *anabhinirvṛttatvenâtyantatayā*[3] nâsty *ātmā*. atha c' *ātmêti* vyapadeśaḥ.

evam asvabhāvānāṃ sarva-dharmāṇāṃ katamat tad rūpaṃ yad agrāhyam anabhinirvṛttaṃ | katame te vedanā-saṃjñā-saṃskārāḥ katamat tad vijñānaṃ yad agrāhyam anabhinirvṛttaṃ |

yady *evaṃ* nyāyenâ*svabhāvatve sarva-dharmāṇāṃ katamat tad rūpam* ity āśanky' āha: *yad* ity-ādi. yasmād *anabhinirvṛttaṃ* tasmād yad grāhya-grāhaka-bhāva-vigataṃ tattvena tad avicārâlkamanoharaṃ saṃvṛtyā rūpaṃ.

evam eteṣāṃ sarva-dharmāṇāṃ yā 'svabhāvatā sā anabhinirvṛttiḥ | yā ca sarva-dharmāṇām anabhinirvṛttir na te dharmāḥ |

evaṃ grāhya-grāhaka-bhāvenânabhinirvṛttis[4] tarhi[5] pāramārthiko dharma ity āha: *evam* ity-ādi. nyāyen*âiṣāṃ sarva-dharmāṇām asvabhāvatā yā sâivânabhinirvṛttiḥ. yā cân*a(P. 47[b])*bhinirvṛttiḥ*[6] svarūpa-dhāraṇa-vaikalyān *na te dharmāḥ*.

tat kim anabhinirvṛttim anabhinirvṛttyāṃ prajñāpāramitāyām avavadiṣyāmy anuśāsiṣyāmi |

prasādhitam arthaṃ nigamayann āha: *tad* ity-ādi. *tat* tasmāt *kiṃ*-śabdasya kṣepâbhidhāyitvān nâlvêty arthaḥ.

na cânyatra Bhagavann anabhinirvṛttitaḥ sarvadharmā vā buddha-dharmā vā bodhisattva-dharmā vā upalabhyante || yo vā bodhāya caret |

abhinirvṛttis[7] tarhi dharma ity āha: *na cânyatrê*ty-ādi. sarva-vastuno

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1. °mār° PC. nus-pa med-pas. 2. °ṇavatuttathya C, °ṇa-caturthya P. 3. °bhiniv° P. 4. °nabhiniv° P. 5. tadahi P. 6. °bhinvi° P. 7. °niv° P.

'bhinirvṛtteḥ[1] pratiṣiddhatvād *anabhinirvṛttito 'nyatrâ*bhinirvṛttau *dharmā nâî-vôpalabhyante. sarva-dharmāḥ* prajñāpāramitā-mārga-svabhāvāḥ. *buddha-dharmāḥ* prāpya-lakṣaṇāḥ.[2] *bodhisattva-dharmāḥ* prāpaka-bodhisattva-prajñapti-nibandhanā [Tib. 66[b]] rūp'ādayaḥ. *yo vā* 'nyaḥ kaścit sāmānya-dharmo bodhy-artham *caret* ,sa nâîvôpalabhyata iti vibhakti[3]-viparināmena sambandhaḥ.

saced Bhagavann evaṃ bhāṣyamāṇe evaṃ deśyamāne evaṃ upadiśyamāne bodhisattvasya mahāsattvasya cittaṃ nâvalīyate na saṃlīyate na viṣīdati na viṣādam āpadyate| nâsya vipṛṣṭhī-bhavati mānasaṃ na bhagnapṛṣṭhī bhavati nôttrasyati na saṃ-trasyati na saṃtrāsam āpadyate| evaṃ veditavyaṃ caraty ayam bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ bhāvayaty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitām upaparīkṣate 'yaṃ bodhisattvo mahāsattvaḥ prajñāpāramitām upanidhyāyaty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitām iti ‖

kaḥ punar evaṃ prajñāpāramitāyām abhiyukta ity āha: *saced* ity-ādi. *caraty* asamāhiteṇa jñānena. *bhāvayati* samāhitena. *upaparīkṣate* yuktyā vya-vasthāpayati.[4] smaraṇa-pratyaye 'vasthāpanād *upanidhyāyati.*

tat kasya hetoḥ| yasmin hi samaye Bhagavan bodhi-sattvo mahāsattvaḥ imān dharmān prajñāpāramitāyāṃ vyu-paparīkṣate tasmin samaye na rūpam upaiti na rūpam upa-gacchati na rūpasyôtpādaṃ samanupaśyati na rūpasya niro-dhaṃ samanupaśyati| evaṃ na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam upaiti na vijñānam upagacchati na vijñānasyôtpādaṃ samanupaśyati na vijñānasya nirodhaṃ samanupaśyati ‖

nanu rup'ādy-upalambhena kathaṃ prajñāpāramitām upaparīkṣata iti *tat kasya hetor* ity āśanky' āha: *yasmim hî*ty[5]-ādi. yasmād *yasmin* kāle rūp'ādīn

1. °niv °P. 2. kṣ° P. 3. °kta P. 4. °yiti P. 5. °smimn ity P.

imān dharmān prajñāpāramitāyāṃ tan-nimittaṃ *vyupaparīkṣate* naiḥsvābhāvy'ā-kāreṇa. tasmāt *tasmin* kāle *na rūpan upaiti* na pratipadyate. ato *nôpagacchati* na svīkaroti yato *nôtpādanaṃ nirodhaṃ samanupaśyati.* utpāda-vyaya-nirmuktasyânyasyâsattvād iti bhāvaḥ.

tat kasya hetoḥ | tathā hi yo rūpasyânutpādo na tad rūpaṃ yo rūpasyâvyayo na (27)tad rūpam ity anutpādaś ca rūpaṃ câdvayam etad advaidhīkāram ity avyayaś ca rūpañ câdvayam etad advaidhīkāraṃ |

nanv aik'ātmye 'nutpādânirodhôpalambha eva rūpôpalambhaḥ. ataḥ kathaṃ *na rūpam upaitîti tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. yasmād yāv *anutpādâvyayau* na tau *rūpaṃ* saṃvṛtyā rūpasyâîva pratibhāsanāt. tatra[1] bhāva eva kṣaṇa[2]-sthiti-dharmā. nāśo[3] vyayaḥ. tat-pratiṣedhād [Tib. 67ᵃ] *avyayaḥ.* yataḥ [4]saṃvṛtyā nānātvam iti tasmād *anutpādâvyayau*[4] *rūpaṃ ca* paramârthato 'nutpādâvyayasyâîva sthiter *advayam* anutpād'ādy-eka-rūpam *etat.* yato *'dvaidhīkāram* apagata-dvidhā-bhāva-kāraka-pramāṇaṃ.

yat punar etad ucyate rūpam ity advayasyâîṣā gaṇanā kṛtā || evaṃ tathā hi yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ | tathā hi yo vijñānasyânutpādo na tad vijñānaṃ yo vijñānasyâvyayo na tad vijñānam ity anutpādaś ca vijñānaṃ câdvayaṃ etad advaidhīkāram ity avyayaś ca vijñānaṃ câdvayam etad advaidhīkāraṃ | yat punar etad ucyate vijñānam ity advayasyâîṣā gaṇanā kṛtā ||

yady evaṃ kathaṃ punā rūpa-vyapadeśa ity āha: *yat punar* ity-ādi. *advayasya* nyāyenânutpād'ādi-rūpasyâîṣā *rūpam ity* udbhāvanā-saṃvṛtyā *gaṇanā* saṃjñā *kṛ*(P. 48ᵃ)*tā* saṃketitā.

evam Bhagavan prajñāpāramitāyāṃ sarv'ākāraṃ sarva-

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1. atra P. 2. °ṇaye C. 3. ṇāso PC. mi-rtag-pa. 4 ... 4. saṃvṛtyā dâvyayau P.

dharmān vyupaparīkṣamāṇaḥ tasmin samaye na rūpam upaiti na rūpam upagacchati na rūpasyôtpādaṃ samanupaśyati na rūpasya nirodhaṃ samanupaśyati; evaṃ na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam upaiti na vijñānam upagacchati na vijñānasyôtpādaṃ samanupaśyati na vijñānasya nirodhaṃ samanupaśyati‖ tat kasya hetoḥ; tathā hi yo rūpasyânutpādo na tad rūpaṃ yo rūpasyâvyayo na tad rūpam ity anutpādaś ca rūpañ câdvayam etad advaidhīkāram ity avyayaś ca rūpañ ca advayam etad advaidhīkāraṃ| yat punar etad ucyate rūpam ity advayasyâiṣā gaṇanā kṛtā‖ evaṃ tathā hi yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ tathā hi yo vijñānasyânutpādo na tad vijñānaṃ yo vijñānasyâvyayo na tad vijñānam ity anutpādaś ca vijnānaṃ ca advayam etad advaidhīkāram ity avyayaś ca vijñānaṃ câdvayam etad advaidhīkāraṃ| yat punar etad ucyate vijñānam ity advayasyâiṣā gaṇanā kṛtā‖

sarv'ākārajñatā'dhigamena vinā na prāpti-niryāṇam iti tad-anu sarv'ākārajñatā-niryāṇaṃ darśayitum āha: *evaṃ Bhagavann* ity-ādi. *evaṃ sarv'ākāram* iti sambandhaḥ. *prajñāpāramitāyāṃ* sarv'ākārajñatā[1]-niryāṇam[2] iti śeṣaḥ. *sarv'ākāraṃ*[3] naiḥsvābhāvy'ādy-ākāraṃ kriyā-viśeṣaṇam etat. *sarva-dharmān* rūp'ādīn *vyupaparīkṣamāṇas tasmin samaye* 'bhisamaya-kāle *na rūpam upaitî*ty-adi prasaṅgântareṇa punar āvartitaṃ[4] iti na punaruktatā-doṣaḥ.

(28)atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat| tena hi yathā 'ham āyuṣmataḥ Subhūter bhāṣitasyârtham ājānāmi tathā bodhisattvo 'py anutpādaḥ‖

evaṃ sati sattvârtha-duṣkara-cary'ādy-anupapattir ity abhiprāyavān āha: *tena hî*ty-ādi. yato rūp'ādy-anutpādâvyayayor advayatvaṃ tasmāt kāraṇāt

1. °tāṃ P. 2. °ryātam P. 3. °kāra- P. 4. Or °varjitam P.

[Tib. 67^{b}] *yathā bhāṣitasya na rūpam upait*îty[1]-ādi-vacanasyâ*rtham ājānāmi. tathā bodhisattvo 'py anutpādas* tasyâpi rūp'ādi-svabhāvatvāt.

yadi c' āyuṣman Subhūte bodhisattvo 'py anutpādaḥ kiṃ bodhisattvo duṣkara-cārikāñ carati yāni vā tāni sattvānāṃ kṛtaśo duḥkhāny utsahate pratyanubhavitum ‖

bhavatv evam ity abhyupagame doṣârtham āha: *yadi* cêty-ādi. *kiṃ*-śabdaḥ kṣepe. anutpāda-viruddhatvān nâiva caratîty[2] arthaḥ. *yāni duḥkhāni sattvānāṃ kṛtaśaḥ* prayojanena *pratyanubhavitum utsahate* kim-artham *vā tāni* nâivêty arthaḥ. sattv'ādy-[3]abhāvād iti bhāvaḥ.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | nâham āyuṣmān Śāriputra icchāmi bodhisattvaṃ mahāsattvaṃ duṣkaracārikāñ carantaṃ nâpi sa bodhisattvo mahāsattvo yo duṣkara-saṃjnayā carati ‖

nâham ity-ādinôttaram[3] āha. evaṃ manyate: yadi bodhisattvo 'nutpādaḥ paramârthato nâiva duṣkara-caryāṃ caratîty āpādyate. tadā tattvena caryā-'nutpatteḥ siddhaḥ[4] sādhyataḥ. atha saṃvṛtyā tadā nânutpādas tarhi bodhi-sattvas tasyôtpāda-pratibhāsanāt.[5] tat kathaṃ caryā viruddhêti.[6] saṃvṛtāv[7] api duṣkara-caryā kathaṃ caryā[8] ity api na mantavyam ity āha: *nâpî*ty-ādi. *duṣkara-saṃjñayā caratî*ti atra duṣkara-caryām iti śeṣaḥ.

tat kasya hetoḥ | na hy āyuṣman Śāriputra duṣkara-saṃ-jñāṃ janayitvā śakyo aprameyāṇāṃ asaṃkhyeyānāṃ sattvānāṃ arthaḥ kartuṃ |

nanu śiro-dān'ādi-duṣkara-caryāṃ bodhisattvā eva kurvantîti kathaṃ na duṣkara-saṃjñêti *tat kasya hetor* ity āśaṅky' āha: *na hî*ty-ādi. yasmād *duṣkara-saṃjñāṃ janayitvā na śakyaḥ sattvānām arthaḥ kartuṃ* samyak-caryā-

1. upaity P. 2. carîty P. 3 ... 3. abhāv'ādinôttaram P. 4. °ddha P. 5. °tipādanāt P. 6. °ddhati P. 7. °tyāv P. 8. ryāta P.

'niṣpatteḥ. ato yo duṣkara-saṃjñāṃ [Tib. 68ᵃ] dān'ādi-caryāsu karoti sa sattvârthâkaraṇena[1] bodhisattvo na bhavatîti bhāvaḥ.

api tu sukha-saṃjñām eva kṛtvā sarva-sattvānām antike mātṛ-saṃjñāṃ pitṛ-saṃjñāṃ putra-saṃjñāṃ duhitṛ-saṃjñāṃ kṛtvā strī-puruṣeṣv evam etaṃ saṃjñāṃ kṛtvā bodhisattvo mahāsattvo bodhisattva-cārikāṃ carati ‖

katham tarhi śakyata ity āha: *api tv* ity-ādi. dān'ādiṣu mātsary'ādy-abhāve(P. 48ᵇ)na sukara-saṃjñāṃ[2] *sukha-saṃjñāṃ*.[3] tathā *sarva*[4]*-sattvānām antike* sāmānyena *mātṛ*'ādi-saṃjñāṃ[5] viśeṣena vā *strī-puruṣeṣu* vayasā vṛddha-nyūna-pramāneṣu yathāsambhavaṃ *mātṛ*'ādi-*saṃjñāṃ kṛtvā* yadi *bodhisattvaś* caryāṃ *carati*. tadā 'rthaḥ śakyate kartum iti bhāvaḥ.

tasmān mātṛ-saṃjñā pitṛ-saṃjñā putra-saṃjñā duhitṛ-saṃjñā bodhisattvena mahāsattvena sarva-sattvānām antike yāvad ātma-saṃjñôtpādayitavyā ‖

tad evôpasaṃharann āha: *tasmād* ity-ādi. *yāvad* ity anena samāna-vayaḥ-pramāṇeṣu strī-puruṣeṣu bhrātṛ-bhaginī-saṃjñā-parigrahaḥ.

yathā ātmā sarveṇa sarvaṃ sarvathā sarvaṃ sarva-duḥkhebhyo mocayitavyaḥ | evaṃ sarva-sattvāḥ sarveṇa sarvaṃ sarvathā sarvaṃ sarva-duḥkhebhyo mocayitavyā iti |

katham *ātma-saṃjñôtpādayitavyā* ity āha: *yathê*ty-ādi. āhitâhaṃmāna-tvena sva-saṃtāna ev' *ātmā sarva-duḥkhebhyaḥ* saṃskār'ādi-duḥkhebhyo *moca-yitavyo* 'panetavyaḥ.

evaṃ ca sarva-sattveṣu saṃjñôtpādayitavyā ‖ mayâite sarva-sattvā na parityaktavyāḥ | mayâite sarva-sattvāḥ parimocayita-vyāḥ aparimāṇato duḥkhaskandhāt | na ca mayâiteṣu citta-

1. °rtha-k° PC. mi-byed-pas. 2. °jñā P. 3. °ṃjñā tathā saṃjñā P. 4. om. PC. 5. saṃjñā P.

pradoṣa utpādayitavyo 'ntaśaḥ śataśo 'pi chidyamānenêti |

prakārântaram apy āha: *evaṃ cêty*-ādi. *na parityaktavyā* mahā-karuṇ'-āśaya-prayogeṇa. *parimocayitavyās* tathā-bhūta-kārya-sampādanataḥ. *citta-pradoṣo* dveṣo *nôtpādayitavyaḥ*. kadêty āha: *antaśa* ity-ādi. *antaśaḥ* paryava-sāne *śataśo 'pi* mayā *chidyamānena* tair evêty adhyāhāryaṃ. anyathā ko 'tiśayaḥ syāt.

evaṃ hi bodhisattvena mahāsattvena cittam utpādayi-tavyaṃ || saced evaṃ-citto viharişyati na duṣkarasaṃjñī cari-ṣyati na duṣkara-saṃjñī viharişyati ||

tad eva nigamayann āha: *evaṃ hîty*-ādi. [Tib. 68ᵇ] *evaṃ-citto* 'nantarôkta-cittaḥ. *carisyati* dān'ādi-caryāṃ. *viharişyati* catuḥṣv ap' īryāpatheṣu.

punar aparam āyuṣmān Śāri(29)putra bodhisattvena mahāsa-ttvenâivaṃ cittam utpādayitavyṃ yathā sarveṇa sarvaṃ sarvathā sarvam ātmā na vidyate nôpalabhyate |

evaṃ saṃvṛti-saty'āśrayeṇa caryāyā na duṣkara-saṃjñêti pratipādya para-mârtha-saty'āśrayeṇa pratipādayann āha: *punar aparam* ity-ādi. *sarveṇa* pratyakṣ'ādi-pramāṇena. *sarvaṃ* [1]vyāpîtarad vā[1] rūpaṃ. *sarvathā* sattva-jīv'ādi-prasiddha[2]-prakāraiḥ. punaḥ *sarvam* iti kartṛtv'ādi-rūpaṃ. ekâneka-svabhāva-vaidhuryād *yath' ātmā na vidyate*. ata eva *nôpalabhyate*. tathā sarva-dharmāḥ.

evaṃ sarveṇa sarvaṃ sarvathā sarvaṃ sarva-dharmā na saṃvidyante nôpalabhyante | evam ādhyātmika-bāhyeṣu sarva-dharmeṣu saṃjñôtpādayitavyā | saced evaṃ cittaś cariṣyati na duṣkara-saṃjñī cariṣyati na duṣkara-saṃjñī viharişyati ||

tad eva kathayann āha: *evam* ity-ādi. *dharmeṣu* tu *sarveṇa* sva-lakṣaṇ'ādi-rūpeṇa. *sarvaṃ* bāhy'ādikaṃ. *sarvathā* kliṣṭatv'ādi-prakāreṇa. *sarvaṃ* sarva-

1 ... 1. °taraddhā (!) P, vyāpītar° C, khyab-pa daṅ cig-śos-kyi. 2. °ddhi C.

prakāraṃ. ato gaty-antarâbhāvān māyā-puruṣeṇêva[1] caritavyaṃ. tatra ca katham duṣkara-caryêti bhāvaḥ.

yad apy āyuṣmān Śāriputra evam āha anutpādo bodhi= sattva iti | evam etad āyuṣman Śāriputrâivam etat | anutpādo bodhisattva iti ‖

evam anutpāde 'tiprasaṅgaṃ parihṛtyâbhyupagamam āha *yad apî*ty-ādinā. *evam* ev*âitat.* paramârthenêti bhāvaḥ.

Śāriputra āha | kiṃ punar āyuṣmān Subhūte bodhisattva evânutpādaḥ

bodhisattvo 'nutpāda iti vacanāt prādeśikī śūnyatêty āha: *kiṃ punar* ity- ādi. bodhisattva-karakā dha(P. 49ᵃ)rmā mārgajñat'ādi-svabhāvā *bodhisattva-dharmā apy anutpādaḥ* nyāyasya tulyatvāt. [Tib. 69ᵃ] tad ev' āha *bodhisattvê*ty-ādinā. yad ėva pṛṣṭaṃ tad eva parihartavyam. anyathā 'śrotṛ-saṃskārakaṃ vākyaṃ.

ut' āho badhisattva-dharmā apy anutpādaḥ ‖

Subhūtir āha | bodhisattva-dharmā apy āyuṣman Śāri= putrânutpādaḥ ‖

Śāriputra āha | kiṃ punar āyuṣmān Subhūte bodhisattva-dharmā evânutpāda ut' āho sarvajñatā 'py anutpādaḥ ‖

Subhūtir āha | sarvajñatā 'py āyuṣman Śāriputrânut= pādaḥ ‖

āha | kiṃ punar āyuṣmān Subhūte sarvajñatâivânutpāda ut' āho sarvajñatā-dharmā apy auutpādaḥ ‖

āha | sarvajñatā-dharmā apy āyuṣman Śāriputrânu= tpādaḥ ‖

āha | kiṃ punar āyuṣman Subhūte sarvajñatā-dharmā

1. °vā P, °ṇâiva C.

evânutpādaḥ ut' āho pṛthagjano 'py anutpādaḥ ||

āha | pṛthagjano 'py āyuṣman Śāriputrânutpādaḥ ||

āha | kiṃ punar āyuṣman Subhūte pṛthagjana evânutpāda ut' āho pṛthagjana-dharmā 'py anutpādaḥ ||

āha | pṛthag jana-dharmā 'py āyuṣman Śāriputrânutpādaḥ ||

ataḥ prādeśika-śūnyatva-parihārârtham *ut' āho sarvajñatā'pîty*-ādinôttarôttara-praśna-parihāreṇa śūnyatāyāḥ sarva-viṣayatvam āha. tatra: *sarvajñatā*[1] buddhatvaṃ. buddha-karakā dharmāḥ sarv'ākārajñatā-lakṣaṇāḥ *sarvajñatā*[2]-*dharmāḥ*. anutpann'ārya-mārgo bālaḥ *pṛthagjanaḥ*. tan-nibandhanā rāg'ādayo dharmāḥ *pṛthagjana-dharmāḥ*.

(30)evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | yady āyuṣman Subhūte bodhisattvo 'py anutpādo bodhisattva-dharmā 'py anutpādaḥ sarvajñatā 'py anutpādaḥ sarvajñatā-dharmā apy anutpādaḥ pṛthagjano 'py anutpādaḥ | pṛthagjana-dharmā 'py anutpādaḥ | nanv āyuṣman Subhūte anuprāptâ|vâyatnena bodhisattvena mahāsattvena sarvajñatā bhavati ||

krameṇâ|vaṃ sarva-dharmânutpādâbhyupagamaṃ kārayitvā doṣam āpādayann[3] āha: *yady āyuṣman* ity-ādi. *nanu*-śabdo 'kṣamāyām. *anuprāptâ|va*[4] *sarvajñatā* ayatnenêti śeṣaḥ, kvacid *ayatnenêti* pāṭhaḥ spaṣṭa eva.

etad uktaṃ: satkṛtya-nirantara-dīrgha-kāla-bhāvanayā 'nutpādâdhigamena buddhatvam anuprāptavyaṃ. yadi punaḥ sarva eva dharmo 'nutpannas tadā 'yatnena sarv'ākārajñatā 'nuprāptâ|va. tataś ca muktāḥ syuḥ sarva-dehina iti.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | nâham āyuṣman Śāriputrânutpannasya dharmasya prāptim icchāmi nâpy abhisamayaṃ nâpy anutpannena

1. °rvatā P. 2. ? sarva C, om. P. thams-cad mkhyen-pa-ñid. 3. ād° P. 4. ān° P.

dharmeṇânutpannā prāptiḥ prāpyate ||

yady anutpāde prāpya-prāpaka-dharmo vidyate tadā 'yatnena prāptir iti prasajyate. yāvatā nâivam ity abhiprāyeṇ' āha: *nâham* ity-ādi.[1] nyāyen= *ânutpannasya dharmasya* prāpya-prāpakasya na *prāptiṃ* grahaṇaṃ prayoga= vasthāyām *icchāmi*. [Tib. 69b] *nâpy abhisamayam* adhigamaṃ maulâvasthāyāṃ. tad ev' āha *nāpîty*-ādinā. *nâivânutpannena* prāpakeṇa *dharmeṇânutpannā prāptiḥ* prāpya-lakṣaṇā *prāpyate*. ubhayor eva nīrūpatvāt.[2]

āha | kiṃ punar āyuṣman Subhūte anutpannena dharme= ṇânutpannā prāptiḥ prāpyate ut' āho utpannena dharmeṇânu= tpannā prāptiḥ prāpyate ||

anyatarânutpādena tarhi prāptiḥ[3] prāpyatām ity āha: *kiṃ punar* ity-ādi. *ut'-āho*-śabdaḥ pakṣântara-dyotakaḥ.

āha | kiṃ punar āyuṣman Śāriputrânutpanno dharma utpanna ut' āho anutpanna eva dharmo 'nutpannaḥ ||

pratipraśnena parihārârtham[4] āha: *kiṃ punar āyuṣmañ Chāriputrê*ty-ādi. utpādasyâsattvāt *kim anutpanno dharma utpanna* ity [5]abhidhīyate. evam iti ced.[5] abhidhīyatāṃ. na hi nāmântara-karaṇād vastuno 'nyathātvam. ataḥ katham *utpannena*[6] *dharmeṇânutpannā prāptiḥ* prāpyate. athâ*nutpanna eva dharmo 'nutpanna* ity abhidhīyate tvayā. tathā 'pi doṣa eva. yo hy anutpanno dharmaḥ so 'nutpanno 'vidyamānah. ataḥ katham *anutpannena dharmeṇâ= nutpannā prāptiḥ* prāpya(P. 49b)te.

etad uktam: tattvena prāpya-prāpakayor asattvāt kuto 'yatnena[7] prāptiḥ. saṃvṛtyā 'pi nirantara[8]-dīrgha-kāla-bhāvanayā 'ṣṭamy-ādi-bhūmāv anābhoga-vāhi-jñāna-lābhāt katham ayatnena prāptiḥ. yena muktāḥ syuḥ sarva-dehina iti.

āha | kiṃ punar āyuṣman Subhūte utpāda eva dharmo

1. °dinā C. 2. nir° P. 3. om. P. 4. °hā'rtham PC. 5 ... 5. om. P. 6. anutp° P. 7. yat° P. 8. °taraṃ C.

'nutpāda ut' āho 'nutpādo dharma utpādaḥ ||

nanu saṃvṛti-paramârtha-saty'āśrayeṇôtpādânutpāda-vyavasthāyāṃ tavâpy eṣa paryanuyoga ity abhiprāyeṇ' āha: *utpāda eva dharmo 'nutpāda ut' āho 'nutpādo* [1]*dharma utpāda*[1] iti.

āha | utpādo dharmo 'nutpādo dharma ity āyuṣman Śāri-putra na pratibhāti jalpitum ||

udbhāvanā-saṃvṛtyā 'pi vāg-udāhāra-varjitaṃ tattvam iti matv' āha. [Tib. 70[a]] *utpāda* ity-ādi dvayor alīkatvān[2] *na* tattvato[3] *jalpituṃ pratibhātîti* bhāvaḥ.

āha | anutpādo 'pi te āyuṣman Subhūte na pratibhāti jalpituṃ ||

anutpādasya paramârthatvād ity abhiprāyeṇ' āha: *anutpādo 'pî*ty-ādi.

āha | anupāda ev' āyuṣman Śāriputra jalpaḥ ||

paramârthânukūlatvāt[4] paramârtho 'yam ucyate anutpāda ity āha: *anut-pāda ev' āyuṣman Śāriputra jalpa* iti. anutpādo 'pi jalpyata[5] iti. *jalpaḥ* pra-pañco vikalpa iti yāvat.

anutpāda ev' āyuṣman Śāriputra pratibhāti anutpāda ev' āyuṣman śāriputra pratibhānaṃ |

abhisamaya-kāle tarhi kiṃ pratibhāsata ity āha: *anutpāda evê*ty-ādi. sarva-vikalpa-vinirmukto 'grāhya evânutpādo grāhyaḥ *pratibhāti.* agrāhakam eva ca grāhakaṃ *pratibhānaṃ.*

evam ev' āyuṣman śāriputrâtyantaṃ pratibhāti ||

kathaṃ punar [6]a-tad-rūpo 'pi tad-rūpatvena[6] pratibhātîty āha: *evam evê*ty-ādi. *evam eva* yathādarśanam aśakyâpahnavatvāt saṃvṛtyā[7] 'stu yathā tathā. atha vā *evam evâ*vicāritena rūpeṇâlīkam eva *pratibhāti. atyantaṃ pra-*

1 ... 1. rmā 'nuth° P. 2. °tvā C, °kṛtvān P. 3. tato P. 4. °mānuk° P. 5. °pyatu P. 6 ... 6. atra d-rūp° C, ata jñāpo 'pi ta jñāpatv° P. 7. °rśana-śakyâpahna-vatvāt || saṃv° C.

tibhātîti apagata-śāśvatôccheda-rūpaṃ pratibhāsate.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | dhārmakathikānām āyuṣmān Subhūtir agratāyāṃ sthāpitavyaḥ

samyag-dharma-tattva-kathanāt stuty-artham āha : *dhārmakathikānām* ity-ādi. *sthāpayitavyo* dhārayitavyaḥ.

tat kasya (31)hetoḥ | tathā hy āyuṣmān Subhūtiḥ sthaviro yato-yata eva paripraśnīkriyate tatas-tata eva niḥsarati dharmatāyāś ca na calati tāṃ ca dharmatāṃ na virodhayati

nanu dharma-meghā-bhūmy-adhigamâbhāve śrāvako 'pi [Tib. 70ᵇ] katham evam iti *tat kasya hetor* ity āśaṅky' āha : *tathā hî*ty-ādi. *yato-yata* iti ādy-āditvena saptamy-[1]antāt tasiḥ.[1] tathā *tatas-tata*[2] ity api. yatra-yatra *paripraśnī-kriyate* tatra-tatra parihāra-dānena *niḥsarati. dharmatāyāḥ* svâdhigama-lakṣaṇāyā vyavasthānān[3] *na calati tāṃ ca dharmatām* āgama-rūpām adhigamena *na virodhayati.* nitya-samāhita-jñānâbhā(P. 50ᵃ)ve 'pîti śeṣaḥ.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat dharmatâiṣā āyuṣman Śāriputra Bhagavataḥ śrāvakāṇām aniśrita-dharmāṇām

tathāgatâdhiṣṭhānam ādarśāyann āhā : *dharmatâiṣê*ty-adi. *aniśrita-dharmāṇām* anabhiniviṣṭa-dharmāṇāṃ tathāgata-*śrāvakāṇāṃ dharmatâiṣā* pratītyasamutpāda-niyāmatā.

te yato-yata eva paripraśnīkriyante tatas-tata eva niḥsaranti dharmatāṃ ca na virodhayanti dharmatāyāś ca na vyativartante ||

kā 'sau dharmatêty âha : *ta* ity-ādi.

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1 ... 1. antān tasiḥ C, anto tu (or tra) sis P. 2. ta P. 3. °sthāpannān C.

tat hasya hetoḥ | yathā 'pi nāmâniśritatvāt sarva-dharmāṇāṃ ||

rūp'ādi-lakṣaṇa-vastûpalambha-sadbhāve 'pi kathaṃ punar aniśrita-dharmāṇaḥ[1] śrāvakā iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pî*ty-ādi. ekâneka-svabhāva-vaidhuryeṇâ*niśritatvād*[2] aniśrayârhatvāt[3] *sarva-dharmāṇām* aniśrita-dharmāṇaḥ śrāvakāḥ prajñāpāramitā-bhāṣaṇaṃ praty adhīṣṭā evânyathā samyag-deśanā'nupapatteḥ. pudgala-nairātmya-mātra-prabhāvitatvenâivaṃvidha-dharmâdhimokṣa-vaikalyāt tathāgatâdhiṣṭhānenêti śeṣaḥ.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhv āyuṣman Subhūte | katamâiṣā sarva-dharmâniśrita-pāramitā bodhisattvānāṃ mahāsattvānāṃ ||

[Tib. 71ª] tad api sarv'ākārajñatā-niryāṇaṃ viśeṣa-mārg'ādīnāṃ vinā na bhavatîty ato 'nantaraṃ mārga-niryāṇaṃ darśayann āha: *sādhv* ity-ādi. subhāṣitârthatve *sādhu sādhu Subhūte.* kiṃ tu *katamâiṣā sarva-dharmâniśrita-pāramitā* yayā bodhy-adhigamaḥ.

Subhūtir āha | prajñāpāramitâiv' āyuṣman Śāriputra sārvayānikī sarva-dharmâniśritayā sarva-dharmâniśrita-pāramitā ca |

svarūpam āvedayann āha: *prajñêty*-ādi. yāna-traya-saṃgṛhītā *sārvayānikī* sarva-bhūmi-pāramitā. bodhi-pakṣa-dharma-svabhāvena mārga-lakṣaṇā prajñāpāramitā *sarva-dharmeṣv aniśritatayā sarva-dharmâniśrita-pāramitê*ty ucyate.

iti hi yasya bodhisattvasya mahāsattvasyâivaṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyām evaṃ deśyamānāyām evam upadiśya mānāyāṃ na bhavati cittasyâvalīnatvaṃ na bhavati kāṅkṣāyitatvaṃ na bhavati dhandhāyitatvaṃ na bhavati

1. °ṇāh P. 2. °tvāt P. 3. °tvā P.

cittasyânyathātvaṃ veditavyam ayaṃ bodhisattvo mahāsattvo viharaty anena prajñāpāramitā-vihāreṇâvirahitaś cânena manasikāreṇêti ||

evaṃvidha-prajñāpāramitāyāṃ mārg'ātmikāyāṃ ko niryātîty āha: *iti hîty*-ādi. *ity* evam anantarôktena[1] krameṇa. *cittâvalīnatvaṃ* citta-saṃkocaḥ. tad ev' āha *kāṅkṣêty*-ādinā. *kāṅkṣāyitatvaṃ* saṃśaya-jñānaṃ kim ayam anyo vêti mārgântara-kāṅkṣaṇāt. *dhandhāyitatvam* ajñānaṃ tat-svarūpâpratipattiḥ. *cittasyânyathātvaṃ* mithyā-jñānaṃ viparīta-pratipattiḥ. etac ca sarvam avidyâivêti bhāvanā-praheyaṃ darśayati. *viharaty anena* mārga-svabhāvena *prajñāpāramitā-vihāreṇa* caturbhir īryāpathaiś citta-karmaṇyat'āpādanāt. *avirahitaś cânena manasikāreṇa*[2] [Tib. 71[b]] mārg'ātmakenâpratisaṃlīnâvasthāyām.[3]

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | katham āyuṣman Subhūte avirahito bodhisattvo mahāsattvo 'virahito manasikāreṇa bhavati yaḥ prajñāpāramitā-vihāreṇa viharati ||

nanu manaskāraś cetasa ābhoga (P. 50[b]) ālambane[4] citta-dhāraṇa-karmakaḥ. prajñāpāramitā-vihāraś ca tad-viparīta-svabhāva iti. kuto 'nayoḥ sahâvasthānam ity abhiprāyeṇ' āha: *katham* ity-ādi. *yo manasikāreṇâvirahitaḥ*[5] sa *katham prajñāpāramitā-vihāreṇa* viharet. paraspara-virodhān nâivêty arthaḥ.

(32)yadi hy āyuṣman Subhūte bodhisattvo mahāsattvo 'virahito manasikāreṇa bhavaty evaṃ sa virahitaḥ prajñāpāramitā-vihāreṇa bhavati | yadi c' āyuṣman Subhūte avirahito bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa bhavaty evaṃ sa virahito manasikāreṇa bhavati |

tad eva kathayann āha: *yadi hîty*-ādi. *yadi manaskāreṇâvirahitaḥ* tadā *prajñāpāramitā-vihāreṇa* virahitaḥ. atha *prajñāpāramitā-vihāreṇâvirahitaḥ* tadā *manasikāreṇa*[6] *virahitaḥ*.

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1. antarôkt° P. 2. om. P. 3. °kena pr° C. 4. °na- P. 5. °nask° C. 6. °sk° P.

yadi c' āyuṣman Subhūte manasikāreṇâvirahito bodhisattvo mahāsattvo 'virahita eva prajñāpāramitā-vihāreṇa bhavati evaṃ sati sarvasattvā apy avirahitā bhaviṣyanti prajñāpāramitā-vihāreṇa ‖

atha viruddhayor apy ekatra sahâvasthānam iṣyate. tadā 'tiprasaṅga ity āha: *yadi cêty*-ādi. *yadi ca manasikāreṇâvirahitaḥ*[1] tadā manasikāreṇâvirahito 'pi *prajñāpāramitā-vihāreṇâvirahita* iṣyate mārga[2]-niryāṇâvasthāyām. tadâ*ivaṃ sati prajñāpāramitā-vihāreṇâvirahitāḥ sarva-sattvā* iti prāptaṃ teṣāṃ manaskāra-sadbhāvāt.

tat kasya hetoḥ | sarva-sattvā api hy avirahitā manasikāreṇa viharanti ‖

nanu prajñāpāramitā-vihāro 'neka-yatna-sādhyaḥ. ataḥ kathaṃ tenâvirahitāḥ sarva-sattvā iti *tat hasya hetor* ity āśaṅky' āha: *sarva-sattvā api hîty*-ādi. *manasikāreṇêty* [Tib. 72ª] atrâviruddhenêti śeṣaḥ.

evaṃ manyate: sann api prajñāpāramitā'virahas[3] tad-viruddha[4]-viparyāsa-pravṛtta-manaskāra-sadbhāvāt [5]sarva-sattvān[6] na vyavasthāpyate. yadā punas tvayā mārga[7]-niryāṇâvasthāyām ubhayoḥ sahâvasthānena virodho nâbhyupagataḥ tadā kādācitka-virodhânupapatteḥ yasmād aviruddhena [8]manaskāreṇa[9] sarva-sattvā [10]na virahanti[10] tasmāt prajñāpāramitā-vihāreṇâvirahitatva-prasaṅga iti.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | sādhu sādhv āyuṣmān Śariputra |

manaskārasya yathā-rutatve syād ayaṃ doṣa ity āha: *sādhv* ity-ādi.

api tu upālapsye tvā artha eva tv āyuṣmatā Śāriputreṇa bhūta-padâbhidhānena parigṛhītaḥ ‖

kiṃ tv amanaskāra eva manaskāro 'bhipretaḥ. tatra ca śabda-pravṛtti-mātreṇa yady upālambhaḥ kriyate. tad' āha: *api tûpālapsye tvêty*-ādi. yato

1. °nask° C. 2. °rgā P. 3. vihāras PC. ma-bral-ba. 4. °rūḍha C. 5 ... 9. om. C. 6. sanān P. 7. °rgaṃ P. 8. °skar° P. 10 ... 10. viharanti PC. ma bral-ba yin-pa.

manaskāra-lakṣaṇa *evârtho bhūta-padâbhidhānena* yathā-rutârthâbhidhānen' *āyuṣmatā Śāriputreṇa parigṛhītaḥ* tasmāt tvām apy evaṃjātīyakeṣûttaratra-vākyesu paripraśnayiṣyāmi. yathā-ruta-śabdârtha-(P. 51ª)grahaṇe tulyo doṣa ity anen' ādarśayati.

tat kasya hetoḥ | sattvâsvabhāvatayā āyuṣman Śāriputra manasikārâsvabhāvatā veditavyā | sattvâsadbhāvatayā āyuṣman Śāriputra manasikārâsadbhāvatā veditavyā | sattva-viviktatayā āyuṣman Śāriputra manasikāra-viviktatā veditavyā | sattvâcintyatayā āyuṣman Śāriputra manasikārâcintyatā veditavyā | sattvânabhisaṃbodhanatayā āyuṣman Śāriputra manasikārânabhisaṃbodhanatā veditavyā | sattvâyathābhūtârthâbhisaṃbodhanatay' āyuṣman Śāriputra manasikārâyathābhūtârthâbhisaṃbodhanatā veditavyā |

katham punar amanaskāra eva[1] manaskāro[1] na tu yathā-ruta iti *tat kasya hetor* ity āśaṅky' āha: *sattvâsvabhāvatayêty-ādi. sattva*sya prāṇino māyôpamatā *sattvâsvabhāvatā.*[2] [3]tayā hetu-bhūtayā[3] tad-avyatirekāt [Tib. 72ᵇ] *manaskārâsvabhāvatā. sattva*syâsatī eva *bhāvatā*[4] *sattvâsadbhāvatā. sattva*sya tattvôtpatty-ādibhir *viviktatā sattva-viviktatā. sattva*sya *cintā*'tikrāntatvam *acintyatā sattvâcintyatā. sattva*syâpratipattir *anabhisambodhanatā sattvânabhisambodhanatā. sattvo 'yathābhūtârtho* 'līka ity *abhisambodhanatā sattvâyathābhūtârthâbhisambodhanatā.* etac ca pada-ṣaṭkaṃ yathāsaṃkhyaṃ catur-nirvedhabhāgīya-darśana-bhāvanā'vasthā grāhyaṃ.

anen' āyuṣman Śāriputrâivaṃrūpeṇa manasikāreṇa icchāmi bodhisattvaṃ mahāsattvaṃ viharantam anena vihāreṇêti ||

evaṃ nyāyato 'manaskāra eva *manaskāra* ity abhidhāyôpasaṃharann āha: *anenêty-ādi. evaṃrūpeṇânantarôkta-svabhāvenânena* [5]*manasikāreṇâviparyāsa-pravṛttatvād icchāmi viharantaṃ bodhisattvam,*[6] *anena* ca prajñāpāramit'ā-

1. om. P. 2. Simply asvabhāvatā Tib. 3 ... 3. tayā hetu-svabhāvayā P. rgyu des-na. 4. °syâsata eva bhāvatayā C. 5. manask° C. 6. °satvom P.

tmakena *vihāreṇa* mārga-niryāṇa-lakṣaṇenêti.

evaṃ niryātavya-vastuṣu prativiśiṣṭânya-dharmâbhāvena sarva-dharmânupalambhatayā niryāṇād evam ebhir aṣṭābhir niryāṇair niryāṇa-pratipattir veditavyā.

tathā côktaṃ:

uddeśe[I] samatāyāṃ ca[II] sattvârthe[III] yatna-varjane[IV]
atyantâye[I] ca niryāṇaṃ[V] niryāṇaṃ prāpti-lakṣaṇaṃ[VI] ‖ (72)
sarv'ākārajñatāyāṃ ca niryāṇaṃ[VII] mārga-gocaraṃ[VIII]
niryāṇa-pratipaj jñeyā sêyam aṣṭavidh'ātmikā ‖ iti. (73)

āryâṣṭa sahasrikāyāṃ prajñāpāramitāyāṃ sarv'ākārajñatā-caryā-parivarto nāma prathamaḥ ‖

sarv'ākārajñatâîvânuṣṭhīyamānatvena caryā-cittôtpād'ādi-rūpeṇa hetu-phal'ātmakena niḥśeṣ'ākāratayā [Tib. 73ᵃ] samasta-vastu-parijñānāt tathāgatānāṃ sambandhinī punaḥ-punaḥ parivartate atrêty asau grantha-paricchedaḥ sarv'ākārajñatā-caryā-parivartaḥ.

Abhisamayâlaṃkār'ālokāyāṃ prajñāpāramitā-vyākhyāyām sarv'ākārajñatā-caryā-parivarto nāma prathamaḥ.

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1. °tāya PC.

II.

ŚAKRA-PARIVARTO NĀMA DVITĪYAḤ

(33) tena khalu punaḥ samayena Śakro devānām indras tasyām eva parṣadi saṃnipatitaḥ saṃniṣaṇṇo 'bhūt catvāriṃśatā trāyastriṃśatkāyikair deva-putra-sahasraiḥ sārdhaṃ | catvāraś ca loka-pālā viṃśatyā cāturmahārājakāyikair deva-putra-sahasraiḥ sārdhaṃ Brahmâpi Sahāpatir daśabhir brahmakāyikair deva-putra-sahasraiḥ sārdhaṃ pañca ca Śuddhāvāsānāṃ sahasrāṇi tasyām eva parṣadi saṃnipatitāni saṃniṣaṇṇāny abhūvan |

sarv'ākārajñatā'dhigamo na vinā mārgajñatā[1]-parijñānenêti mārgajñatāṃ vaktum āha: *tenêty*-ā(P. 51[b])di. *tena samayena* mārgajñatā-kathana-kāle *punar* bhūyo 'pi *Śakraḥ saṃniṣaṇṇa* iti sambandhaḥ. kiṃ-bhūta ity āha: *devānām Indraḥ* prabhus *tasyām eva* yathôpavarṇitāyāṃ *parṣadi saṃnipatitaḥ*. kṛtakāy'ādi-sāmagrīko vihita-samyak-praṇāmo vā sv'āsane [2]*saṃniṣaṇṇaḥ* samupaviṣṭaḥ.[2] Kuvera-Dhṛtarāṣṭra-Virūpâkṣa-Virūḍhakāś *catvāro loka-pālāḥ*. *Sahe* loka-dhātāv *ā* samantāt *patiḥ Sahāpatir* nāyako deva-putraḥ, *Brahmā 'pi* caturtha-dhyāna-prabhavaḥ.

saṃvartanyaḥ punas tisro bhavanty agny-aṃbu-vāyubhir |

iti nyāyād yathākramaṃ pratham'ādi-dhyāna-[3]trayasya vināśena tasyâiva[3] cirasthāyitayā patitvâbhimānād ity eke. apare tv anyathā 'nyatara-sattvasy' Ābhāsvara-deva-nikāyāc cyutvaikākinaḥ śūnye brāhme vimāne samutpannasya aho vatânye 'pi sattvā ihôpapadyerann iti praṇidhānânantaraṃ puṇy'ādi-kṣayād apareṣāṃ kākatālīya-[Tib. 73[b]]nyāyena tatra samutpāde 'ham eṣām īśvara ity-ādy-abhimānāt prathama-dhyāna-tṛtīya-bhūmiko Brahmā Sahāpatir iti varṇayanti.

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1. So PC & Tib. But cf. P 10a. 2...2. niṣaṇṇaḥ samupadiṣṭaḥ PC. ḥkhod-par gyur-pa...legs-par ḥdug-paḥo. 3...3. °syevināsena tasy° C, °sya nisyetanasyaiva P.

yo 'pi ca devānāṃ svakarma-vipāka-jo 'vabhāsaḥ so 'pi sarvo buddhânubhāvena buddha-tejasā buddhâdhiṣṭhānenâ-bhibhūto 'bhūt ||

tatrâivaṃ parṣat-saṃnipāte mārgajñatôtpattiṃ prati yogyat'āpādanāya dev'ādīnāṃ sva-karma-ja-prabhāyās tathāgata-prakṛti-prabhābhir malinīkaraṇatā nihata-māna-saṃtāne 'dhigama utpadyata iti jñāpanāya kṛtā. ato vakrôkty' ādhāraḥ kathita ity āha: *yo 'pi cêty*-ādi. *sva-karma-vipāka-jaḥ* sva[1]-śubha-karma-vāsana-niryāto *'vabhāso* raśmy-ālokaḥ. *ca*-śabdāt kāy'ādir api. *anubhāvena* śakti-viśeṣeṇa. *tejasā* prabhā-rūpeṇa. *adhiṣṭhānena* sāṃnidhyenêty eke. kāya-vāṅ-mano-vyāpāra-raśmi-bhedād vā *'nubhāv'*ādi pada-trayam ity apare. *abhibhūto* dhyāmīkṛto *'bhūt.*

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat| imāny ārya Subhūte sambahulāni devaputra-sahasrāṇy asyāṃ parṣadi saṃnipatitāni saṃniṣaṇṇāny āryasya Subhūter antikāt prajñāpāramitāṃ śrotu-kāmāni bodhisattvānāṃ mahāsattvānām upadeśam avavādânuśāsanīṃ ca|

athêty-ādi. evaṃ malinīkaraṇena lokapālatv'ādy-abhimāna-nirāsânantaram ity *atha*-śabda ānantarye.[2] *imānîti* pratyakṣa-rūpāṇi. *antikād* iti sakāśāt. *prajñāpāramitām* iti mārgajñat'ātmikāṃ. *śrotu-kāmānîti* śrautreṇa jñānenâ-vadhāra(P. 52[a])yitu-kāmāni. keṣāṃ sambandhinīm ity āha: *bodhisattvānāṃ mahāsattvānām* iti. *upadeśam* ity-ādi. śravaṇâvasthāyāṃ grantha-dhāraṇāya śikṣaṇam *upadeśaḥ*. cintā'vasthāyāṃ gṛhītârthâvismaraṇāya *'vavādaḥ*. bhāvanā'vasthāyām [Tib. 74[a]] apūrvôpārjanāyâ*nuśāsanī*.

tat kathaṃ bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyaṃ kathaṃ śikṣitavyaṃ kathaṃ yogam āpattavyaṃ ||

etat sarvaṃ bodhisattvānāṃ kathaṃ *śrotu-kāmānîty* [3]āha: *tat katham* ity[3]-ādi. *sthātavyam* ity-ādi pada-trayaṃ yathākramaṃ śravaṇ'ādy-avasthāsu vedi-

1. om. P. 2. °ryaḥ PC. 3 ... 3. om. P.

tavyaṃ.

sthaviraḥ Subhūtir āha | tena hi Kauśika upadekṣyāmi te buddhânubhāvena buddha-tejasā buddhâdhiṣṭhānena | yair deva-putrair anuttarāyāṃ samyaksambodhau cittaṃ nôtpāditaṃ tair utpādayitavyaṃ |

evam abhyarthitaḥ *Subhūtir* vigatâbhimāna evôtpādita-bodhi-citto mārgajña-tā'dhigame bhavya iti viṣaya-pratiniyama-dvāreṇ' āha: *tena hîty*-ādi. yasmād evaṃ[1] śrotu-kāmāni *tena* kāraṇenô*padekṣyāmi* kathayiṣyāmi. *cittam* iti śūnyatā-karuṇā-garbham iti bhāvaḥ.

ye tv avakrāntāḥ samyaktva-niyāmaṃ na te bhavyā anuttarāyāṃ samyaksambodhau cittam utpādayituṃ ||

tri-yāna-vyavasthānam ābhiprāyikaṃ na lākṣaṇikam iti nyāyād an-uttara-samyaksambodhi-paryavasāna eva sarvo jana ity ato vīta-rāgêtara-yoginā 'pi buddhatva-prāptaye mārgajñatā bhāvanīyêti vyāptim ādarśayituṃ śrāvaka-yān'-ādi-pratipannānām anutara-samyaksambodhy-abhājanatvenâniyata-gotrāṇāṃ prathamato mahā-bodhāv ākarṣaṇârtham anyeṣāṃ ca pravṛttānāṃ saṃdhāraṇâ-rtham ity ābhiprāyikaṃ vacanam āha: *ye tv avakrāntā* ity-ādi. *tu*-śabdo 'vadhāraṇe. *ya* evâ*vakrāntāḥ* sarvathā 'dhigatāḥ *samyaktva-niyāmaṃ*[2] sva-[3]śrāvaka-darśan'ādi[3]-mārgaṃ. *na te bhavyā* ayogyā

buddho bhaveyaṃ jagato hitāya |

ity *anuttara-samyaksambodhi*-nimittaṃ *cittam utpādayituṃ*.

tat kasya hetoḥ | baddhasīmāno hi te saṃsāra-srotasaḥ | abhavyā hi te (34) punaḥ-punaḥ saṃsaraṇāyânuttarāyāṃ sam-yaksambodhau cittam utpādayituṃ ||

yatra bālo 'pi janaḥ śaktaḥ tatra katham vidit'ārya-mārgāḥ [Tib. 74[b]] śrā-vakā na śaktā iti *tat kasya hetor* ity āśaṅky' āha: *baddha-sīmāna* ity-ādi. sva-mārga-nirdagdha[4]-niḥśeṣa-traidhātukôtpatti-kleś'āvaraṇatayā yasmāt *te* mahā-

1. eva P. 2. °yāma- P. 3...3. °k'ādi-draśana P. 4. dagdha C.

śrāvakāḥ *saṃsāra-srotaso* janma-pravāhād *baddha-sīmāno* 'nutpattidharmatayā kṛta-māryādāḥ tato *'bhavyā* eva *te punaḥ-punar* abhīkṣṇaṃ *saṃsaraṇāya* janma-grahaṇāya. tataś câ*nuttarāyāṃ samyaksambodhau cittam utpādayitum abhavyā* iti sambandhaḥ.

etad uktaṃ:

yāvat saṃsāra-vāsa-sthā bhavanti vara-sūrayaḥ
tāvat sattvârtham atulaṃ śaktāḥ kartum anirvṛtaḥ[1] ||[2]

iti vacanāt punar-janma-grahaṇe sati dān'ādīnāṃ sattvârtha-kriyāyām abhyāsād bodhi-cittaṃ suviśuddhaṃ tathāgata-pada-prāpakam upajāyate. ato mahā-śrāvakāḥ samucchinna-kleśatayā punar-janm'ākhya[3]-mūla-kāraṇa-nivṛttyā tādṛgvidhaṃ citta-ratnaṃ kāry'ātmakaṃ nôtpādayituṃ śaktā nirhetukatva-prasaṅgāt. bālāḥ punar yathôktâvikala-kāraṇa-sadbhāvena śaknuvanty evêti.

api tu khalu punas teṣām apy anumoḍe|

yukta-rūpam evaitad vacanaṃ. katham ābhiprāyikam ity[4]āha: [5]*api tv*[5] ity-ādi. [5]*api-tu*[5]-śabdo nipāta-prastāve[6] 'tha-śabdârthe vartate. *teṣām* iti mahā-śrāvakāṇāṃ. vakṣyamāṇânumodanā-manaskāreṇâ*numode* 'numodayā.[7]

sacet te 'py anuttarāyāṃ samyaksambodhau cittāny utpādayeran|

kim anumodasa ity[4] āha: *saced* ity-ādi. yadi te mahā-śrāvakā bodhi-*cittāny utpādaye*yus [Tib. 75ᵃ] tāny anumode 'ham iti sambandhaḥ.

nâhaṃ kuśala-mūlasyântarāyaṃ karomi|

kathaṃ pratikṣipyânumodasa ity āha: *nâham* ity-ādi. yadi nāma vineya-viśeṣâpekṣay' ābhiprāyikaṃ vacanaṃ prāg uktavān *ahaṃ*. tathā 'pi *na* punaḥ *kuśala-mūlasya* bodhi-citta-prabhava-buddhatvasyâ*ntarāyam* asambhavatvena vicchedaṃ mahā-śrāvakāṇāṃ *karomi*.

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1. anivṛttaḥ P. 2. Cf. similar verse in Adhyardhaśatikā prajñāpāramitā (zur nordarischen Sprache und Literatur von E. Leumann) p. 98. 3. °māṣya P. 4...4. om. C. 5...5. api nv I C. & Ed. ḥon kyaṅ. 6. prasast° P. 7. Sic PC. rjes-su yi raṅ-bar byaḥo=anumodayāmi?

viśiṣṭebhyo hi dharmebhyo viśiṣṭatamā dharmā adhyālambitavyāḥ ||

kathaṃ na karoṣîty āha: *viśiṣṭebhya* ity-ādi. yasmād *viśiṣṭebhyaḥ* kalyāṇamitr'ādibhyo[1] *viśiṣṭatamā* eva bodhi-citt'ādayo *dharmā adhyālambitavyāḥ* pratikāṅkṣitavyāḥ.

dagdha-punar-bhava-kleśānām api ca śrāvaka-pratyekajinānāṃ kathaṃ tāsu tāsu gatiṣu jamna na virudhyata iti na vaktavyaṃ. yasmād yo 'nanya-sattva[2]neyasya jantor Abhirati-pūrvako hīna-sthāna-parigrahaḥ sa samyag[2]-ātma-snehavato duḥkha-sukha-tyāg'āpti[3]-vāñchā-pūrvakaḥ. tad-yathā kāmināṃ strī-guṇa-parigrahaḥ.[4] tathā ca Īśvar'ādy-anadhiṣṭhitasya jantor [5]Abhirati-pūrvaka graho[5] 'yaṃ garbha-sthāna-parigrahaḥ. ity evaṃ svabhāva-hetunā kleśānāṃ traidhātukôtpattiṃ prati sāmarthyaṃ na[6] prati(P. 53[a])pādyate. mahā-śrāvakās tu sôpadhi-nirupadhi-saṃjñakaṃ bodhi-dvayaṃ labdhvā bhavād uru-karuṇā-prajñā-vaikalyenôttrasta-mānasāḥ pūrv'āvedh'ākṣipt'āyuḥ-saṃskāra[7]-parikṣayān [8]nirvāṇâsambhave 'pi pradīpa-nirvāṇa-prakhya-nirvāṇa-saṃjñino[9] vyativṛtta-traidhātuka-janmānaś cyuti-cittânantaraṃ [Tib. 75[b]] pariśuddheṣu buddha-kṣetreṣv anāsrave dhātau samāhitā eva padma-puṭeṣu jāyante. tatas te [10]mitābh'ādi-sambuddha-bhāskara-karair akliṣṭa-tamo-hānaye[11] prabodhitā bodhi-cittam utpādya mukty-avasthāyāṃ[12] narak'ādi-cārikām iva gatiṃ gacchantaḥ krameṇa bodhi-sambhāraṃ sambhṛtya loka-guravo bhavantîty Āgamān niścitam[13] iti. punar-bhava-kleśa-kāraṇa-nivṛttyā traidhātukôtpatti-kāryaṃ nivartate. na tv anāsrava-dhātûtpattir iti kathaṃ virodhaḥ. tasmāt sarvasmin yāne sarvathâika-mahāyāna-samavasaraṇa-deśanâiva[14] nyāyyā[15] lakṣyate. evaṃ c' ārya-Saddharmapuṇḍarīka-[16]Satyakasatyakī[16]-parivart'ādiṣu pāṭhaḥ sunīto bhavati: bhaviṣyasi tvaṃ Śāriputrânāgate 'dhvani samyak-sambuddhaḥ.[17] tathā:

ekaṃ hi yānaṃ dvitīyaṃ na vidyata[18]

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1. °mitrebhyo C. 2. om. Tib. 3. °g'āyati C. 4. °nāmtrīkuśapa-par° (!) C. 5 ... 5. Sic PC. mñon-par dgaḥ-ba sñon-du ḥgro-bas dman-paḥi gnas yons-su ḥdsin-pa = abhirati-pūrvako hīna-sthāna-parigraho? 6. om PC. 7. om. C. & Tib. 8. niryāṇ° C. 9. saṃgino (!) P. 10. Am° P. 11. °yeṣu C. 12. muktav° P. 13. nisthitam (!) P. 14. deśen° P. 15. Or nyāpyā PC. 16 ... 16. satvakI P, bden-pa-poḥi. 17. See Saddharmapuṇḍarīka (ed. by Kern & Nanjio) p. 65,3. 18. Saddh. p. 46,11.

ity-ādi. punar uttrāsa-parivarjanârtham keṣāṃcid Daśadharmaka[1]-Ratnamegh[2]'ādiṣv ekayāna-deśanā'rtho nītârtha iti Bhagavatâiva spaṣṭī-kṛtaḥ. Laṅkâvatāre[3] côktaṃ: nâsti Mahāmate śrāvaka-yānikānāṃ śrāvaka-yānena mokṣaḥ. api tu mahāyāna-paryavasānā[4] eva ta ity-ādi. tath' ārya-Nāgârjuna-pādās tan-matânusāriṇaś câikayāna-naya-vādina āhuḥ.

labdhvā bodhi-dvayaṃ hy etā bhavād uttrasta-mānasāḥ
bhavanty āyuḥ-kṣayāt tuṣṭāḥ prāpta-nirvāṇa-saṃjñinaḥ |
na teṣām asti nirvāṇaṃ, kiṃ tu janma bhava-traye
dhātau na vidyate[5] teṣāṃ te[6] 'pi tiṣṭhanty anāsrave |
[7]akliṣṭâjñāna-hānāya [Tib. 76[a]] paścād buddhaiḥ prabodhitāḥ
sambhṛtya bodhi-sambhārāṃs te 'pi syul loka-nāyakāḥ | iti.

atha khalu Bhagavān āyuṣmantaṃ Subhūtim āmantrayate sma | sādhu sādhu Subhūte sādhu khalu punas tvaṃ Subhūte | yas tvaṃ bodhisattvānāṃ mahāsattvānām utsāhaṃ dadāsi ||

tad evaṃ[8] sarv'ākāra-ramaṇīya-tattva-nirdeśād ārya-Subhūtau samupajāta-bahumānānāṃ prasādôpabṛṃhaṇāya Bhagavān āha: *sādhv* ity-ādi. ago(P. 53[b])-caro 'py evam-artho vispaṣṭa-vāgbhiḥ pratyakṣenêva prakāśyata iti vismaye *sādhu sādhv* iti dvir-abhidhānaṃ. yadi vā sva-vivakṣitasya vyaktaṃ dyotanāt praharṣe. punaḥ *sādhv* iti vacanaṃ śobhanam[9] evâitad yad vadasîti. *khalu*-śabdo 'vadhāraṇe. *yaḥ*-śabdo nipāto yasmād-arthe vartate. kvacit pustake *yad* iti pāṭhaḥ. yasmāt *tvam* eka-yāna-deśanayā *bodhisattvānāṃ* sva-pakṣa-sthirīkaraṇenô*tsāhaṃ dadāsi*.

[10]nānā-naya-vādinas[10] tv āryÂsaṅga-pādās tan-matânusāriṇaś cânyathā vyācakṣate: *ye tv avakrāntā* ity-ādi-vākyaṃ nītârtham. *api tu khalv* ity-ādi-vacanaṃ neyârtham. ato vyāpty-artho buddha-gotrakān adhikṛtyêti.[11] tathā:

ākarṣaṇârtham ekeṣām anya-saṃdhāraṇāya ca
deśitā 'niyatānāṃ hi sambuddhair ekayānatā ||

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1. 佛說大乘十法經 (大正一切經 No. 314 [No. 310(9)]). 2. 寶雲經等 (ditto Nos. 658-660). 3. The text is edited by B. Nanjio, 1923. 4. °sānikā C. 5. °dyantu P. 6. tye P. 7. akṛṣṭ° P. 8. eva C. 9. °bhavanam P. °bhanem C. 10 ... 10. Sic P, nāyaṃ prajñapti (lacuna 4 or 5 syl.) ṅga-pādās C. theg-pa sna-tshogs-su smra-ba-rnams = nānā-yāna-vād°? 11. vikṛtvêti C.

ity-ādinā ca sūtrântara-virodhaṃ pariharanti.

pūrvasminn eka-yāna-deśanā-pakṣe ye śrāvak'ādi-bodhy-adhigama-pūrvikāṃ mahā-bodhim adhigacchanti te tāvat-kāla-vyapadeśena śrāvak'ādi-gotrakā vyapadiṣṭāḥ. prathamatas tu pramudit'ādi-[1] [Tib. 76b] bhūmy-adhigamânukramenânuttara-bodhi-bhāgā[2] mahāyāna-gotrakā iti gotra-bhedo na virudhyate. ity alaṃ prasaṅgena.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat| kṛtajñair asmābhir Bhagavan Bhagavato bhavitavyaṃ nâkṛtajñaiḥ ||

idānīṃ mārgajñatāyāḥ svabhāvaṃ kāritraṃ ca kathayann āha: *kṛtajñair* ity-ādi. niṣpāditôpakāra-smaraṇa-dakṣāḥ *kṛtajñāḥ*.

tat kasya hetoḥ| paurvakāṇāṃ hi Bhagavaṃs tathāgatānāṃ arhatāṃ samyaksambuddhānām antike 'smad-arthe Bhagavān yathā brahma-caryaṃ bodhāya caran pūrvaṃ bodhisattvabhūta eva san yaiḥ śrāvakair avavadito 'nuśiṣṭaś ca pāramitāsu| tatra Bhagavatā caratā anuttaraṃ jñānam utpāditaṃ ||

nanu viśeṣa-mārg'ādīnām aparisamāpta-kāryatvāt kriyamāṇôpakārāḥ katham evaṃ vadantîti *tat kasya hetor* ity āśaṅky' āha: *paurvakāṇāṃ hî*ty-ādi. pūrvakā eva *paurvakāḥ* prajñ'āder ākṛti-gaṇatvena svârthe[3] tad-dhita-vidhānāt. *asmad-arthe* 'smākaṃ prayojanena kṛtenêty arthaḥ. śrāvaka-yāna-puraḥsarasya dharma-cakrasya pravartanād iti matiḥ.[4] *yathêti asmad-artha* iti sambandhaḥ. yadi vā *yathā 'vavadita* iti. *brahma-caryam* abrahma-caryād viratiḥ.

vṛttasthaḥ śruta-cintāvān bhāvanāyāṃ prayujyate|

ity anena yathāsambhavaṃ pañca-śikṣā-pad'ādikatvaṃ kathayati. *bodhāyâ*nuttara-bodhi-nimittaṃ *carann* ity ā-saṃsāraṃ sattvârtha-karaṇa-pravṛttatvenôtpādita[5]-bodhi-cittasya sarvathā mārgajñatayā kleśa-prahāṇam ity asyāḥ svabhāvena kleśa-vaśitām āsādhya dīrghakālaṃ pratipadyamānaḥ *san* nitya-(P.54a)

1. °tā Mss. la-sogs-pa. 2. °go P. °jo C. 3. °rtha- P. 4. mitiḥ P. 5. °vṛtty-arthyenôtp° P.

pratipadyamāna-svabhāvaḥ kathitaḥ. anyathā 'paripūrṇâiva bodhi-caryā syād iti matiḥ.[1] [2]*avavadito* yathā'vavādena[3] dān'ādiṣu *pāramitāsv* avavādaḥ[4] kṛto 'vavadito[5] 'vavādaṃ dattvā 'vavādakaḥ kṛta iti[2] vyutpattiḥ. [Tib. 77ᵃ] kvacid *avabodhita* iti pāṭhaḥ subodhaḥ.[6] *anuśiṣṭo* 'nuśāsanyā. *tatrêti* teṣu śrāvakeṣu kvacid avasthāyāṃ. *carātêti* yathôkta-svabhāvasya bhūta-koṭer asākṣāt-karaṇena prajñôpāya-kauśalena ca dān'ādibhir aparigṛhītâsamādāpitâparimocita-sattva-parigrahaṇa-samādāpana[7]-parimocan'ādi karma kurvatā sambhṛta-sambhāreṇêti[8] kāritram āveditaṃ. anyathā'dhigamânupapattyā *anuttaraṃ* tathāgata-*jñānam utpāditam* adhigatam.

evaṃ Bhagavann asmābhir api bodhisattvā mahāsattvā anuparigrahītavyā anuparivārayitavyāś ca saṃparigrahītavyāḥ saṃparivārayitavyāś ca |

evaṃ dṛṣṭântaṃ āvedya dārṣṭântikârtham āha: *evam* ity-ādi. *evam* iti tathêty arthaḥ. *api*-śabdān na kevalaṃ Bhagavatā *'smābhir api* mahā-śrāvakair avavādânuśāsanībhyām evânugraha-parīndanā[9]-nyāyenâ*nupari grahītavyā*[10] *anuparivārayitavyāś ca* tathôttarôttara-paripākârthaṃ *samparigrahītavyāḥ*[11] *samparivārayitvayāś* cêti. *ca*-śabdo 'vadhāraṇârthaḥ.

tat kasya hetoḥ | asmābhir api hi Bhagavan bodhisattvā mahāsattvā anuparigṛhītā anuparivāritāś ca saṃparigṛhītāḥ saṃparivāritāś ca |

ko 'tra pratibandho yathā Bhagavān pūrvam bodhisattvâvasthāyāṃ śrāvakair anuparigṛhītaḥ. bhavadbhir api śrāvakair anye bodhisattvās tathā 'nuparigṛhītavyā iti. *tat kasya hetor* ity āśaṅky' āha: *asmābhir apî*ty-ādi. ayam āśayaḥ. [Tib. 77ᵇ] yathā pūrva-śrāvakaiḥ sva-buddhānāṃ bodhisattvâvasthāyām asmad-arthe brahma-carya-caraṇaṃ jātam iti pūrva-kṛtôpakārâvabodha-kāraṇena teṣāṃ pratyupakāra-cikīrṣayā tad-antike 'smad-arthe[12] brahma-

1. mitiḥ P. 2 ... 2. pha-rol-tu phyin-pa-rnams-la gdams-śiṅ ṣes-bya-ba ni sbyin-pa la-sogs-paḥi pha-rol-tu phyin-pa-rnams-la gdams-pa ji-lta-bas gdams-pa byas-nas-te gdams-śiṅ gdams-pa byas-nas gdams-pa byas-pas ṣes. 3. yathāvadavādena C. 4. avavada-kṛto P. 5. om. P. 6. su-gamaḥ C. 7. °dāna PC. yaṅ-dag-par hdsin-du bcug-pa. 8. °bhāraṇêti C. 9. °rīn° P. 10. °gṛh° P. 11. °gṛh° P. 12. arthaṃ P.

caryaṃ[1] caran Bhagavān bodhisattvâvasthāyāṃ priyatamaḥ Śākyamunir anuparigṛhītaḥ. tathā *'smābhir api* śrāvakaiḥ Śākyâdhirājasya bodhisattvâvasthāyām asmad-arthe brahma-carya-caraṇaṃ jātam iti pūrva-kṛtôpakārâvabodhakāraṇena Bhagavataḥ pratyupakārâbhiprāyād yuṣmad-antike 'nāgata-sattvârtham brahma-caryaṃ *bodhisattvāḥ* priyatamāś caranto 'nuparigrahītavyāḥ.[2] evaṃ hi vayaṃ Bhagavataḥ kṛta-jñā iti.

kṣipram anuttarāṃ samyaksambodhim abhibudhyante ||

evam anuparigrahe kiṃ bhavatîty āha: *kṣipram* ity-ādi. *abhisambhotsyante* 'dhigamiṣyanti. kvacid *abhisambudhyanta* iti pāṭhaḥ.

atra[3] na hi tadānī(P. 54[b])m evâ*bhisambudhyante 'nuparigṛhītā* iti cintyam ity eke. avikala-kāraṇa-sampattyā [4]kāryôdaya-vivakṣāyāṃ[4] vartamāna-nirdeśa ity apare.

yathôktam eva dhyāmīkaraṇ'ādikaṃ pratipattavyaṃ.

tathā côktaṃ:

dhyāmīkaraṇatā[I] bhābhir devānām yogyatāṃ prati,
viṣayo niyato[II] vyāptiḥ[III] svabhāvas[IV] tasya karma[V] ca || iti. (1)

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indram āmantrayate sma | tena hi Kauśika śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'haṃ te yathā bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyaṃ ||

[5]ādhār'ādikam evam abhidhāya[5] śrāvaka-mārgâdhigamârtham āha: *atha khalv āyuṣmān* ity-ādi. *tena hî*ti yasmān mārgajñatā'dhikāre sva-mārga-[Tib. 78[a]]paryanta-gatim āsādya yānântara-vineya-sattvârthaṃ praty a-sākṣātkaraṇena[6] sahetuka-mārgôpadeśa-paricaya-kauśalyāt sarva-mārgāḥ paripūrayitavyā bodhisattvena. tasmāt kāraṇāc chrāvaka-mārgaṃ *bhāṣiṣye 'haṃ te*[7] *Kauśika śṛṇv* iti sambandhaḥ. yathā deve varṣaty apy[7] avāṅ-mukhe ghaṭe na kiṃcid apy udakaṃ praviśati. tadvat tvam avāṅ-mukho bhūtvā 'pratipattyā mā śṛṇv ity

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1. °yāṃ P. 2. °gṛh° PC. 3. sa tu PC. de-la. 4...4. °ryād° C. °ryādaya-vivakṣyāy° P. 5...5. °rādhikam evâbh° PC. de ltar rten la-sogs-pa brjod-nas. 6. ma-byas-par yaṅ °nâpi? 7. om. P.

āha: *sādhu cêti*. yathôttāna-śuci[1]-ghaṭe yad udakaṃ praviśati tat sarvam aśucībhavaty a-kāryôpagataṃ. tadvat tvaṃ viparīta-pratipattyā śrutam aśucīkurvan mā śṛṇv ity āha: *suṣṭhu cêti*. yathôttāna-śuci[1]-chidra-ghaṭe praviśaty udakaṃ na tu tiṣṭhati. tadvat tvam asthira-pratipattyā mā śṛṇu. kiṃ tu tathā śṛṇu yathā paṭutarânubhava-dvāreṇa cetasi sthirībhavatîty āha: *manasikurv* iti. evaṃ hi śravaṇaṃ saphalam ity ācārya-Vasubandhuḥ.

madhya-stho 'rthī ca bhūtvâ *śṛṇv* iti yathākramam āha: *sādhu ca suṣṭhu cêti*. tathâiva vicārako bhūtvā nirūpayêty āha: *manasikurv* iti. anena śrotṛlakṣaṇam āveditam ity ārya-Devaḥ. *bhāṣiṣye 'haṃ ta* iti tavânugrahāya prakāśayiṣyāmi. kathaṃ bhāṣiṣya ity āha: *yathêty-ādi*. *yathā* yena prakāreṇa *prajñāpāramitāyāṃ* śrāvaka-mārga-svabhāvāyāṃ *sthātavyaṃ* pratipattavyaṃ.

śūnyatāyāṃ Kauśika tiṣṭhatā bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyam|

evam abhyupagamyêdānīm āha: [Tib. 78[b]] *śūnyatāyām* iti. duḥkh'ādi-catur-ārya-satya-saṃbandhinām ākārāṇām anupalaṃbhe. sāmānyôktāv api viśeṣapratipattiḥ pūrv'ācārya-sampradāy'ādy-anusāreṇa bhavatîti nâtra saṃdehaḥ.

tad ayaṃ saṃkṣepârthaḥ. tatrôdaya-vyaya-dharmitvenânityataḥ. s'āsravasya vastunaḥ (P. 55[a]) pratikūlatvena duḥkhataḥ.[2] evaṃ kṛtvā 'nityo 'py āryamārgo 'nāsravatven' āryāṇāṃ na pratikūla iti nâsya duḥkhatva-prasaṅgaḥ. pareṇ' ātmanā śūnyatvād anātmataḥ. svayam anātmatvena śāntata iti duḥkhasaty'ākārāḥ. phalasyêva bījaṃ mūla-hetutvena rogataḥ. duḥkha[3]-samudayatvena gaṇḍataḥ.[4] duḥkha[5]-pratyayatvena śalyataḥ.[6] duḥkha-paramparā-prabhavatvenâtyartha-ghātād aghata iti samudaya-saty'ākārāḥ. pratyarthika-bhūtatvena paratah. pratyarthika-bhāvasya pralopa-dharmatvāt pralopa-dharmataḥ. iti tayor eva duḥkha-samudayayoḥ pratyekaṃ nirvid[7]-ākārau. svarūpânavasthitatvena calataḥ. hetv-anapekṣasya prakṛtyâiva bhaṅguratvena[8] prabhaṅguratah. iti tayor eva pratyekaṃ[9] virāg'ākārau. aihik'āmutrik'ātaṅka-sthānatvena bhayataḥ. rakṣa-prabhṛtīnām upakrama-gamyatvenôpasargataḥ.[10] mahā-bhūta[11]-

1. °nâśuci PC. gtsaṅ-ma. 2. °khitaḥ P. 3. phala PC. sdug-bsṅal. 4. khaṇḍ° P. 5. sva P, om. C. sdug-bsṅal. 6. śalatah P. 7. °ved C. 8. °gulatv° P. 9. °ka- PC. 10. So C & Pañc. °tvena calataḥ P. 11. °taḥ C.

saṃkṣobhâśani[1]-pāt'ādy-upakram'āspadatvenôpadrvataś ca. [Tib. 79ᵃ] iti tayor eva pratyekaṃ nirodh'ākārāḥ. evaṃ ca kṛtv' ārya-śrāvako nirvide virāgāya nirodhāya ca[2] pratipanno bhavati. ity Āgamârthaḥ kathitaḥ syāt. kleśa-visaṃyogatvena nirātmataḥ.[3] duḥkha-praśamârthena[4] śāntataḥ. sukha-śuci-vastutvena viviktataḥ. nitya-hita-vastutvena śūnyânimittâpraṇihitânabhisaṃskārata iti nirodha-saty'ākārāḥ. nirvāṇa-pura-pariprāpaṇârthena mārgataḥ. niḥśeṣa-doṣa[5]-pratipakṣa-rāśi-bhāvena nyāyataḥ. cittasyâviparyāsa[6]-pratipādanârthena pratipattitaḥ. nirabhiniveśa-nitya[7]-sthāna-gamanena nairyāṇikataḥ. iti mārga-saty'ākārāḥ.

tathā ca saty amunā krameṇa mahāyāne kecid ākārāḥ paryāyataḥ kecic ca sva-rūpato nirdiṣṭā iti nâ-śrāvaka-mārgatva-prasaṅgaḥ.

tataś ca eṣāṃ catur-ārya-satya-saṅgatānāṃ svabhāvânupalambha-bhāvanayā mārga-jñatā'dhikāre śrāvakāṇāṃ mārgo bodhisattvena parijñeya iti. asya cârtha-saṃkṣepasya Pañcaviṃśatisahasrikāyāṃ spaṣṭam[8] upalabhyamānatvān na vipratipattiḥ kāryā.

tathā côktaṃ:

caturṇām ārya-satyānām ākārânupalambhataḥ
śrāvakāṇām ayaṃ mārgo jñeyo mārgajñatā-naye ‖ i(P. 55ᵇ)ti. (2)

tena hi Kauśika bodhisattvena mahāsattvena mahāsaṃnāha-
(35)saṃnaddhena bhavitavyaṃ |

śrāvaka-mārgam abhidhāyâîvam ūṣmârtham āha: *tena hî*ty-ādi. yasmān nirvedhabhāgīyâdhigama-pūrvakaṃ catuḥ-satya-parijñānaṃ. tasmād [Tib. 79ᵇ] *bodhisattvenô*ṣmâdhigamârtha-rūpaṃ rūpa-svabhāvena śūnyaṃ. evaṃ vedan'ādayaḥ. yā ca rūpasya śūnyatā yā ca vedan'ādīnām. advayam etad[9] advaidhīkāram ity abhedato bhāvanīyaṃ. ayaṃ cârtho *mahā-saṃnāha-saṃnaddhena bhavitavyam* ity anena kathitaḥ.

tathā hi Madhyamāyāṃ Jinajananyām uktaṃ: kiyatā bodhisattvo mahāsaṃnāha-saṃnaddho bhavati. iha Subhūte bodhisattvaḥ śūnyatayā sarva-dharmān abhedataḥ pratyavekṣata ity-ādi.

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1. °bhāgan° P. 2. naṃ P. 3. So P & Pañc. nirodhataḥ C. 4. °matvena C. 5. kleśa C. 6. °sâ- P. 7. ni P. 8. om. C. 9. °nām avedat(!) P.

tathā côktaṃ:

rūp'ādi-skandha-śūnyatvāc chūnyatānām abhedataḥ
ūṣmāṇaḥ.[1] iti.

na rūpe sthātavyaṃ | na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne sthātavyaṃ | na cakṣuṣi sthātavyaṃ | na rūpe sthātavyaṃ | na cakṣur-vijñāne sthātavyaṃ | na cakṣuḥ-saṃsparśe sthātavyaṃ | na cakṣuḥ-saṃsparśa-jāyāṃ vedanāyāṃ sthātavyaṃ | evaṃ na śrotra-ghrāṇa-jihvā-kāya-manaḥsu sthātavyaṃ | na śabda-gandha-rasa-spraṣṭavya-dharmeṣu na śrotra-vijñāne yāvan na mano-vijñāne na manaḥ-saṃsparśe na manaḥ-saṃsparśa-jāyāṃ vedanāyāṃ sthātavyaṃ | na pṛthivī-dhātau sthātavyaṃ | nâb-dhātau na tejo-dhātau na vāyu-dhātau n' ākāśa-dhātau na vijñāna-dhātau sthātavyaṃ | na smṛty-upasthāneṣu sthātavyaṃ | na samyakprahāṇarddhipādêndriya-bala-bodhyaṅgeṣu na[(1)] mārgâṅgeṣu sthātavyaṃ | na srotaāpatti-phale sthātavyaṃ | na sakṛdāgāmi-phale nârhattve sthātavyaṃ | na pratyekabuddhatve sthātavyaṃ | na buddhatve sthātavyaṃ | iti hi rūpam iti na sthātavyaṃ | iti hi vedanêti saṃjñêti saṃskārā iti iti hi vijñānam iti na sthātavyaṃ | iti hi cakṣur iti yāvan manaḥ-saṃsparśa-jā vedanêti na sthātavyaṃ | iti hi pṛthivī-dhātur iti yāvad vijñāna-dhātur iti na sthātavyaṃ | iti hi smṛty-upasthānānîti na sthātavyaṃ | iti hi samyakprahāṇarddhi-pādêndriya-bala-bodhy-aṇgānîti iti hi mārgâṅgānîti na sthātavyaṃ | iti hi srotaāpatti-phalam iti na sthātavyaṃ | iti hi sakṛdāgāmi-phalam ity anāgāmi-phalam ity arhattvam iti na sthātavyaṃ | iti hi pratyekabuddhatvam iti na sthātavyaṃ | iti hi buddhatvam iti na sthātavyaṃ |

mūrdhârtham āha: *na rūpe sthātavyam* ity-ādi. upalambha-yogenêti

1. ŭṣm° P. (1) ka°- ga°- cihnitapustakayoḥ na-padaṃ na dṛśyate |

bhāvaḥ. eṣām eva pañca-skandhānāṃ *na cakṣuṣî*ty-ādinā *na smṛty-upasthāneṣv* ity-ādinā *na srotaāpatti-phala* ity-ādinā ca yathākramaṃ s'āsravôbhayânāsravatvena prabhedaṃ darśayatîti hārakârthaḥ.[1] dhātv-ādīnāṃ ca svarūpa-lakṣaṇam atipratītam iti na likhitaṃ.

yāvan na mano-vijñāna ity atra *yāvad*-grahaṇena ghrāṇ'ādi-jñānâtideśaṃ karoti.

na buddhatve sthātavyam ity anuttarasamyaksam*buddhatve.*

yady ādhār'ātmake rūp'ādau na sthātavyam evaṃ tarhi vyāvṛtti-phalatvāt sarva-vākyānāṃ rūp'ādikam iti tādātmyenâvasthānaṃ prāptam iti kasyacid [Tib. 80ᵃ] āśaṅkā-niṣedhârtham āha: *iti hi rūpam* ity-ādi. *iti*-śabdas tasmādarthe. *hi*-śabdaḥ pūrvavat.

tad ayaṃ vākyârthaḥ. yasmān nyāyato 'nupalambha-bhāvanayā rūp'āder asattvād ādhāra-bhāvânupapattiḥ. tasmād eva ca kāraṇāt sva-rūpa-virahe tādātmyenânyathā côpagamo na yukta-rūpaḥ. saṃnihita-vineya-jana-viparyāsa-nirācikīrṣayā tu kathaṃcid ādhāra-bhāvena nirdeśān na vyāvṛtti-[2]phalam āstheyaṃ.[2] ato mūrdhâdhigamârthaṃ sarvathā 'nupalambha-bhāvanā[3] rūp'ādīnāṃ vidheyêti.

tathā côktaṃ:

anupalambhena teṣāṃ mūrdha-gat ṃ matam ‖ iti. (3)

*yāvan manaḥ-saṃsparśaj*êti. atra *yāvad*-vacane(P. 56ᵃ)na cakṣur[4]-vijñān'ādi-saṃgrahaḥ.

yāvad vijñāna-dhātur iti. atra *yāvad-*[5]upādānenâb-dhātv[5]-ādi-parigrahaḥ.

rūpaṃ nityam anityam iti na sthātavyaṃ | evaṃ vedanā saṃjñāsaṃskārā vijñānaṃ nityam anityam iti na sthātavyaṃ | rūpaṃ (36) sukhaṃ duḥkham iti na sthātavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sukhaṃ duḥkham iti na sthātavyaṃ | rūpaṃ śūnyam aśūnyam iti na sthātavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śūnyam aśūnyam iti na sthātavyaṃ | rūpam ātmânātmêti na sthātavyaṃ | evaṃ vedanā

1. ḥdres-kyi don yin-no. 2...2 °la-sthº P. 3. °vānā P. 4. °kṣu P. 5...5. °nenâvātv P, °nenârthatv C.

saṃjñā saṃskārā vijñānam ātmânātmêti na sthātavyaṃ | rūpaṃ śubham aśubham iti na sthātavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śubham aśubham iti na sthātavyaṃ |

kṣānty-artham āha: *rūpaṃ nityam anityam* ity-ādi. *anity*'ādi-padaṃ vyākhyātaṃ. tad-viparyayeṇa *nity*'ādi-padaṃ vācyaṃ. vipakṣa-pratipakṣa-bhedena duḥkha-saty'ākārôpādānaṃ pradhānatvāt sarvâbhiniveśa-nivṛttaye kṛtaṃ.

śubham aśubham iti *śubhaṃ* praśastam. *aśubham* apraśastaṃ. etac ca pariśiṣṭa-saty'ākāra-sūcana-paraṃ.

rūpaṃ śūnyam upalabhyate vêti na sthātavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śūnyam upalabhyate vêti na sthātavyaṃ |

yady evaṃ sarv'ākāra-vigame svabhāva-śūnyam eva tarhi prāptam ity āśaṅkā-varaṇârtham āha: *rūpaṃ śūnyam* ity-ādi. [Tib. 80^{b}] aśūnya-vastu-pratiṣedhena *śūnyam* ity ucyate. ato yathôdita-vidhinā vastv-abhāvān na nir-viṣaya[1]-pratiṣedho yukta iti matiḥ.

etad uktaṃ: kṣānty-adhigamāya[2] rūp'ādau nityam anityam ity-ādibhir ākārair upalambha-yogena sarvathā 'vasthānaṃ na vidheyam ity evaṃ bhāvanī-yam iti.

tathā côktaṃ:

kṣāntayas teṣu nity'ādi-yoga-sthāna-niṣedhataḥ | iti.

srotaāpatti-phalam asaṃskṛta-prabhāvitam iti na sthāta-vyaṃ | evaṃ sakṛdāgāmi-phalam arhattvam asaṃskṛta-prabhā-vitam iti na sthātavyaṃ | pratyekabuddhatvam asaṃskṛta-prabhāvitam iti na sthātavyaṃ | srotaāpanno dakṣiṇīya iti na sthātavyaṃ | srotaāpannaḥ saptakṛtvo bhava-parama iti na sthātavyaṃ | sakṛdāgāmī dakṣiṇīya iti na sthātavyaṃ | sakṛd-āgāmy apariniṣṭhitatvāt sakṛd imaṃ lokam āgamya duḥkha-

1. °yaḥ PC. yul-med-pa-la. 2. °ntadh° P, °ntyādh° C.

syântaṃ kariṣyatîti na sthātavyaṃ | anāgāmī dakṣiṇīya iti na sthātavyaṃ | anāgāmy anāgamyêmaṃ lokaṃ tatrâîva parinirvāsyatîti na sthātavyaṃ | arhan dakṣiṇīya iti na sthātavyaṃ | arhann ihâîvânupadhiśeṣe nirvāṇa-dhātau parinirvāsyatîti na sthātavyaṃ | pratyekabuddho dakṣiṇīya iti na sthātavyaṃ |

agrârtham āha: *srotaāpatti-phalam* ity-ādi. *asaṃskṛta-prabhāvitam* iti tattvato 'nutpāda-svabhāvatvān mārgasyâ-saṃskṛta-nirjātaṃ[1] phalaṃ kāryam.

sāmānyenâbhiniveśa-niṣedhârtham evaṃ nirdiśya viśeṣeṇ' āha: *srotaāpanno dakṣiṇīya*[2] ity-ādi. viśiṣṭa-puṇya-kṣetratvena mukhyato dakṣaṇârhatvād *dakṣiṇīyaḥ*.[2] *saptakṛtvo-bhava-parama* iti kartavya-śeṣatayā pareṇa prakarṣena yāvat saṃsāra-vāsa-nimnaḥ. *aparinisṭhitatvād* ity-ādi. aparisamāpta-kāryatvāt *sakṛd* eka-vāram *imaṃ* manuṣya-*lokam āgamya* samprāpya *duḥkhasya* rāg'ādi-kleśa-gaṇasyâ*ntaṃ* vināśaṃ *kariṣyati. tatrâîvê*ti antarābhavâvasthāyāṃ.[3] *ihâîvê*ti yasminn eva[4] janmany *arhañ* jātaḥ tasminn *evê*ty arthaḥ. *anupadhiśeṣe nirvāṇa-dhātāv* iti na vidyanta *upadhayaḥ* skandhāḥ sarva-rāg'ādi-grahaṇâvaśeṣībhūtatvena *śeṣā* yasmin *nirvāṇa* iti tat tathôktaṃ. nirvānty asmin [Tib. 81ᵃ] sarva-vikalpā iti *nirvāṇaṃ* tathatā. tad eva (P. 56ᵇ) *dhātuḥ* tad-ālambana-bhāven' āryāṇāṃ niṣpatter hetuḥ. atas tasminn[5] iti yojanīyaṃ.

srotaāpanna ity-ādi-caturvidha-phalasthôpādānena nāntarīyakatayā pratipannakâvasthāś catasro 'pi grāhyāḥ. tena śrāvaka-bhūmir aṣṭa-prakārā bhavati. yasya ca pudgalasya yāvan-mātra-kleśa-prakāra-prahāṇena pratipannakatv'ādi-vyavasthānaṃ prāg evôktam iti na punar upanyasyate.

pratyekabuddho 'tikramya śrāvaka-bhūmim aprāpya buddha-bhūmiṃ parinirvāsyatîti na sthātavyaṃ | buddho dakṣiṇīya iti na sthātavyaṃ |

pratyeka ity-ādy uddeśa-padaṃ nirdiśann āha: *pratyekabuddho 'tikramyêty*-ādi. ātmānam ekaṃ prati nimittabhūtatvāt[6] sva-bodhiṃ buddhavān svayam iti pratyekabuddhaḥ. nâîvaṃ śrāvake 'pi prasaṅgas tasya parôpadeśa-sāpekṣatvāt.

1. °ryāt° P. 2 °kṣaṇ° P. 3. °bhav'ādy-avas° C. 4. eha P. 5. dbyins der=tasnin dhātau. 6. bhūtatvaṃ C, bhūtam P. rgyur gyur-paḥi phyir.

na ca samyaksambuddhe 'pi prasaṅgas tasya sarv'ākārajñatāyāḥ sarva-sattvârthôddeśana-viśiṣṭatvāt. anena ca navamī pratyekabuddha-bhūmir uktā. grāhyârtha-vikalpa-prahāṇena *śrāvaka-bhūmim atikramyô*llaṅghya. grāhakârtha-vikalpâprahāṇenânuttara-*buddha-bhūmim aprāpyâ*nadhigamya.

buddho 'tikramya pṛthagjana-bhūmim atikramya śrāvaka-bhūmim atikramya pratyekabuddha-bhūmim aprameyāṇām asaṃkhyeyānāṃ sattvānām arthaṃ kṛtvā 'prameyāṇy asaṃkhyeyāni sattva-koṭī-niyuta-śata-sahasrāṇi parinirvāpyâprameyān asaṃkhyeyān sattvān śrāva(37)ka-pratyekabuddha samyaksambuddhatva-niyatān kṛtvā buddha-bhūmau sthitvā buddha-kṛtyaṃ kṛtvā 'nupadhiśeṣe nirvāṇa-dhātau buddha-parinirvāṇena parinirvāsyatîty evam apy anena na sthātavyaṃ ‖

tathâiva *buddho dakṣiṇīya*[1] *iti na sthātavyam* iti padam vivṛṇvann āha: *buddha* ity-ādi. *pṛthagjana-bhūmim* iti adhimukti-caryā-bhūmiṃ. *aprameyāṇām* ity-ādi. pratyakṣ'ādi-pramāṇena pramātum aśakyatvād *aprameyāṇām*. ekatv'ādi-saṃkhyā-rahitatvenâ*saṃkhyeyānāṃ*.

etena yatra kvacid Vinay'ādau [Tib. 81[b]] Subhadrânta-pratiniyata-sattvârtha-karaṇam uktaṃ tad ābhiprāyikam ity upapannaṃ.

yad vā 'tra loka-dhātāv artha-kriyām adhikṛtya tad uktam. anyatra tu nirmāṇa[2]-meghaiḥ sarva-loka-dhātuṣu sattvârtha-karaṇād *aprameyā*'dī-vacanam aviruddhaṃ.

atha vā 'nyad evêdaṃ prativiśiṣṭaṃ mahāyāna-saṃjñitaṃ yānântaraṃ gāmbhīry'ādi-yuktam. ato 'tra vilakṣaṇâiva deśanêti na yānântareṇa saha virodho vācyaḥ.

tathā 'nyatrâpy evaṃ-jātīyakeṣv artheṣv ayam eva parihāro grāhyaḥ.

*sattvānām arthaṃ kṛtvê*ti keṣāṃcid dān'ādibhir abhyudaya-dharmaṃ[3] niṣpādya. *parinirvāpyê*ti śrāvak'ādi-nirvāṇe kāṃścin niḥśreyasa-dharme[4] pratiṣṭhāpya. *śrāvaka-pratyekabuddha-sa*(P. 57[a])*myak-sambuddhatva-niyatān* iti yasya kuśala-nirvedhabhāgīy'āder adhigamān niyamenābhyudaya-niḥśreyasa-dharmaḥ[5]

1. °kṣaṇ° P. 2. °rvāṇa P. 3. °rma PC. 4. °śreyaḥ saddharme P. 5. °rmo PC.

prāpyate. tatra hetau sthāpanād anyān *niyatān* niyata-gotra-sthān iti yāvat. *buddha-bhūmāv* iti anena samanta-prabhā daśamī[1] buddha-bhūmiḥ kathitā. *buddha-kṛtyam* iti. dharma-cakra-pravartanaṃ. *buddha-parinirvāṇenêti* śrāvaka'ādy-asādhāraṇa-parinirvāṇena.

etac ca nirvāṇam[2] iṣṭaṃ nirmāṇa[3]-kāyena.

kuta etat.

Āgamād yuktitaś ca. tathā hi ye samagra-sthiti-hetavaḥ. te nityam [Tib. 82[a]] uparata-sthiti-dharmāṇo na bhavanti. yathā sampūrṇa-dahanêndhan'ādi-samartha[4]-sthiti-kāraṇā dhūm'ādayaḥ. (samyag ā-saṃsāram)[5] avikala-sthiti-hetavaś ca buddhā bhagavanta iti [6]sthiti-viccheda-vyāpakenâsamagra-sthiti-hetutvena viruddhasyêha vidhānād vyāpaka-viruddhôpalabdhiḥ.[6] kathaṃ hetu-siddhir iti cet. ucyate: sthiti-hetu[7]-vaikalyaṃ sattvârtha-sampādana-śakti-parikṣayān mahā-karuṇā-vyapagamād āyuḥ-saṃskārâvasthāpana-vaśitā-bhraṃśāj jīvitêndriya-vipāka-karma-paryādānād buddha-vineya-sattvâbhāvato vā bhavet.

tatra śāstur avyāhata-śakti-jñāna-pratijñānān na prathamo vikalpaḥ. ko hi tasyânyathā khaḍg'āder viśeṣaḥ syāt.

dīrgha-kālâbhyāsena [8]śrotriya-jotiṅga-nairghṛṇyavat[8] sātmīkṛtatvān mahā-kṛpāyāḥ na[9] yatnena vinā hāniḥ. yatnas tu nâ-doṣa-darśanād vivṛddha-tadras'āsvāda-lasyatasya[10] tasyām eva (buddheḥ)[11] pakṣa-pātād iti nâpi dvitīyo vikalpaḥ sambhavati.

ṛddhi-pādâbhyāsa-kāṣṭhā'vasāna-gamanān na vikalpas tṛtīyo 'pi yuktisaṃgataḥ. tathā hy uktaṃ: yasya kasyacid Ānanda catvāra ṛddhi-pādā āsevitā bhāvitā bahulīkṛtā ākāṅkṣaṃ sa kalpaṃ vā tiṣṭhet[12] kalpâvaśeṣaṃ vā. Tathāgatasy' Ānanda catvāra ṛddhi-pādā āsevitā bhāvitā bahulīkṛtāḥ. ākāṅkṣaṃ sa Tathāgataḥ kalpaṃ vā tiṣṭhet kalpâvaśeṣam (P. 57[b]) vêti.

jīvita-phala-karma-saṃ[Tib. 82[b]]kṣayo 'pi nânalpa-kalpôpacita-prāṇâtipāta-prativirater abhyastânantôpāya-dāna-pāramitasya Guroḥ sambhāvyate. ayaṃ

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1. ekadaśa C. bcu. 2. parin° P. mya-ṅan-las ḥdas-pa. 3. °rvāṇa P. 4. °manta P, °magra C. nus-pa. 5. om. Tib. 6 ... 6. gnas-pa rgyun chad-paḥi khyab-par byed-pa gnas-paḥi rgyu mtshaṅ-ba-med-pa daṅ ḥgal-ba gnas-paḥi rgyu mtshaṅ-ba-ñid ḥdir bsgrub-paḥi phyir-na khyab-par ḥgal-ba dmigs-paḥo. chos mi-mthun-pa ni du-ba la-sogs-paḥi rgyun chad-pa la-sogs-pa daṅ ḥdraḥo. rgyu mtshaṅ-ba med-par yod-pa-las ḥbras-bu mi-ḥbyuṅ-baḥi sbyor-ba ni ḥgal-ba yin-no. 7. °tuṃ P. 8 ... 8. °ṅga-ṇairg° P, śrotiyoḍḍiṅga-nairgh° C. gtsaṅ-spra-can thod-pa-can la ṣe mi-btsog-pa ltar. 9. lacuna P. 10. Sic P, lasyaḍhasya C. lhur mdsad-pa. laṣitasya? 11 om. Tib. 12. °ṣṭheta C.

hi hetu-phalayor dharmaḥ. yat prakṛṣṭād dhetoḥ prakṛṣṭaṃ phalam aprakṛṣṭāc câprakṛṣṭam[1] iti. anyathā kāraṇa-prakarṣâprakarsābhyāṃ kārye tad-asambhavān nôpakāryôpakāraka[2]-bhāvo bhavet tad-gata-bhedânapekṣaṇāt.

asti ca Śāstur amita-jīvita-kāraṇam anavadyâmitaṃ[3] para-vadha-viraty-ādi. iti katham abda-śatam apy anavasthānaṃ.

sarvasyâivâsya sarvajñatā phalam iti cet. na. ābhimukhyena dīrgha-kāla[4]-jīvita-phala-saṃvarṇanāt. prāṇâtipāta-virati-dāna-pāramitayor hy anvaya-vyatirekābhyām analpam āyuḥ-phalam upavarṇitaṃ. yaś ca yasy' ābhimukhyena hetur varṇyate sa paripuṣṭa[5]-pratyaya-samavadhānena[6] tad utpādayann[7] evânyasyâpi yadi nimittatāṃ pratipadyate tadā na doṣaḥ. na tv asakṛd viniścitaṃ phalam apahāyânyad utpādayati. sakṛd apy a-taj-janakatva-prasaṅgāt.

kiṃ ca dharma-tattvâbhyāsa-vaśād eva sarv'ākārajñatā jāyate.[8] puṇya-sambhāras tu tasyā viśiṣṭ'āśrayôtpādanād ānuguṇyam āpadyate. tasmāt sāhasa[9]-mātram puṇya-parikṣayād Bhagavato maraṇa-varṇanaṃ.

syān matis tathāgata-vineya-sattvâsambhavāt parinirvāṇam iti. tad atra cintyaṃ. kiṃ buddha-[Tib. 83ᵃ]rūpa-vineyā eva sattvā na vidyante. kiṃ vā rūpântara-vineyā apîti.

yadi pūrvaḥ pakṣaḥ tadā Śakr'ādi-rūpa-saṃdarśana-vineya-jana-sambhavāt tādrūpyeṇa kiṃ nâvatiṣṭhate.[10] āśrayante hi dayā-vidheya-[11]cetaso veṣântaram[11] api jana-hita-sampādanāya. yathā Bhagavatâiva cakravarti-rūpam āsthitaṃ. na ca Śakr'ādi-rūpa-vineyâbhāvo 'pi. jñāpakâbhāvāt Śakr'ādīnāṃ parôpakārâbhāva-prasaṅgāc ca. api ca ekatra loka-dhātau buddha-rūpa-vineya-janâbhāve 'pi loka-dhātv-antareṣv aparimiteṣu tad-bhāvāt kim asya parinirvāṇaṃ.

dhātv-antare 'pi te na sambhavantîti cet. tad idam ajñāpakaṃ. na(P. 58ᵃ) hîdaṃ paśyate kvacit sarveṣv eva loka-dhātuṣu buddha-rūpa-darśana-vineyāḥ sattvā na santîti.

atha mataṃ: niyamato na santi. sattve hi parârtha-vṛtteḥ[12] kiṃ parinirvâṇam iti.

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1. aprakṛṣṭârthâpr° P. 2. nôpakāryâp° PC. phan gdags-par bya-ba daṅ phan ḥdogs-par byed-pa. 3. °mita P. 4 om. C. 5. paripraṣṭa PC, yoṅs-su rgyas-par byed-pa. 6. sarvadhā 'nena P. 7. °ya P. 8. °tôpaj° C. 9. °hasra-mātra- C. 10. °ṣṭhet C. 11 ... 11. cetasaś ceṣṭânt° PC. thugs daṅ ldan-pa de-dag ni...cha-lugs gṣan-dag. 12. °tte P, °ttaḥ C. Cf. P. 58ᵇ.

nanv idam eva na siddhaṃ parinirvṛtta iti. yasmād ekatra dhātau buddha-rūpa-saṃdarśana-vineyâsattve nirvāṇôpadarśana-vineya-janânugraha-vidhānāyô-padarśita-nirvṛtir apy anyatrâvikalaṃ jāti-bodhi[1]-dharma-cakra pravartan'ādy[2] upadarśayatîty ayaṃ samayaḥ. yathôktaṃ:

na buddhaḥ parinirvāti dharmo 'ntardhīyate na ca.
sattvānāṃ paripākāya nirvāṇaṃ tûpadarśayet || iti.

[Tib. 83[b]] anyathā 'nye[3]"pi tāvat sādhavo [4]bhava-bhāvinaḥ[4] kṛpā-dāridrye hrī[5]-satya-dhana-pālanāya[6] pratijñātârtha-nirvāhaṇam avaśyaṃtayā sarva-śakti-parikṣayeṇâpi sampādayanto dṛśyante. tathāgatās tu sakala-sādhu-jana-cūḍā-maṇayaḥ samuttīrṇa-bhava-bhayāḥ sātmīkṛta-hrī-satya-kṛpā[7]-dharmāṇo 'prati-hata-jñāna-śaktayo na sampādayantîti kaḥ punaḥ[8] sacetanaḥ śraddadhyāt. prati-jñātaṃ ca taiḥ sarva-sattvānām atyanta-duḥkha-nirmokṣaṇaṃ. tathā hi Bhaga-vatā pūrvaṃ praṇihitaṃ:

anena puṇyena tu sarva-darśitām
avāpya nirjitya ca doṣa-vidviṣaḥ
jarā-rujā-mṛtyu-mahôrmi-saṃkulāt
samuddhareyaṃ bhava-sāgarāj jagat || iti.

na ca jagac-chabdena katipaya-sattva-grahaṇaṃ nyāyyaṃ. mā bhūt sarva-sattv'ālambanâbhāvo mahā-karuṇāyā iti. ato yāvad eko 'pi sattva āste. na tāvan nirvāṇaṃ kṛp'āśayasya yuktaṃ. na sambhavaty aparyantatvāt sarva-sattvānāṃ saṃsārād abhyuddharaṇam iti cet. ata eva dayāmayasya tad-āśaya-syâparyantam evâvasthānam. anyathā na pratijñāta[9]-rūpam anuṣṭhitaṃ[10] bhavet. na ca mahā-karúṇā'nurūpaṃ. tathā hîyaṃ mahā-karuṇā sarva-sattva-duḥkha-paritrāṇêcch'ākārā. tad asyāḥ subhāvitāyāḥ kuto 'kāṇḍa eva vicchedaḥ.

syān matiḥ: na vicchedaḥ. kiṃ tu ye tat-kāla-bhāvino Buddha-vineyāḥ Subhadrântāḥ. te sarve vinītāḥ. ye cânye [Tib. 84[a]] kālântareṇa paripakva-saṃtatayo bhaviṣyanti. tad-artha-karaṇāyânya eva tathāgatāḥ krameṇôtpat-syante. tatas tad-dhita-sampādanā(P. 58[b])yânyam eva kaṃcid bodhisattvam abhiṣicya parinirvāti. anyathā 'ntarāle [11]parârtha-vṛtter nirarthakam avasthā-

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1. mṅon-par byaṅ-chub = abhibodhi (?). 2. vart° P. 3. anyac cânye P. 4 ... 4 dhi-bh° C, bhavannāv° P. 5. pi PC. ṅo-tsha śes-pa. 6. yoṅs-su bskyaṅ-ba = paripāl° ? 7. kriyā P. 8. om. P. 9. °jñātu PC. 10. °ṣṭhānaṃ PC. 11. 'par° C.

naṃ bhaved iti.

tad ayuktaṃ. Buddha-vineya-sattvâbhāvasyâsiddhatvāt sarva-loka-dhātuṣu kriyā'ntara-vineya-jana-bhāvāc ca yathôktaṃ prāk. na cânarthakam avasthānaṃ tad-artha-karaṇāyaîvâvasthānāt. yathā Śākyâdhirājasyaîva Subhadra-pratīkṣāya katipaya-kṣaṇâvasthānam abhūt. sv-alpataraḥ sa kāla ity api na samyak. yenâbhipreta-phal'āhita-cetaso na kālasya dairghyam adairghyaṃ vā gaṇayanti.

kālântareṇa paripakva-saṃtatiṣu para eva samartho bhaviṣyatîty anuttaraṃ. yasmād evaṃ bodhi-cittôtpādane 'pi na yatnaḥ prāpnoti. bahūnāṃ lokâbhyuddharaṇ'āśayānāṃ vyāpāra-darśanād etair eva vyāpṛtāḥ[1] kim atra mayā kartavyam ity āśayāt.

kāruṇikatvād[2] imāṃ gaṇanām akṛtvā vṛttiś cet. atyantâvasthāne kasmād gaṇanāṃ [3]n' ārabhante.[3]

yuktā hi tasyām avasthāyām agaṇanā[4] sātmīkṛtatvād vṛtti-hetoḥ karuṇāyāḥ. tasmād

analpa-kalpa[5]-saṃkhyeya-bhāvanā-parivardhitaḥ
tiṣṭhanty eva parâdhīnāḥ yeṣāṃ tu mahatī kṛpā.

[6]guṇamaya-mūrter[6] Bhagavato [7]'tyantôcccheda-lakṣaṇāyāṃ[7] parinirvṛtāv iṣyamāṇāyāṃ tac-charaṇârtho[8] 'pi nêdānīṃtanānām [Tib. 84[b]] upapadyate. tathā hi trāṇârthaḥ śaranârtho varṇyate. yaś ca Buddhaṃ bhagavantaṃ śaraṇaṃ gacchati. so 'śaikṣān buddha-karakān dharmān śaraṇaṃ gacchati. pradīpa-prabandhasyêva buddha-karakâśaikṣa-dharm'ātmaka-jinâtyanta-pratyastamaye kutas teṣāṃ trātuṃ sāmarthyaṃ. sāmarthya-sadbhāve[9] a-nirvṛti-prasaṅgas[10] sāmarthya-lakṣaṇatvād vastunaḥ.

atītâdhva[11]-sthitasya na śaktir vyāhanyata iti cet. na. atītasya [12]tādrūpyeṇâstitve vartamānatā-prāpteḥ. tathā [13]ca saîvâpratiṣṭhita-nirvāṇa-siddhiḥ. [14]samasta-rūpa-pratyastamaye vā kim avaśiṣyate.[14]

atha mataṃ[15]: tad-upadiṣṭasya pravacana-ratnasya trātum adyâpi sāmarthyam astîti tasyâpi sāmarthyam ucyata iti.

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1. vyāvṛt° C, lacuna P. 2. thugs-rje chen-po daṅ ldaṅ-pas = mahāk°. 3 ... 3. Simply ār° PC. mi rtsom. 4. °nāt C. 5. °lpâ-PC. contra metrum. 6 ... 6. °rtteṣu PC. yon-tan-gyi raṅ-bṣin-gyi sku-can yaṅ. 7 ... 7. 'tyantokṣedaśakṣaṇāryā (!) P. 8. °ṇāyā śaraṇ° P. 9. sambh° PC. yod-na. 10. °ga- P. 11. atītârtha C. 12. tasyatāpy° C. 13. caîv° P. 14 ... 14. nus-paḥi don ḥgags-na yaṅ nus-paḥi don gaṅ ṣig yod-par ḥgyur. 15. °tiḥ C.

yady evaṃ na mukhyaṃ tarhi tac-charaṇaṃ syāt. na hi tat-kāryasya sāmarthyaṃ tasya bhavati svabhāva-bhedāt. tasya câdhunā sāmarthyam ekântena[1] pracyutam iṣyata iti nânupracaritas tac-charaṇârtho 'sti.

ko vā 'yam Āgama-dharāṇām asthāna-nirbandho yad amī niṣkāraṇa-vairiṇo[2] yukty-Āgamântarôpetam apy ābhiprāyikam Āgamârtham ullaṅghya Bhagavan- 5
nirvṛti-pratipādanāya sôtsāhaṃ[3] saṃtiṣṭhante.

Bhagavataḥ parinirvānâbhāve kathaṃ dhātavo dṛśyanta iti cet. nâpi dhātūnām ayogaḥ. Bhagavad-ādhipatyād eva tad-vineyānāṃ[4] prasād'āyatane[5] dhātu-pratibhāsanāt. paramârthatas[6] tu dhātavo nêṣyanta eva. māyôpama-jñānamaya-kāyatvān munīnām akaluṣa[7]-dhiyām ā-saṃsārâvasthānāc ca. 10

yathôktaṃ Suvarṇaprabhāsôttama-sūtre :[8]

yadā śaśa-viṣāṇena niśreṇī sukṛtā[9] bhavet
svargasy'ārohaṇârthāya [Tib. 85ᵃ] tadā dhātur bhaviṣyati |
an-asthi-rudhire kāye kuto dhātur bhaviṣyati.[10] iti.

evaṃ nâsiddho hetuḥ. sapakṣe bhāvān na viruddhaḥ. avikale kāraṇe sati 15
kāryâsambhavâyogo bādhaka iti viparyaye bādhaka-pramāṇaṃ nânaikāntikaḥ.

atha matam: ā-saṃsārâvasthitau mahā-muner avyāhata-jñāna-śaktikasyâ-para-tathāgatôtpādo vyartha iti.

adoṣaḥ yasmād evâvyāhata[11]-jñāna-śaktitve 'pi yaugapadyenâpi bahu-buddha-rūpa-vineya-sattvârtheṣu bhagavantas tathāgatās tulya-kāraṇa-vṛttitvāc [12]chilā- 20
'vaṣṭabdha-maṇḍūkôddharaṇe[12] pṛthagjana-bhūmi-sthitā iva[13] dayālavaḥ pra-vartante. nâpy apara-tathāgatôtpāde pūrva-tathāgata-jñāna-śaktir vyāhatêti vaktavyaṃ. ekatra saṃnipattyā 'pi tad-rūpa-saṃnipāta[14]-vineya-jana-sambhave sattvârtha-karaṇāt. tathā hy ekasyâvyāhata[15]-jñāna-śakti-sadbhāve nâpareṇa tat-tulya-hetunā tathā na bhavitavyam iti nyāyyaṃ. na hy ekaḥ sūrir[16] bhūta 25
ity aparais tat-samāna-nimittair na bhavitavyaṃ.

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1. °na na C. 2. om. P 3. °haḥ C. Lacuna P. spro-ba daṅ bcas-par. 4. bhavyānāṃ C. skal-ba-can-rnams-kyi = bhāgyānaṃ ? 5. °na PC. skye-mched-la. 6. bhāvatas C. 7. °sā P. 8. 金光明最勝王經第一 (正藏第一六帙 406ᵇ & 362ᵃ). 9. śudṛḍhaṃ C, lacuna P. sudṛḍhā—edition of H. Idzumi 13,10. But our reading agrees with both Tibetan and Chinese renderings. 10. This line is wanting l.c. in the edition. 11. evyoh°(!) C. 12 ... 12. °vaṣṭhartha-maṇḍak° C, °vaṣṭhartha-mallak° P. pha-boṅ-gis mnan-paḥi sbal gdon-paḥi phyir. 13. iti va PC. bṣin. 14. Not rendered into Tib. 15. °te C. 16. śūri- P.

syān matiḥ: eka-tathāgatâvineyatve sarveṣām avineya[1] iti.

nâivaṃ. yasmād ekasyā bhagavato 'vineyatvena tulya-sambhāratayā bahūnām[2] api tathāgatānāṃ pratyekam ekâika-rūpeṇâvineyo 'pi san[3]n anirmita[4]-bahu-buddha[5]-vineyaḥ syām ity evaṃvidha[6]-praṇidhān'ādi-kāraṇa-samākṣiptatvena [7]yugapat sarveṣām[7] eva vineyo bhavati. ata [Tib. 85[b]] eva sva-paripācita-sattva-vineyânasambhavān[8] nâpi śrāvakair vā samānatvam avaseyaṃ. ata eva tad-rūpa-saṃnipāta-vineya-janâsambhavān nâikasmin samavadhānam. ata eva ca nâika-loka-dhātau yugapad bahu-tathāgatôtpattiḥ.

tat-sambhave 'pi[9] na virodho 'pagata-mātsaryêrṣy'ādi[10]-malānāṃ. tathā hi tair itthaṃ praṇihitaṃ:

yathā-yathā 'rtha-sampattir bhavyānām upapatsyate
tathā-tathā 'vabhāso 'pi bhūyād asmat-samāśrayāt. ‖

ity alam ati-prasaṅgena.

atha khalv āyuṣmataḥ Śāriputrasyâitad abhavat| yadi buddho 'tikramya pṛthagjana-bhūmim atikramya śrāvaka-bhūmim atikramya pratyekabuddha-bhūmim aprameyāṇām asaṃkhyeyānāṃ sattvānām arthaṃ kṛtvā 'prameyāṇy asaṃkhyeyāni sattva-koṭī-niyuta-śata-sahasrāṇi parinirvāpyâprameyān asaṃkhyeyān sattvān śrāvaka-pratyekabuddha-samyaksambuddhatva-niyatān kṛtvā buddha-bhūmau sthitvā buddha-kṛtyaṃ kṛtvā 'nupadhiśeṣe nirvāṇa-dhātau buddha-parinirvāṇena parinirvāsyatîty evam apy anena na sthātavyaṃ| tat kathaṃ punar anena sthātavyaṃ[(1)] kathaṃ śikṣitavyam iti ‖

nyāyôpapanna-tathāgata-nirmāṇa-kāya-parinirvāṇe 'py [11]asthāne sarvathā-sthānânupapattir[11] ity abhiprāyavān *yadî*ty-ādy anuvāda-pūrvakam āha: *tat katham punar* ity-ādi. yady evaṃ na sthātavyaṃ. tadā[12] *'nena* bodhisattvena

(1) punar anena na sthanavyam iti ga°|

1. °gatâvineya C. 2. bahunā bah° C, lacuna P. 3. sa P. 4. nimitta P. 5. saṅs-rgyas maṅ-poḥi gzugs-kyi. 6. tathāvidha C. 7...7. cig-car byuṅ-bas maṅ-po-rnams-kyi=yagapad bahūnām. 8. vinayânas° P, vineyâs° C. gdul-byaḥi sems-can med-pa ma-yin paḥi phyir. 9. tu P. 10. °tsaryeṣy° PC. ser-sna daṅ phrag-dog. 11...11. asthānânup° C, Sic C, lacuna P. mi-gnas-na. rnam-pa thams-cad-du gnas-pa ḥthad-pa ma yin-no. 12. tasmād C.

katham kena punaḥ[1] prakāreṇa *sthātavyam* pratipattavyam. *śikṣitavyam* pratipattyā sampādayitavyam. kiṃ-śabdasya kṣepâbhidhāyitvān nâiva kenacit prakāreṇêty arthaḥ.

atha khalv āyuṣmān Subhūtir buddhânubhāven' āyuṣmataḥ Śāriputrasya cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantaṃ Śāriputram etad avocat | tat kiṃ manyase āyuṣman Śāriputra kva(1) tathāgato 'rhan samyaksambuddhaḥ sthitaḥ ||

tad-vacanenâiva parihāraṃ dāpayitum āha: *tat kiṃ manyasa* ity-ādi. yat tathāgata-sthānaṃ. *tat kiṃ* tvaṃ *manyase* budhyase. yadi se[2] kathayêty āha: *kvêty*-ādi. *api tūpālapsye tvêty*-ādi[3] prathama-parivarte yad uktaṃ. tad anena pratipāditam iti grāhyaṃ.

āyuṣmān Śāriputra āha | na kvacid āyuṣman Subhūte Tathāgato 'rhan samyaksambuddhaḥ sthitaḥ ||

sthāna-śabdasya yathārutatvena doṣa ity abhiprāyāt prativacanam āha: *na kvacid*[5] ity-ādi.

tat kasya hetoḥ | apratiṣṭhita-mānaso hi Tathāgato 'rhan samyaksambuddhaḥ |

nanu Gṛdhrakūṭ'ādau sthito 'pi Bhagavān [Tib. 86ᵃ] kathaṃ na kvacit sthita iti *tat kasya hetor* tity āśaṅky' āha: *apratiṣṭhita-mānasa* ity-ādi. yasmād bodhim abhisambudhya tattvato dharmāṇām anidarśanād [6]apratiṣṭhitaṃ mana eva mānasam[6] asyêty *apratiṣṭhita-mānasas Tathāgataḥ*.[7] tasmān na kvacid upalambha-yogena sthita iti pūrveṇa sambandhaḥ.

sa nâiva saṃskṛte dhātau sthito nâpy asaṃskṛte dhātau sthito na ca tato vyutthitaḥ ||

tad eva kathayann āha: *sa nâivêty*-ādi. *saṃskṛta* iti kām'ādike. *asaṃskṛta*

(1) kva vā iti ga° |

1. om. P. 2. Sic PC. śes-na = jānīṣe? 4. api nûp° PC. v. 32,10. 5. kiṃcid P. 6 ... 6. Ex. conj. °tammanavamānasam C, lacuna P. gnas-paḥi thugs sems ñid mi mñaḥ-bas. 7. om. C.

iti tathat'ādike. tatra na sthitas tattvato vastv-anupalambhāt. *na ca tato vyutthita* iti nâiva tatrâsthito nirviṣayasya naño 'prayogāt. saṃvṛtyā tu[1] sthānam asthānaṃ vā prajñaptaṃ Bhagavatêti[2] matiḥ.

atha khalv āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat| evam ev' āyuṣman Śāriputra bodhisattvena mahāsattvena sthātavyaṃ evaṃ śikṣitavyaṃ|

evam asmābhir api pāramārthikâbhiniveśa-niṣedhena saṃvṛtyā sarvatrâvasthānaṃ[3] vidhīyate yathā tvayôktam. ato na sarvathā 'vasthānânupapattir iti vacanenâiva pariharam āha: *evam evêty*-ādi. *evam evêty* anantarôkta-krameṇâivêty arthaḥ.

yathā tathāgato 'rhan samyaksambuddho na kvacit sthito nâsthito (38) na viṣṭhito nâviṣṭhitas tathā sthāsyāmîty evam anena śikṣitavyaṃ| yathā tathāgata-sthānaṃ tathā sthāsyāmîti tathā śikṣiṣye iti| yathā tathāgata-sthānaṃ tathā sthāsyāmîti su-sthito 'sthāna-yogenêti|

tad eva vibhajayann āha *yathêty*-ādinā. *na sthitaḥ* kṣaṇikânitya-vastv-abhāvāt. *nâsthito* nirviṣaya-pratiṣedhâsambhavāt. *na viṣṭhitaḥ* prabandhânitya-vastuno 'sattvān na visadṛśī sthitim anuprāptaḥ. *nâviṣṭhitas* tathâiva pratiṣedhâsambhavāt. *evam anena śikṣitavyam* iti prayogâvasthāyām. *tathā sthāsyāmîti tathā śikṣiṣya iti* [Tib. 86[b]] maulâvasthāyām. evam anena śikṣitavyam iti pūrveṇa sambandhaḥ. *su-sthito 'sthāna-yogenêti* viśeṣâdhigamalābhena suṣṭhu-sthito māyā-puruṣasyêvânabhiniveśa-yogena pṛṣṭhâvasthāyām evam anena śikṣitavyam ity atrâpi sambandhaḥ.

evam atra bodhisattvena mahāsattvena sthātavyam evaṃ śikṣitavyaṃ|

vistareṇa pratipattim evaṃ nirdiśyôpasaṃharann āha: *evam atrêty*-ādi.

1. °tyānta (!) C. 2. °ta iti C. 3. °n'ādikaṃ P. de-la gnas-pa thams-cad.

evaṃ hi śikṣamāṇo bodhisattvo mahāsattvo viharaty anena prajñāpāramitā-vihāreṇâvirahitaś cânena manasikāreṇêti ||

tataḥ[1] kiṃ bhavatîty āha: *evaṃ hî*ty-ādi. evaṃ bhāvanā'dhigatâgra-dharm'ātmakena *prajñāpāramitā-vihāreṇa viharati.* ata eva câ*virahito 'nena manasikāreṇa* bhavati. *iti*-śabdaḥ prakaraṇa-samāpty-arthaḥ.

tad ayaṃ vākyârthaḥ: yasmāt tathāgatena bodhim abhisambudhya tattvato na kecid dharmāḥ samupalabdhāḥ. tasmān māyā-svabhāvā[2] evâmī[3] bhāvāḥ[3] pratibhāntîti pramāṇa - puruṣâdarśana - kāraṇôpapannânupalambha - bhāvanayā 'gradharmâdhigamârthaṃ vistareṇa srotaāpatti-phala-pratipannakatv'ādi-daśa-bhūmiṣv abhiniveśa-yogān na sthātavyam ity evaṃ bhāvanīyam iti.

tathā côktaṃ:

daśa bhūmīḥ samārabhya vistarâsthāna-deśanāt || (4)
agradharma-gataṃ proktam ārya-śrāvaka-vartmani.
tat kasya hetoḥ. buddhena buddhvā[4] dharmâsamīkṣaṇāt || iti. (5)

atha khalu tatra parṣadi keṣāñcid deva-putrāṇām etad abhūt| yāni tāni yakṣāṇāṃ yakṣa-bhāṣitāni yakṣa-rutāni yakṣa-padāni yakṣa-mantritāni yakṣa-pravyāhṛtāni tāni vijñāyante jalpya-mānāni |

śrāvaka-mārgânantaraṃ pratyekabuddhānāṃ mārgâbhidhāne nyāya-prāpte 'pi śrāvakebhyaḥ kathaṃ prativiśiṣṭās te yena teṣāṃ mārga-bheda ity āśaṅkya vaiśiṣṭya-pratipādanârthaṃ tāvad āha: *atha khalu tatra parṣadî*ty-ādi. *yāni-tānî*ti nipāta-samudāyatvena yāni kānicit pūrvôpaśrutānîty [Tib. 87ᵃ] arthaḥ. *yakṣa-rutānî*ti teṣāṃ yakṣāṇāṃ sva-saṃketa-pratītaye rutāni. *padāni* ruta-samudāyāḥ. *mantritāni* yāvad-ā-vivakṣitârtha-parisamāptir mahā-vākyānîty arthaḥ. *pravyāhṛtāni* tatra-tatra kathā-mārge praśna-prativacanāni. *tāni vijñā-yante jalpyamānānî*ti saṃketa-vaśād uccāryamāṇāni[5] tāni sārthakāny avagam-yante.

na punar idaṃ vijñāyate yat Subhūtiḥ sthaviro bhāṣate

1. tatra C. des. 2. °vāḥ P. 3. om. P. 4. °ddhā P, budhyā C. 5. utthāy° P.

pravyāharati deśayaty upadiśati ‖

na punar idam ity-ādi. śrāvakāḥ parôpadeśa-sâpekṣāḥ sva-bodhiṃ budhyanta ity āgamaḥ. pratyekabuddhāḥ punaḥ svayaṃ pūrva-śrut'ādy-abhisaṃskāreṇa parôpadeśaṃ praty anapekṣāḥ sva-bodhim adhigacchanti. atas teṣāṃ buddh'ādy-upadeśa-nairarthakyam ity ekaṃ vaiśiṣṭyaṃ. yatas tasmāt kāraṇāt pratyekabuddhān adhikṛtya yad bhāṣaṇ'ādi. *na* tat sârthakaṃ[1] *vijñāyata* iti vākyârthaḥ. *bhāṣata* ity-ādi vyākhyātaṃ.

atha vā 'dhīṣṭa-deśanā bhāṣaṇaṃ. pṛṣṭa-prativacanaṃ pravyāhāraḥ. etad evôbhayaṃ saṃmūḍhān adhikṛtya deśanā.[2] pramattān adhikṛtyâbhyupetya deśanā upadeśaḥ.

ayaṃ ca vitarko deva-putrāṇāṃ tathāgatânubhāvād utpanno 'vaseyaḥ. anyathā na[3] pratyekabuddhān ārabhy' ārya-Subhūtinā kiṃcid uktam iti teṣāṃ katham ayam vikalpaḥ syāt.

atha khalv āyuṣmān Subhūtir Buddhânubhāvena teṣāṃ deva-putrāṇām imam evaṃ-rupaṃ cetasâlva cetaḥ-parivitarkam ājñāya tān deva-putrān āmantrayate sma | na vijñāyate na vijñāyate idaṃ deva-putrāḥ |

yoniśo-vitarka ity anumaty-artham āha: *na vijñāyata* ity-ādi. na vijñāyata iti yad uktaṃ. tat sādhûktam iti śeṣaḥ. dvir-abhidānaṃ tu

vismaye[I] ca vivāde[II] ca kope[III] dainye[IV] 'vadhāraṇe[V]
[Tib. 87[b]] prasādane[VI] praharṣe[VII] ca vākyam ekaṃ dvir ucyate ‖

iti vacanād yathāsambhavaṃ vismayâvadhāraṇ'ādau grāhyaṃ.

tathā hi nâtra kiṃcit sūcyate nâtra kiṃcit śrūyate[4] ‖

katham sādhûktam ity āha: *tathā hi*ty-ādi. yasmād a-śrotṛsaṃskārakaṃ vākyaṃ bruvāṇaḥ kathaṃ nônmattaḥ syād iti nyāyena svayaṃ-bodhāt svayaṃbhuvāṃ bodhāya[4] na kiṃcid atra bhāṣaṇ'ādi śrūyate. tasmāt tad-arthāya yad bhāṣaṇ'ādi tan na vijñāyata iti sādhûktaṃ.

1. °rthaṃ P. 2. ḥchad-pa ni ston-paḥo=bhāṣaṇaṃ deśanā? 3. om. P. 4. °vām arthāya C. 4. nirdiśyate seems to be original. cf. commentary & "說" (玄奘譯大般若經. 正藏 VII 770 c).

s'ālāpa-dharma-deśanayā parān kuśale śrāvakāḥ pravartayantîti śabdôccāraṇa-dharma-deśanayā śrotṛbhiḥ kriyate vaktṛ-jñāna-sāmarthyâvabodhaḥ.[1] pratyekabuddhāḥ punar jñey'āvaraṇâika-deśa-grāhya-vikalpa-prahāṇād a-śabdôccāraṇa[2]-dharma-(P. 60[b])deśanayā svâdhigata-jñān'ādi-sāmarthyena parān daśakuśal'ādau pravartayanti. atas teṣāṃ jñānasya parânavabodhatayā gāmbhīryaṃ[3] dvitīyaṃ vaiśiṣṭyam. iti kṛtvā vacan'ātmakam api kārya-liṅga-bhāṣaṇ'ādi *na kiṃcid atra* taj[4]-jñāna-svarūpa-pratipādanāya *sūcyate.*

atad-rūpa-parāvṛtta-vastu-mātra-prasādhanān

na[5] nirdiśyate. yatas tasmād api kāraṇān na vijñāyata iti sādhûktaṃ.

atha khalu taṣāṃ deva-putrāṇāṃ punar evâitad bhūt| uttānīkariṣyati vatâyam ārya-Subhūtir uttānīkariṣyati vatâyam ārya-Subhūtir iti| dūrād dūrataram ārya-Subhūtiḥ praviśati sūkṣmāt sūkṣmataraṃ gambhīrād gambhīrataram ārya-Subhūtiḥ praviśati deśayati bhāṣata iti‖

pratyekabuddhānāṃ svayaṃ-bodhāt parôpadeśa-nairarthakyam ity evaṃrūpaṃ vitarkaṃ parihāra-dānena pariharişyaty evâyam ārya-Subhūtir ity asmākaṃ cetojātam. yāvatā tam aparihṛtyânyad eva jñāna-gāmbhīryaṃ kathayatîty āhur devaputrāḥ: *uttānī*'ty-ādi. *vata*-śabdo 'vadhāraṇe. [Tib. 88[a]] pudgala-nairātmya-nirjātatvena tīrthikānām agocaratvāc chrāvaka-jñānaṃ *dūraṃ.* tasmād *dūrataraṃ* mṛdv-indriyatvena śrāvakānām aviṣayatvāt pratyekabuddha-jñānaṃ. kleś'āvaraṇa-prahāṇatvena śrāvaka-jñānaṃ *sūkṣmaṃ.* tasmād api jñey'āvaraṇâika-deśa[6]-grāhya-vikalpa-prahāṇena *sūkṣmataraṃ* pratyekabuddha-jñānaṃ. parôpadeśa-ṣoḍaś'ākāra-prabhāvitatvena śrāvaka-jñānaṃ *gambhīraṃ.* tasmāc ca *gambhīrataraṃ* svayaṃ-bodhād idaṃpratyayatā-mātra-prabhavatvena pratyekabuddha-jñānaṃ. sūtrântare 'py uktaṃ: eta eva daśa kuśalāḥ karmapathāḥ svayam-abhisambodhatayā gambhīrêdaṃpratyayatānubodhena[7] ca pratyekabuddha-jñānaṃ nirvartayantîti.[8] *praviśati* tat-pakṣa-samāśrayaṇāt. tad ev' āha: *deśayati bhāṣata* iti.

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1. °dhiḥ C. 2. °ra P. 3. °rya PC. 4. ta PC. 5. om. PC. 6. °śana C, lacuna P. phyogs. 7. °tyayân° PC. rkyen-ñid-ḥdi-pa zab-mo khoṅ-du chud-pas. 8. niv° PC. ḥgrub-par byed-pa.

tathā côktaṃ:

parôpadeśa-vaiyarthyam svayaṃ-bodhāt svayambhuvāṃ
gambhīratā ca jñānasya khaḍgānām abhidhīyate | iti. (6)

kathaṃ dharma-deśanā ca nāmâpravyāhārā ca yena vacana-kārya-liṅgâbhāvena jñāna-gāmbhīrye[1] sidhyatîty api na vaktavyaṃ. yato nâvitarkya nâvicārya vācaṃ bhāṣata ity ālāpo vikṣepaḥ.[2] ato dharma-deśan' ālāpamayī mahate vikṣepāya saṃvartate. vikṣepaś ca saṃtāna-kṣobhaṃ gāḍham ādadhātîti matvā yathā Buddhena bhagavatā prāg bodhisattva-bhūtenâivaṃ praṇidhānaṃ pravartitaṃ. prāpta-buddhatvo 'haṃ cintā-maṇir iv' ālāpam antareṇâpi sattvârtha-kriyā-samartho bhūyāsam iti. tathā [Tib. 88[b]] buddha-sāmyāt pratyekabuddhair atas teṣām api sva-bodhy-adhigamâvasthāyāṃ pūrva-praṇidhān'ādi-sāmarthyena yasminn arthe yena prakāreṇa yasya śravaṇêcchā tasya vijñāne tenâiva prakāreṇâśabdo 'pi so 'rthaḥ pratibhātîty ·aśabda-dharma-deśanôcyate. sūtrântare 'py uktam: pratyekabuddhānāṃ kāyikī dharma-deśanā. tathā manasā Śakrāya gāthā visarjitêty-ādi.

tathā côktaṃ:

śuśrūṣā yasya yasyārthe yatra yatra yathā yathā
sa so 'rthaḥ khyāty aśabdo 'pi tasya tasya tathā tathā || iti. (7)

atha khalv āyuṣmān Subhūtir Buddhânubhāvena punar api teṣām eva deva-putrāṇāṃ cetasâiva cetaḥ-parivitarkam ājñāya tān deva-putrān āmantrayate sma | tena hi deva-putrā yaḥ srotaāpatti-phalaṃ prāptu-kāmaḥ srotaāpatti-phale sthātu-kāmaḥ sa nêmāṃ kṣāntim anāgamya peyālaṃ | yaḥ sakṛdāgā=(39)mi-phalaṃ prāptu-kāmaḥ sakṛdāgāmi-phale sthātu-kāmaḥ yo 'nāgāmi-phalaṃ prāptu-kāmo 'nāgāmi-phale sthātu-kāmaḥ yo 'rhattvaṃ prāptu-kāmo 'rhattve sthātu-kāmaḥ | yaḥ pratyekabodhiṃ prāptu-kāmaḥ pratyeka-bodhau sthātu-kāmaḥ sa nêmāṃ kṣāntim anāgamya | yo 'nuttarāṃ samyakbodhiṃ[3] prāptu-kāmo 'nuttarāyāṃ samyaksambodhau sthātu-kāmaḥ sa nêmāṃ kṣāntim

1. °rya PC. 2. °lāpau vikṣepau C, lacuna P. 3. °ksaṃb°?

anāgamya |

vaiśiṣṭyam evam abhidhāya viśiṣṭānām[1] viśiṣṭa eva mārgaḥ. anyathā kāraṇa-viśeṣâbhāve kārya-viśeṣânupapatter iti pratyekabuddha-mārgaṃ prakṛtam āha *tena hî*ty-ādinā. yasmād bhavadbhir (P. 61[a]) eva deva-putrair uktaṃ dūrād dūrataraṃ praviśatîty-ādi. tasmād eva kāraṇād idam aparam avagamyatām iti śeṣaḥ. evam ahaṃ nitarāṃ dūrād dūratar'ādikaṃ praviśāmîti matiḥ.

sākṣātkartu-kāmaḥ *prāptu*[2]*-kāmaḥ.*[2] *sthātu-kāmo* niścalībhavitu[3]-kāmaḥ. *sa nêmāṃ kṣāntim anāgamyê*ti imāṃ mārgajñatāṃ dharma-nidhyāna[4]-kṣamaṇa-viṣayām aprāpya sa pudgalo na sambhavaty anyathā 'dhigamâbhāvād iti.

anena ca mārgajñatāṃ sarva-mārga-visayiṇīm āha. vyāpty-artha-pratipādanena pratyekabuddha-mārgâdhikārād idam uktaṃ. na kevalaṃ grāhya-vikalpasyâîva prahāṇataḥ pratyekabuddhānāṃ yo 'sau viśiṣṭa-mārgaḥ. [Tib. 89[a]] tat-svabhāvā mārgajñatā. kiṃ tarhi śrāvak'ādi-mārga-sva-bhāvā 'pîti.

peyālam iti sa nêmāṃ kṣāntim anāgamyêti padaṃ sakṛdāgāmi-phalam ity-ādi-pada-traye 'tideśanīyam ity arthaḥ.

grāhya-vikalpasyâîva prahāṇam iti vacanād grāhaka-vikalpâprahāṇaṃ pratipāditaṃ.

atha khalu punar api teṣāṃ deva-putrāṇām etad avocat | kiṃ-rūpā asy' ārya-Subhūter dhārmaśravaṇikā eṣṭavyāḥ ||

tac ca

grāhyâbhāve tad-agraha |

iti nyāyād ayuktam iti vitarkayann āhuḥ. *kim* ity-ādi. kiṃ-śabdo vitarke. *kiṃ-rūpāḥ* kiṃ-svabhāvāḥ. kîdṛgvidha-grāhaka-vikalpôpetāḥ. pratyekabuddha-yāna-dharma-bhājo *dhārmaśravaṇikāḥ* pratyekabuddhā grahītavyā[5] iti yāvat.

atha khalv āyuṣmān Subhūtir Buddhânubhāvena teṣāṃ deva-putrāṇāṃ cetasâîva cetaḥ-parivitarkam ājñāya tān deva-putrān āmantrayate sma | māyā-nirmita-sadṛśā hi deva-putrā

1. °nā C, om. P. 2. om. P. 3. °vatu C. 4. °dhāna C. ṅes-par rtogs-pa. 5. gṛh° P.

mama dhārmaśravaṇikā eṣṭavyāḥ ||

parihārârtham āha: *māyêty*-ādi. ayam abhiprāyaḥ. vastu-dharmo hy eṣaḥ. yat sva-lakṣane vastuni sati tad-grāhakaṃ nirvikalpakaṃ jñāna-sva-lakṣaṇam utpadyate. tad-abhāvāt tan nêti. grāhaka-vikalpasya punar anādi-kālina nirudhyamāna-rūp'ādi-grāhaka-vikalpa-jñāna-samākṣipta-sva-saṃtāna-vāsanā-prabodha-janmatvān nâyaṃ niyamaḥ. [1]grāhya-vikalpe saty eva samu-daya[1] iti. tasmān māyā-svabhāva-nirmita-padârtha-samānā eva te vitatha-prakhyāti-rūpa-grāhaka-vikalpena saṃgatatvāt pratyekabuddhā grāhakatvenâiṣṭavyā iti.

tat kasya hetoḥ | tathā hi te nâiva śroṣyanti na ca sākṣāt-kariṣyanti ||

nanu cêtvaṃvidha-vikalpena grāhya-viṣayaṃ gṛhṇanto 'pi katham [Tib. 89[b]] alīkā iti *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. samāhitâsamāhitâ-vasthāyāṃ te pratyekabuddhā yathākramaṃ *nâiva śroṣyanti na sākṣātkariṣyanti.* grāhaka-vikalp'ākāreṇêti śeṣaḥ.

vikalpo 'vastu-nirbhāsād visaṃvādād upaplava

iti matiḥ. amunā ca nyāyena grāhaka-vikalpâprahāṇato 'pi pratyekabud-dhānāṃ mārga-svarūpaṃ kathitaṃ.

atha khalu te deva-putrā āyuṣmantaṃ Subhūtim etad avocat | kiṃ punar ārya-Subhūte māyôpamās te sattvā na te māyā ||

māyā-nirmita-sadṛśā iti kenacid ākāreṇa sādṛśya-vacanāt sattvānāṃ māyā-svabhāvatā nirākṛtêti prasaṅg'āgata-vikalpârtham[2] āha: *kiṃ punar* ity-ādi. *māyôpamās te sattvāḥ.* kiṃ *na te māyā* vitatha-rūpāḥ. tataś ca tāttvika-satt-vâstika-paridīpanaṃ.[3] na samyag-nirdeśa iti matiḥ.

evam ukte āyuṣmān Subhūtis tān deva-putrān etad avocat |

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1 ... 1. Sic PC. hdsin-paḥi rnam-par rtog-pa-la ni gzuṅ-baḥi rnam-par rtog-pa yod-pa kho-na-la skye-ba yin-no =grāhaka-vikalpasya grāhya-v° ? 2. vitarkâr° C, lacuna P. 3. °pan PC. bśad-pas.

māyôpamās te deva-putrāḥ sattvāḥ svapnôpamās te deva-putrāḥ sattvāḥ | iti hi māyā ca sattvāś câdvayam etad advaidhīkāram | iti hi svapnaś ca sattvāś câdvayam etad advaidhīkāraṃ |

māyôpamās ta ity-ādinā parihāram āha. evaṃ manyate: yathā gaj'ādi-rūpeṇa māyā mṛc-chakal'ādibhyo viveke(P. 61[b])nânupalabhyamānatvān nânyā nâpy ananyā. tathâiva [1]mantr'ādy-anupahata[1]-locanair mṛc-chakal'ādīnām darśanāt. atas tattvânyatva[2]-nirvacanīyatvena vastu-dharma-samatikramāt pudgal'ādivat tattvato 'stîti na śakyate vaktuṃ. ā-bāla-jana-pratyakṣa-siddhatve-nânubhava-pathânuprāptatvād[3] vikalp'ādivat[4] saṃvṛtyā ca nâstîti na śakyate 'dhyavasātuṃ. tataś ca ye ye pratītyasamutpannāḥ. te[5] paramârthato 'stinâstitva-[Tib. 90[a]]vyavahāra-pathâtikrānta-mūrtayaḥ. yathā māyā. tathā câmī sattv'ādayo bhāvā iti svabhāva-hetunā "kasyacit prasiddho 'rthaḥ sādhyata iti[6] māyātvenôpamitāḥ.

nyāyatas tu punas te 'pi sattvā māy'ātmakā eva. ato na[7] kiṃcit tāttvika[8]-sattvâstitvaṃ paridīpitam iti. *māyôpamāḥ svapnôpamā* iti pada-dvayaṃ prabuddhâprabuddhâvasthā-viṣaya-bhedenôktaṃ. *advayam* ity eka[9]-svabhāvaṃ. tad eva kuta ity āha: *advaidhīkāram* iti. na vidyate dvaidhīkāro nānātvaṃ yasya. tat tathôktaṃ. sarvôpasaṃhāreṇa vyāpteḥ pravartanād[10] iti matiḥ.

tad ayaṃ vākyârthaḥ: yasmād alīka-rūpatayā mayôpamās te sattvāḥ. tasmān māyā ca sattvāś câdvayaṃ. etad advaidhīkāraṃ. tathā yasmāt svapnôpamāḥ. tasmāt svapnaś ca sattvāś câdvayam. etad advaidhīkāram iti.

sarva-dharmā api deva-putrā māyôpamāḥ svapnôpamāḥ | srotaāpanno 'pi māyôpamaḥ svapnôpamaḥ | srotaāpatti-phalam api māyôpamaṃ svapnôpamaṃ | evaṃ sakṛdāgāmy api sakṛdāgāmi-phalam api anāgāmy api māyôpamaḥ svapnôpamaḥ |

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1 ... 1. sattr'ādy-anuprāpta (!) PC. sṅags la-sogs-pas ma bslad-paḥi. 2. tattvânyatvâbhyāsa PC. de-ñid daṅ gṣan-dag-tu. 3. patham anupr° C, lacuna P. 4. om. C, lacuna P. rnam-par rtog-pa la-sogs-pa daṅ ḥdra-bar. 5. Qu. te te? But not doubled in Tib. too. 6 ... 6. Sic C, °cit prasiddhenârtheḥ sādh° P. rab-tu grags-paḥi don ḥgaḥ-ṣig-la brten-nas. ma-grags-paḥi don-la bsgrub-par bya-ba yin-pas = kasyacit prasiddhârthasya pratyayād asiddhârthaḥ sādhyata iti? 7. ne C, lacuna P. 8. tarthika C, lacuna P. yaṅ-dag-par-na. 9. ekaṃ C. 10. vart° P.

pratyekabuddhatvam api māyôpamaṃ svapnôpamaṃ | samyak-sambuddho 'pi māyôpamaḥ svapnôpamaḥ | samyaksambuddhatvam api māyôpamaṃ svapnôpamaṃ ||

tām eva vyāptim ādarśayann āha: *sarva-dharmā apîty*-ādi. etad grahana-vākyaṃ vivṛṇvann āha: *srotaāpanno 'pîty*-ādi.

(40) atha khalu deva-putrā āyuṣmantaṃ Subhūtim etad avocat | samyaksambuddho 'py ārya-Subhūte māyôpamaḥ svapnôpama iti vadasi | samyaksambuddhatvam api māyôpamaṃ svapnôpamam iti vadasi ||

vyāptāv evaṃ pratipāditāyāṃ kathaṃ māyôpamo Bhagavān sarv'ākāra-guṇa-sampado hetur ity āha: *samyaksambuddho 'py ārya-Subhūta* ity-ādi. samyaksambuddho rūpa-kāyas Tathāgataḥ.

Subhūtir āha | nirvāṇam api deva-putrā māyôpamaṃ svapnôpamam iti vadāmi kiṃ punar anyaṃ dharmaṃ ||

pariharann āha: *nirvāṇam apîty*-ādi. yatra hi nāma nirvāṇam api prati-viśiṣṭaṃ dharma-kāyam advaya-[Tib. 90ᵇ]jñāna-svabhāvaṃ[1] māyā-svapna-samā-naṃ vadāmi. tatra *kiṃ punar anyaṃ dharmaṃ* rūpa-kāyaṃ[2] na vadāmi. api tu vadāmy evêty arthaḥ. pratiṣedha-dvayasya prakṛtârtha-pratipādakatvāt. yasmād yathôkta-svabhāva eva Bhagavān abhimukhīkriyamāṇaḥ sarva-guṇa-sampado hetuḥ. pramāṇ'ābādhita-svarūpatvenânyathā viparyāsa iti bhāvaḥ.

te deva-putrā āhuḥ | nirvāṇam apy ārya-Subhūte māyôpamaṃ svapnôpamam iti vadasi ||

punar api bahulatara-bhāvâbhiniveśāt satya-dharmâpratipattir ity āha: *nirvāṇam apîty*-ādi.

āyuṣmān Subhūtir āha | tad yadi deva-putrā nirvāṇād apy anyaḥ kaścid dharmo viśiṣṭataraḥ syāt tam apy ahaṃ māyô-

1. °vaṃ māyā-svabhāvaṃ P. 2. gzugs-kyi sku la-sogs-pa = rūpa-kāy'ādikam ?

pamaṃ svapnôpamam iti vadeyaṃ | iti hi deva-putrā māyā ca nirvāṇaṃ câdvayam etad advaidhīkāram | iti hi svapnaś ca nirvāṇaṃ câdvayam etad advaidhīkāraṃ ||

anyathā tīrthikānām iva prādeśika-śūnyatā-sadbhāvena bhāvâbhyupagamato mukty-anupapattir ity abhiprāyavān pariharann āha: *tad yadîty*-ādi. *tac-chabdo* vākyôpanyāse. *yadîty* abhyupagame tad uktaṃ: nirvāṇād anyaḥ kaścit prativiśiṣṭo dharmo na sambhavati. tathā 'py abhyupagamyôcyate. *yadi nirvāṇād api kaścid anyo viśiṣṭataro dharmaḥ* sambhavet. tadā *tam api* dharmaṃ māy'ādi-sadṛśaṃ *vadeyam* iti.

tathā c' ārya-Nāgârjuna-pādair uktaṃ:

rāga-dveṣôdbhavas [1]tīvraḥ kaṣṭa[1]-dṛṣṭi-parigrahaḥ
vivādās tat-samutthāś ca bhāvâbhyupagame sati. |
sa hetus sarva-dṛṣṭīnāṃ. kleśôtpattir na taṃ vinā.
tasmāt tasmin parijñāte dṛṣṭi-kleśa-parikṣayaḥ ||
(P. 62) parijñātasya kenêti. pratītyôtpāda-darśanāt.
pratītya jātaṃ câjātaṃ mahā-tattva-vidāṃ varaḥ || iti.

iti hîty-ādy upasaṃhāro gatârthatvān na likhitaḥ.

atha khalv āyuṣmān Śāriputra āyuṣmāṃś ca Pūrṇo Maitrāyaṇī-putra āyuṣmāṃś ca Mahākoṣṭhila āyuṣmāṃś ca Mahākātyāyana āyuṣmāṃś ca Mahākāśyapo 'nye ca mahā-śrāvakā anekair bodhisattva-sahasraiḥ sārdham āyuṣmantaṃ Subhūtiṃ sthaviram āmantrayate sma | ke 'syā āyuṣman Subhūte prajñāpāramitāyā evaṃ nirdiśyamānāyāḥ pratyeṣakā bhaviṣyanti ||

prasaṅg'āgataṃ nirdiśyêdānīm ādhārato 'pi pratyekabuddhānāṃ [Tib. 91ª] viśiṣṭo mārga iti kathanāya praśnayann āha: *ke 'syā* ity-ādi. grāhya-grāhaka-vikalpayor yathākramaṃ prahāṇâprahāṇam ity evaṃ-rūpeṇâ*syāḥ* pratyeka-buddha-mārg'ātmikāyāḥ *prajñāpāramitāyāḥ* kathyamānāyāḥ kīdṛgvidha-gotrakāḥ pudgalāḥ *pratyeṣakā* grāhakā *bhaviṣyanti.*

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1 ... 1. °vra kasto C, lacuna P. mi mzad (ḥbyuṅ. lta-ba) ma ruṅs.

atha khalv āyuṣmān Anandas tān sthavirān etad avocat| te khalv āyuṣmanto veditavyā avinivartanīyā bodhisattvā mahāsattvā dṛṣṭisampannā vā pudgalā arhanto vā kṣīṇ'āsravā ye 'syāḥ prajñāpāramitāyā evaṃ nirdiśyamānāyāḥ pratyeṣakā bhaviṣyanti ‖

tathāgatânubhāvena viditârthatvād ārya'Ānandaḥ kathayann āha: *te khalv* ity-ādi. *avinivartanīyā* iti nirvedhabhāgīyâdhigamenâvaivartikāḥ pratyekabodhau. ta[1] eva sva-bodhy-abhilāṣād *bodhi-sattvāḥ*. kāyikyā dharma-deśanayā 'buddhaka-buddha-kṣetre sattvârtha-karaṇâbhiprāyān *mahā-sattvāḥ*. *dṛṣṭi-sampannā vêti* madhya[2]-prajñā-dṛṣṭi-samupetāḥ. *arhanto vā kṣīṇ'āsravā* iti prahīṇa-sva-darśana-mārg'āvaraṇatvena pūjā'rhāḥ. anena ca pada-trayeṇa pratyekabodhau yathākramaṃ samudānīta-gotrakā dharmatā-pratilabdha-gotrakās ta eva niyata-gotrakāḥ pudgalā ity ākhyātaṃ. sarvatra ca *vā*-śabdaḥ paraspara-vikalpāpekṣayā draṣṭavyaḥ.

atha khalv āyuṣmān Subhūtiḥ sthaviras tān sthavirān etad avocat| nâsyā āyuṣmantaḥ prajñāpāramitāyā evaṃ nirdiśyamānāyāḥ kecit (41) pratyeṣakā bhaviṣyanti ‖

punar apy ārya-Subhūtir anyathā pratipādayann āha: *nâsyā* ity-ādi.

tat kasya hetoḥ| tathā hy atra na kaścid dharmaḥ sūcyate na kaścid dharmaḥ paridīpyate na kaścid dharmaḥ prajñapyate ‖

nanu sva-mārgôpadeśa-pūrvaka[3]-pratyeka-bodhim adhigacchanto 'pi pratyekabuddhāḥ kathaṃ na kecit pratyeṣakā iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi*ty-ādi. *atrê*ti pratyekabuddha-mārgâdhigama-kāle parôpadeśa-[Tib. 91[b]] nairarthakyāt svayaṃ-bodhena pratyekabuddhānām iti bhāvaḥ. saṃkṣepa-kathanena vistarârtha-sūcanān *na kaścid arthaḥ sūcyate*. vistara-kathanena saṃkṣiptârtha-paridīpanān *na paridīpyate*. yathā'vasthita-svarūpa-nirdeśān *na prajñapyate*.

1. tad P. 2. °dhye C. 3. °kaṃ P.

tad yathâîvâtra na kaścid dharmaḥ sūcyate na kaścid dharmaḥ paridīpyate na kaścid dharmaḥ prajñapyate tathâîvâsyāḥ prajñāpāramitāyāḥ evaṃ nirdiśyamānāyā na kaścit pratyeṣako bhaviṣyati ||

upasaṃhārârtham āha: *tad-yathâîvêty*-ādi. tasmād yenâîva kāraṇena nairarthakyena sūcan'ādi na kriyate tenâîva kāraṇena kaścit pratyeṣako na bhaviṣyati. nirdiśyamānāyā [1]evâbhāvād iti bhāvaḥ.[1]

atha khalu Śakrasya devānām indrasyâîtad abhūt| asya dharma-paryāyasya āryeṇa Subhūtinā bhāṣyamāṇasya pūjā'rthaṃ yan nv ahaṃ puṣpāṇy abhinirmāy' āryaṃ Subhūtim abhyavakireyam iti ||

yathā 'vidyamāna-svabhāvam api nirmita-puṣpaṃ pratiniyata-deś'ādi-rūpeṇâvicārâîkaramaṇīyatayā pratibhāsate tadvad vastu-bhūt'ādhāram antareṇâpi pratiniyatâdhigama-dharma-prāptir iti sūcanāy' ādhārâdhikāre nirmita-puṣpa-prakārôpanyāsârtham āha: *atha khalu Śakrasyêty*-ādi. *asya dharma-paryāyasyêti* pratyekabuddha-mārgasyâsya daśa-kuśal'ādi-dharma-svabhāvasya [2]dharma-paryāyasya.[2] *yan-nu*-śabdo 'vadhāraṇe. pūjā'rtham evêty arthaḥ. *abhinirmāyêti* bhāvanā-balād utpādya.

atha khalu Śakro devānām indras tasyāṃ velāyāṃ puṣpāṇy abhinirmāy' āyuṣmantaṃ Subhūtim abhyavākirat ||

cittôtpādânantaraṃ tathâîva kṛtavān ity āha: *atha khalu Śakra* ity-ādi. *abhyavākirad* iti ābhimukhyena samantāt kṣiptavān.

atha khalv āyuṣmataḥ Subhūteḥ sthavirasya Śakraṃ devānām indram anu vyāharaṇāyâîtad abhūt|

Indram anu vyāharaṇāyêti anu-śabdo lakṣaṇârthe. tad-yogena cêndra-śabdāt[3] karma-vibhaktiḥ. etad[4] uktaṃ: Indra-vacanād uttara-kālaṃ nirmita-

1 ... 1. evâbhāvaḥ P. 2 ... 2. Before dharma- Tib. has pratyekabudha-, om. P.
3. Sic PC. śabdasya? 4. tad C.

puṣpa-tattva-kathana-vyājen' ādhāra-svarūpasya [1]pratipādanāyâitad vakṣyamāṇ= ârthânukāri[1] cittam *abhūd* iti.

na khalu punar imāni puṣpāṇi mayā trayastriṃśeṣu deveṣu pracaranti dṛṣṭa-pūrvāṇi |

imānîti sampraty[Tib. 92ª]anubhūyamānāni. *trayastriṃśa*-grahaṇaṃ nija-vāstvāt.[2] tac ca svôpalambha-yogya-deśôpalakṣaṇaṃ. *dṛṣṭapūrvāṇîti* anubhūta-pūrvāṇi.

yānîmāni Śakreṇa devānām indreṇâbhyavakīrṇāni nir= mitāny etāni puṣpāṇi |

kim imāni sarvāṇy[3] eva puṣpāṇy adṛṣṭapūrvāṇi. nêty āha: *yānî*ty-ādi. yady evaṃ kiṃ-svabhāvāni tarhi tānîty āha: *nirmitāny etāni puṣpānî*ti. etad uktaṃ: [4]na mad-upalambha-yogyeṣu deśeṣu[4] pracaranti santi dṛṣṭapūrvāṇi. nâpy asmad-darśana-pathâtikrānta-deśād ānītāni tathāvidha-śakti-vaikalyāt. tasmān manomayāni nirmitāny etāny puṣpāṇîti.

nâîtāni puṣpāṇi vṛkṣa-gulma-latā-nirjātāni | yāni Śakreṇa devānām indreṇâbhyavakīrṇāni manomayāny etāni puṣpāṇîti ||

tad eva kathayann āha: *nâîtānî*ty-ādi. tatra *vṛkṣāḥ* puṣpa-phalôpagāḥ. mallik'ādyā *gulmāḥ*. atimuktak'ādayo *latāḥ*.

atha khalu Śakro devānām indra āyuṣmataḥ Subhūteś cetasâîva cetaḥ-parivitarkam ājñāy' āyuṣmantaṃ Subhūtim etad avocat | anirjātāny etāny ārya-Subhūte puṣpāṇi ||

buddhânubhāvena vidita-vitarkatvāt pariharann āha: *anirjātānî*ty-ādi.

tat kasya hetoḥ | na hi mano-nirjātāni kāni-cit puṣpāṇi nâpi vṛkṣa-gulma-latā-nirjātāni ||

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1 ... 1. °yâîtakṛkṣy°(!) C. 2. sic C, °j'āvās° P. raṅ-gi gnas yin-paḥi phyir-te = nija-vāsatvāt or nij'āvāsatvāt. 3. atha sarv° P. 4 ... 4. na sa upalambha-yogye deśeṣu P. mṛdup° C. ṅas dmigs-par ruṅ-bahi yul-rnams-na (yod-par sṅon chad mthon-bar gyur-pa) ma yin-no. my reading is conjectural.

manasaḥ sakāśāt pratibhāsamānāny api katham anirjātānîti *tat kasya hetor* ity āśanky' āha: *na hî*ty-ādi. yasmān *na mano-nirjātāni* tattvataḥ *kānicit puṣpāṇi* grāhya-grāhaka-bhāvasyâlīkatvād iti śeṣaḥ. *nâpi vṛkṣ*'ādi-*nir=jātāni* bhavatâiva niṣiddhatvāt.

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat| yat tvaṃ Kauśikâivaṃ vadasi| anirjātāny etāni puṣpāṇi nâitāni (42) mano-nirjātāni nâpi vṛkṣa-gulma-latā-nir=jātānîti|

*anirjātāny etāni puṣpāṇî*ti vacanena puṣpāṇāṃ svarūpaṃ na[1] pratiṣiddhaṃ. janma-niṣedhāt tarhi nityatvam abhyupagataṃ.[2] tac câyuktam ity āha: *yat tvam* ity-ādi. *latā-nirjātānî*ti api[3] na vaktavyam iti śeṣaḥ.

yat Kauśikânirjātaṃ na tat puṣpaṃ‖

kuta ity āha: *yat Kauśikê*ty-ādi. [Tib. 92[b]] yasmād *yad anir=jātaṃ na tat puṣpaṃ*. nityasya krama-yaugapadyābhyām arthakriyā-viraheṇa svarūpâsambhavatvād iti matiḥ.[4]

tatra grāhya-vikalpa-prahāṇena pratyekabuddhâdhigamaṃ śrāvakebhyo viśinaṣṭi. grāhaka-vikalpa-prahāṇâbhāvena ca pratyekabuddhebhyo 'nuttara-buddhâdhigamam. ādhāreṇa câdhigamasyâsādhāraṇyam iti viśiṣṭaḥ pratyeka=buddhānāṃ mārgo yathôkta-śrāvaka-catuḥ-saty'ākārâ(P. 63[a])nupalambha-bhāva=nayā yathā-vastu-pratītyasamutpādânugatayā bodhisattvena parijñeyaḥ.

tathā côktaṃ:

grāhyârtha-kalpanā-hānād[I] grāhakasyâprahāṇataḥ[II]
ādhārataś[III] ca vijñeyaḥ khaḍga-mārgasya saṃgrahaḥ‖ iti. (8)

atha khalu Śakrasya devānām indrasyâitad abhūt| gam=bhīra-prajño vatâyam āryaḥ Subhūtis tāṃ ca nāma-pada-pra=jñaptiṃ nirdiśati tāṃ ca na virodhayati tāṃ côttānīkaroti tām eva côpadiśati‖

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1. om. PC. Supplied from Tib. 2. atyup° P. 3. atra PC. kyaṅ. 4. miti P.

nirvedhabhāgīyâdhigame sati yathôkta-pratyekabuddha-[1]mārga iti[1] nirvedha-bhāgīyârtham āha: *gambhīra-prajño vatâyam* ity-ādi. ādhāra-tattva-kathane-nâivôṣmârtha-pratipādanād *gambhīra-prajñaḥ*. *nāma-pada-prajñaptiṃ* vijñān'ādi-skandha-prajñaptiṃ. śrutamaya-jñānârthaṃ granthârtha-kathanān *nirdiśati*. saṃvṛtyā 'bhyupagamasyâvirodhād dharmatayā *na virodhayati*. cintāmaya-jñānârthaṃ yuktyā sthirīkaraṇād *uttānīkaroti*. bhāvanāmaya-jñānârthaṃ dhyāna-kramôpadeśād[2] *upadiśati*.

etad uktaṃ: rūp'ādi-sāṃketika-dharma-prajñapter avirodhena dharmatāyāḥ pratipādanam[3] ity evaṃ sarva-dharm'ālambane saty ūṣmagatam utpadyata iti nirmita-puṣpa-svarūp'ākhyānenâiva pratipādanād [Tib. 93ª] gambhīra-prajña[4] iti.

tathā côktaṃ:

prajñapter avirodhena dharmatā-sūcan'ākṛtiḥ ūṣmagam. iti.

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtim etad avocat| evam etad ārya-Subhūte evam etat| evaṃ câtra bodhisattvena mahāsattvena śikṣitavyaṃ yath' ārya-Subhūtir upadiśati‖

[5]yukta-rūpam iti[5] niścitya svayam ev' ātma-vikalpasya svahastam[6] āha: *evam etad* ity-ādi.[7] *evaṃ câtrêti* nirmitâjāta-puṣpavat pratyekabuddha-mārge *śikṣitavyaṃ*.

evam ukte āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat| evam etat Kauśikâivam etat| evam atra bodhi-sattvena mahāsattvena śikṣitavyaṃ|

sādhûktatvenânumaty-artham āha: *evam etat Kauśikêty-ādi*.

evaṃ śikṣamāṇaḥ Kauśika bodhisattvo mahāsattvo na srota-āpatti-phale śikṣate na sakṛdāgāmi-phale nânāgāmi-phale nârhattve śikṣate na pratyekabuddhatve śikṣate na buddhatve śikṣate|

tataḥ kiṃ bhavatîty āha: *evaṃ śikṣamāṇa* ity-ādi. na kvacid upalambha-

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1 ... 1. lam skye-bas. 2. °maup° P, °māp° C. ñe-bar ston-paḥi phyir. 3. rtogs-pa. 4. °jñapta (!) P. 5 ... 5. yuta-r° C. om. P. & Tib. 6. khas blaṅs-pa. 7. °dinā C.

yogena śikṣata iti samudāyârthaḥ.

ya āsu bhūmiṣu śikṣate sa buddhatve sarvajñatve vā śikṣate(1) |

āsu bhūmiṣv iti. aṣṭamak'ādi-bhūmiṣu.[1] kleśa-jñey'āvaraṇa-prahāṇa-bhedena *buddhatve*[2] *sarvajñatve*[3] vêti dvayam uktaṃ. tatra *śikṣate* 'viparyāsa-śikṣayā niyamena tathāgatatva-prāpaṇāt.

yo buddhatve sarvajñatve vā śikṣate(2) so 'prameyeṣv asaṃkhyeyeṣu buddha-dharmeṣu śikṣate |

buddhatv'ādi-śikṣā ca sarva-dharma-parijñāna-pūrvikêty āha : *yo buddhatva* ity-ādi.

yo 'prameyeṣv asaṃkhyeyeṣu buddha-dharmeṣu śikṣate sa na rūpasya vivṛddhaye śikṣate na parihāṇāya | evaṃ sa na vedanāyā na saṃjñāyā na saṃskārāṇāṃ sa na vijñānasya vivṛddhaye śikṣate na parihāṇāya |

prasaṅg'āgataṃ nirdiśya ūṣmânantaraṃ mūrdhârthaṃ śikṣata ity āha : *yo 'prameyeṣv* ity-ādi. *vivṛddhir* upacayaḥ. *parihāṇam* apacayaḥ.

etad uktaṃ : rūp'ādeḥ paramârthato na hāni-vṛddhy-ādy-arthaṃ śikṣaṇam ity evaṃ sarva-dharm'ālambane mūrdhagatam[4] utpadyata iti.

tathā côktaṃ :

(P. 63[b]) mūrdhagaṃ rūp'ādy-ahān'ādi-prabhāvitam ‖ iti. (9)

yo na rūpasya vivṛddhaye śikṣate na parihāṇāya evaṃ yo na vedanāyā na saṃjñāyā na saṃskārāṇāṃ yo na vijñānasya (43) vivṛddhaye śikṣate na parihāṇāya sa na rūpasya parigrahāya śikṣate nôtsargāya | evaṃ sa na vedanāyā na saṃjñāyā na saṃskārāṇāṃ sa na vijñānasya parigrahāya śikṣate nôtsargāya |

(1) buddhatve sarvatve śikṣate iti ga° |
(2) buddhatve arvajñatve śikṣate iti ga° |
1. bhūmi- C. 2. °tvaṃ CP. 3. °tvaṃ CP. 4. °gam P.

mūrdhânantaraṃ kṣānty-arthaṃ śikṣata ity āha: *yo na rūpasyê*ty-ādi. [Tib. 93^{b}] *parigrahaḥ* svīkaraḥ. tyajanam *utsargaḥ*. tad-artham adhyātm'ādi-śūnyatā-balena na śikṣita ity arthaḥ.

Pañcaviṃśatisahasrikāyāṃ côktaṃ: rūpasya yāvat sarv'ākārajñatāyā adhyātma-śūnyatāṃ yāvad abhāvasvabhāva-śūnyatām upādāyâparigrahatvenêti.

etad uktaṃ: rūp'āder adhyātma-bahirdh'ādi-śūnyatām upādāyâparigrahaṇ'ādikam ity evaṃ sarva-dharm'ālambane kṣāntir utpadyata iti.

tathā côktaṃ:

adhyātma-śūnyat'ādyābhī rūp'āder aparigrahāt kṣāntiḥ. iti.

nâpi kasyacid dharmasya parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate |

kṣānty-anantaram agradharmârthaṃ śikṣata ity āha: *nâpi kasyacid* ity-ādi. *parigrahāyê*ti parigṛhyate 'nenêti *parigrahaḥ* vidhānaṃ[1] pratiṣedhaś ca. tad eva darśayann āha: *nôtpādāya nântardhānāyê*ti.

yo na kasyacid dharmasya parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate sa na sarvajñatāyā api parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate |

*kasyacid dharmasyê*ti sāmānyâbhidhāne saty api heya-rūpasyâiva grahaṇam iti jaḍa-jan'āśaṅk'āvaraṇârtham āha: *yo na kasyacid dharmasyê*ty-ādi. *sarvajñatāyā apî*ti buddha-bhūmer api. sarvatrâivâbhiniveśo bandhanam iti bhāvaḥ.

evaṃ śikṣamāṇo bodhisattvo mahāsattvaḥ sarvajñatāyāṃ śikṣate sarvajñatāyāṃ niryāsyati ||

yathôkta-śikṣāyāṃ ko guṇa ity āha: *evam* ity-ādi. etad uktaṃ: rūp'āder anutpādânirodh'ādy[2]-ākāraiḥ śikṣaṇam ity evaṃ sarva-dharm'ālambane 'gradharmatā bhavatîti.

tathā côktaṃ:

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1. vivādaṃ C. 2. °daṃ nir° C.

rūp'ādy-anutpād'ādy-ākārair agra-dharmatā‖ iti. (10)

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat| ya āyuṣman Subhūte bodhisattvo mahāsattvaḥ na kasyacid dharmasya parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate sa na sarvajñatāyā 'pi parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate| evaṃ śikṣamāṇa āyuṣman Subhūte bodhisattvo mahāsattvaḥ sarvajñatāyāṃ niryāsyati‖

sarva-dharmânupalambha-tattvaika-rasatvād bodhisattvasya kā sarvajñatêti [Tib. 94ᵃ] kākvā praśnayann āha: *ya āyuṣman Subhūta* ity-ādi. vākyâvasāne kathaṃ dān'ādi-pāramitāṃ vinêti śeṣaḥ.

āyuṣmān Subhūtir āha| evam etad āyuṣman Śāriputrâivam etat| ya āyuṣman Śāriputra bodhisattvo mahāsattvaḥ na kasyacid dharmasya parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate sa na sarvajñatāyā 'pi parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate| sarva-buddha-dharmāṇām api na parigrahāya śikṣate nôtpādāya nântardhānāya śikṣate| evaṃ c' āyuṣman Śāriputra śikṣamāṇo bodhisattvo mahāsattvaḥ sarvajñatāyāṃ śikṣate sarvajñatāyāṃ niryāsyati‖

tathya-saṃvṛti-sopānam antareṇa vipaścitaḥ
tattva-prāsāda-śikhar'ārohaṇaṃ na hi yujyate‖ iti.

nyāyād dān'ādi-sa-parivārā Ratnacūḍôktā sarva-dharma-śūnyatā 'bhyasanīyêty abhiprāyavān parihārârtham āha: *evam etad āyuṣmañ Chāriputr*êty-ādi.

atha khalu Śakro devānām indra āyuṣmantaṃ Śāriputram etad avocat| (44) prajñāpāramit' ārya Śāriputra bodhisattvena mahāsattvena kuto gaveṣitavyā‖

pratyekabuddha-darśana-mārgânantaram aihik'āmutrikair guṇair yukto bodhisattvānāṃ darśana-mārgo vaktavya ity āha: *prajñāpāramit' ārya Śā*(P. 64ᵃ)*riputr*êty-ādi. prajñāpāramitā bodhisattvānāṃ darśana-mārga ity arthaḥ.

sa ca samāsato laukikasyâgradharmasya samanantaram anupalambha-samādhiḥ. prajñâ câtra sa-saṃprayogā veditavyā.

prabhedataḥ punas tathâiva duḥkhe dharmajñāna-kṣāntir dharmajñānam anvayajñāna-kṣāntir anvayajñānaṃ. evaṃ samudaye[1] nirodhe mārge ca pratipattavyam ity ete ṣoḍaśa-citta-kṣaṇā darśana-mārgaḥ.

citta-kṣaṇaḥ punar jñeya-jñānôtpatti-parisamāptito grāhyaḥ.

kecid

adṛṣṭa-dṛṣṭer dṛṅ-mārgaḥ. tatra pañcadaśa-kṣaṇā

iti varṇayanti tad ayuktaṃ. tathā hi prayoga-mārge duḥkha-saty'ādhipateyasya dharmasya[2] pūrva-vicāraṇām adhipatiṃ kṛtvā pratyātmaṃ duḥkha-satyânubhāvi jñānam anāsravaṃ. [Tib. 94[b]] yena duḥkha-darśana-prahātavyaṃ kleśaṃ prajahāti tad ucyate duḥkhe dharmajñāna-kṣāntiḥ. yena jñānena kṣānty-anantaraṃ vimuktiṃ sākṣātkaroti tad ucyate duḥkhe dharmajñānam. duḥkhe dharmajñānasyânantaraṃ duḥkhe dharmajñāna-kṣāntau duḥkhe dharmajñāne ca anvaya ev' ārya-dharmāṇām iti pratyātmaṃ yat pratyakṣânubhāvi jñānam anāsravaṃ tad ucyate duḥkhe 'nvayajñāna-kṣāntiḥ. yena jñānena tām anvayajñāna-kṣāntim avadhārayati tad ucyate dnḥkhe 'nvayajñānaṃ. evam avaśiṣṭeṣv api satyeṣu yathāyogaṃ kṣāntayo jñānāni ca veditavyānîti ṣoḍaśa-kṣaṇika eva darśana-mārgo yuktaḥ. pañcadaśa-kṣaṇikatve tu mārge 'nvayajñāna-kṣānter avadhāraṇaṃ na syāt.

adṛṣṭa-darśanâbhāvenântyo mārge 'nvayajñāna-kṣaṇo na darśana-mārga iti cet. yady evaṃ duḥkh'ādi-satya-traye 'py apūrva-darśana-vaikalyād anvaya-jñāna-kṣaṇo na darśana-mārga iti dvādaśa-kṣaṇika eva syāt. na câitad abhyupagatam[3] iti. yatkiṃcid etat.

tathā côktaṃ;

kṣānti-jñāna-kṣaṇaiḥ satya[4]-satyaṃ prati caturvidhaiḥ
mārga-jñatāyāṃ dṛñ-mārgaḥ sânuśaṃso 'yam ucyate ‖ iti. (11)

tatra dharmajñāna-kṣāntyā (P. 64[b]) dharmajñānena ca grāhyâvabodhaḥ. anvayajñāna-kṣāntyā 'nvayajñānena ca grāhakâvabodhaḥ. sarveṣv eva kṣānti-jñāneṣv animitta-vihārī yogī veditavyaḥ.

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1. °dāye P. 2. om. P. 3. °gata C, °gamanam P. khas ma blaṅs-pa. 4. °tyaṃ AC.

avikala-kāraṇasya prahātum aśakyatvād duḥkha-darśana-prahātavya-kāle samudayaḥ prahīṇaḥ. ata eva nirodhaḥ sākṣātkṛtaḥ. [Tib. 95ᵃ] tasya cânyathā-'nupapattyā mārgo bhāvitaḥ. samuday'ādiṣv apy evam. iti eka-kāryâbhisamayād eka-kṣaṇâbhisamayo mahāyāna-darśana-mārgo draṣṭavyaḥ. pratisatyaṃ punar viparyāsa-nirākaraṇena[1] prativedhâbhisamayataḥ ṣoḍaśabhir eva ksaṇair abhisamīyate. ataḥ pratipannakatv'ādi-vyavasthā su-vyavasthêty eke.

tāttvika-bhāvâbhyupagama-viparyāsa-samutthaḥ satkāy'ādi-dṛṣṭi-gaṇo rāg'-ādi-kleśa-samūhaś ca. muktis tv anupalambha-dṛṣṭes tat-parikarma-bhūtatvena tad-arthâiva pariśiṣṭ'ākārā[2] bhāvanêti yathôdita-vidhinā niḥsvabhāvā nirātmānaḥ śūnyā iti vā sarva-dharmān bhāvayato bhāvanā-bala-niṣpattāv

ekasyânaṃśa-rūpasya pratyakṣasya sataḥ svayam
ko 'nyo na dṛṣṭo bhāgaḥ syād yaḥ pramāṇaiḥ parīkṣyate[3] ‖ iti

nyāyāt sarv'ākāra-svarūpa-prativedhakāri jñānam anāsravaṃ[4] sarva-dharma-viṣayam utpadyate. ataḥ prativedhâbhisamayād eka-kṣaṇâbhisamayo darśana-mārga ity apare.

nanv ekasminn eva kṣaṇe sarv'ākārasya pratividdhatvād ākārântareṇa darśana-mārge bhāvanā'ntarânupapatteḥ[5] pratipannakatv'ādi-vyavasthā katham iti śreyo-niryāṇa-mārgânusāriṇāṃ matiḥ. syād etan

no ced bhrānti-nimittena saṃyojyeta guṇântaraṃ
śuktau[6] vā rajat'ākāro[7] rūpa-sādharmya-darśaṇāt

yāvatā kenacid bhrānti-nimittena samāropitam ākārântaraṃ vidyata iti tad-viparyāsa-prabhava[8]-[Tib. 95ᵇ]kleśa-sahāyam unmūlayitum ākārântareṇa bhāvanā'ntara-sambhavād aṣṭamak'ādi-vyavasthā su-sthitā. anenâivâbhiprāyeṇa[9] nyāya-balād eka-kṣaṇâbhisamayo 'pi darśana-mārgaḥ ṣoḍaśa-kṣaṇâbhisamaya-(P. 65ᵃ)tvenôktaḥ.[10] tataś ca sarv'ākāra-svarūpa-grāhitve 'pi vijñānasya yasminn aṃśe[11] abhyāsa-pāṭav'ādinā samāropit'ākāra-nirākaraṇe sāmarthyaṃ. tatrâiva tasya tat-pratibaddh'āvaraṇa-prahāṇāt prāmāṇyaṃ. nânyatra kṣaṇikatv'ādivat. evam āryāṇāṃ pṛthag-janebhyaḥ ko viśeṣa ity api na vaktavyaṃ. yāvan-mātr'ākāra-nirākaraṇena[12] teṣāṃ jñānaṃ gata-bhrānti[13]-nimittaṃ tāvan-mātreṇa

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1. nirādhār° P. 2. °kāra-C. 3. °kṣate PC. 4. āsrav° P. 5. °tte PC. 6. °krau P, klau C. 7. °jaṭ'āk° P. 8. °saṃ sapr° P. phyin-ci-log-las byuṅ-ba. 9. ānunaiv° C. 10. °rga-ṣoḍaśa-lakṣaṇābhiḥ sam° P. 11. °sminna(!) P. 12. °ṇe PC. 13. °nam agatatrānti(!) P, °nam atagata-bhr° C ḥkhrul-paḥi rgyu-mtshan daṅ bral-ba.

teṣāṃ viśeṣāt. ity alam atiprasaṅgena.

*kuto gaveṣitavyê*ti kasya nirdeśāt pratipattavyā bhāvayitavyêty arthaḥ.

Śāriputra āha | prajñāpāramitā Kauśika bodhisattvena mahāsattven' āyuṣmataḥ Subhūteḥ parivartād gaveṣitavyā ||

prasaṅg'āgata-[1]vacanârthaṃ nirūpaṇ'ādi-dvāreṇa[1] tathāgatânubhāvād evânyaḥ kaścit kvacin nirdiśati. mukhyataḥ punar Bhagavatā prajñāpāramitôpadeśe Subhūtir evâdhiṣṭhita ity abhiprāyavān āha: *prajñāpāramitā Kauśik*êty-ādi. *parivartād*[2] iti nirdeśāt.

evam ukte Śakro devānām indr' āyuṣmantaṃ Śāriputram etad avocat | kasyâiṣa ārya Śāriputrânubhāvo veditavyaḥ kasyâitad adhiṣṭhānaṃ veditavyaṃ yad ārya-Subhūtiḥ prajñāpāramitāṃ bhāṣate ||

vismṛta-tathāgatâdhiṣṭhānatven' āha: *kasyaîṣa* ity-ādi.

āyuṣmān Śāriputra āha | Tathāgatasyâiṣa Kauśikânubhāvo veditavyas Tathāgatasyâitad adhiṣṭhānaṃ veditavyaṃ yad āyuṣmān Subhūtiḥ prajñāpāramitāṃ bhāṣate ||

ārya-Subhūter anyathā pūrvavat sāmarthyam apaśyann āha: *tathāgatasy*êty-ādi.

atha khalv āyuṣmān Śubhūtiḥ Śakraṃ devānām indram etad avocat | yat Kauśikâivaṃ vadasi kasyâiṣo 'nubhāvo veditavyaḥ kasyâitad adhiṣṭhānaṃ[(1)] veditavyaṃ yad ārya-Subhūtiḥ prajñāpāramitāṃ bhāṣate iti || Tathāgatasyâiṣa Kauśikânubhāvo veditavyaḥ Tathāgatasyâitad adhiṣṭhānaṃ[(1)] veditavyaṃ yad ahaṃ prajñāpāramitāṃ bhāṣe ||

tathāgata-gauraveṇ' ātmano nirabhimānatāṃ prakaṭayann āha; *yat Kauśik*-

(1) anuṣṭh° Printed text.

1 ... 1. °rthāc cânir° C, °rthe nirūpaṇā-dv° P. tshig-gi don ñes-par brtags-pa la-sogs-paḥi sgo-nas. 2. °vartanād P.

êty-ādi.

yad api Kauśikâivaṃ vadasi prajñāpāramitā bodhisattvena mahāsattvena kuto gaveṣitavyêti | prajñāpāramitā Kauśika bodhisattvena mahāsattvena na rūpād gaveṣitavyā nâpy anyatra rūpād gaveṣitavyā | evaṃ na vedanāyā na saṃjñāyā na saṃskārebhyo na vijñānād gaveṣitavyā nâpy anyatra vijñānād gaveṣitavyā ||

idānīm ākāra-kathanena darśana-[Tib. 96ᵃ]mārga-pratipādayitum āha: *yad apîty-ādi.*

prajñāpāramitā jñānam advayaṃ sā tathāgataḥ |[1]

iti vacanāt prajñāpāramitā 'tra tathāgataḥ.

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā |[2]

ity nyāyena rūp'ādi-tathatā *rūp*'ādi-śabdenôktā. ādhāra-bhāvo 'pi vivakṣāparatantratayā [3]'vadhi-bhāvenêti.[3] ato 'yam artho bhavati: rūp'ādi-tathatāyām [4]ādhāra-bhūtāyām[4] ādheya-bhāvān na[5] tathāgataḥ paryeṣitavyaḥ. *nâpy anyatrêti.* asyôpalakṣaṇârthatvād[6] idam api jñeyaṃ: na tathāgate rūp'ādi-tathatā nâpy[7] anyatrêti.

idaṃ ca Pañcaviṃśatisahasrikāyāṃ spaṣṭam evôktaṃ: na Kauśika rūpatathatāyāṃ tathāgata upalabhyate. na tathāgate rūpa-tathatā. na cânyatra rūpa-tathatāyās tathāgato vidyate. na ca tathāgatād anyatra rūpa-tathatêty-ādi.

tat kasya hetoḥ | tathā hi na rūpaṃ prajñāpāramitā nâpy anyatra rūpāt prajñāpāramitā | evaṃ na vedanā na saṃjñā na saṃskārā na vijñānaṃ prajñāpāramitā nâpy anyatra vijñānāt prajñāpāramitā ||

tad-ubhaya-vyatiriktâpara[8]-dharmâbhā(P. 65ᵇ)vāt kathaṃ rūp'ādāv anyatra ca prajñāpāramitā na[9] gaveṣitavyêti *tat kasya hetor* ity āśaṅky' āha: *tathā*

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1. This line also P 13ᵇ, 80ᵃ. 2. This line again P 116ᵃ and whole stanza P 100ᵇ. 3...3. Sic PC. lṅa-par gyur-pa yin-no. = pañcamī bhavati. 4...4. om. P. 5. om. P. 6. tsam-yin-paḥi phyir = °ṇa-mātratvād. 7. nyâpy C. 8. °ktap° C. 9. om. P.

hîty-adi. ayam atra vākyârthoḥ *rūp*'ādi tāttvik'ādhāra[1]-bhūtaṃ *na prajñā-pāramitā*-viśuddhatvaṃ[2] viparyastatvāt. ato rūp'ādy aviśuddham ādhār'ātmakaṃ viśiṣṭaṃ[3] kāraṇaṃ pariviśuddhasya[4] tathāgatasya na bhavatîti na rūp'ādau prajñāpāramitā gaveṣitavyā. tad-vyatiriktânya-dharmasya tāttvikatve tathâiva viparyāsa iti [Tib. 96[b]] *nâpy anyatra*. kiṃ-tu rūp'ādīnām a-yathā'rthatā pratipattita evêti. [5]tataś cêdam uktaṃ bhavati[5]: paramârthatayâikatvena rūpādi-tathatā-buddhayor ādhār'ādheya-bhāvo na vidyata iti. atas tayoḥ paryāyeṇâvasthiter ananujñānam[6] ity evaṃ sarva-dharm'ālambane duḥkhe dharmajñāna-kṣāntir utpadyata iti.

(45) evam ukte Śakro devānām indra āyuṣmantaṃ Subhūtim etad avocat| mahā-pāramitêyam ārya Subhūte yad uta prajñā-pāramitā| apramāṇa-pāramitêyam ārya Subhūte yad uta prajñāpāramitā| aparimāṇa-pāramitêyam ārya Subhūte yad uta prajñāpāramitā| ananta-pāramitêyam ārya Subhūte yad uta prajñāpāramitā‖

ek'ākāra-śravaṇe saty udghaṭitajñatayā duḥkhe dharmajñān'ādi-kṣaṇa-catuṣṭayasy' ākārān kathayann āha: *mahā-pāramitêyam* ity ādi.

sthaviraḥ Subhūtir āha| evam etat Kauśikâivam etat| mahā-pāramitêyaṃ Kauśika yad uta prajñāpāramitā| apramāṇa-pāramitêyaṃ Kauśika yad uta prajñāpāramitā| aparimāṇa-pāramitêyaṃ Kauśika yad uta prajñāpāramitā| ananta-pāramitêyaṃ Kauśika yad uta prajñāpāramitā‖

samyag-nirdeśenânumaty-artham āha: *evam etad Kauśik*êty-ādi.

tat kasya hetoḥ| rūpa-mahattayā hi Kauśika mahā-pāramitêyaṃ yad uta prajñāpāramitā| evaṃ vedanā-saṃjñā-saṃskārā vijñāna-mahattayā hi Kauśika mahā-pāramitêyaṃ

1. °ka-sādh° PC. rten-du gyur-pa. 2. °tva P, °tā C. 3. °ṣṭa C. 4. pariśud-dhatvāt P, viśuddhasya C. śin-tu rnam-par-dag-pa. 5...5. om. P. 6. anūnajñ° PC. rjes-su ma rtogs-so.

yad uta prajñāpāramitā | rūpâpramāṇatayā Kauśikâpramāṇa-pāramitêyaṃ yad uta prajñāpāramitā | evaṃ vedanā-saṃjñā-saṃskārā vijñānâpramāṇatayā Kauśikâpramāṇa-pāramitêyaṃ yad uta prajñāpāramitā | rūpâparimāṇatayā Kauśikâparimāṇa-pāramitêyaṃ yad uta prajñāpāramitā | evaṃ vedanā-saṃjñā-saṃskārā vijñānâparimāṇatayā Kauśikâparimāṇa-pāramitêyaṃ yad uta prajñāpāramitā | rūpânantatayā Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā | evaṃ vedanā-saṃjñā-saṃskārā vijñānânantatayā Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā ||

tad-atad[1]-rūpiṇo bhāvās tad-atad[1]-rūpa-hetu-jāḥ[2] |

iti nyāyād rūp'ādi-kāraṇa-mahattv'ādy[3]-anupapattau tad-ālambana-nirjātāyāḥ[4] kathaṃ prajñāpāramitāyā mahattv'ādikam iti *tat kasya hetor* ity āśaṅky' āha: *rūpa-mahattayā hî*ty-ādi. utpāda-sthiti-vināśānāṃ [pūrvântâparântâbhāvād anantatā kāraṇe[5]][6] tattvenâsattvād rūp'ādīnāṃ mahattā. vikṛti-lakṣaṇa-*rūp*='ādīnām avidyamānatvena paricchedaka-pramāṇânupalambhād *apramāṇatā*. rū=piṇām ā-paramâṇugataṃ saṃsthānaṃ parimāṇaṃ. arūpinām tu lakṣaṇaṃ pari=māṇaṃ. tasy' ākāśavad *rūp*'ādīnām naiḥsvābhāvyenânupalambhād *aparimāṇatā*. māyôpamatvena *rūp*'ādīnāṃ pūrvântâparântâbhāvād *anantatā*.

evaṃ mahā-pāramitêti Kauśika nâbhiniviśate | evam apramāṇa-pāramitêti evam aparimāṇa-pāramitêti evam ananta-pāramitêti nâbhiniviśate ||

kāraṇa-mahattv'ādinā[7] kārya[7]-mahattv'ādikam āvedya tatrâpy abhiniveśo bandhanam ity āha: *evaṃ mahê*ty-ādi. *nâbhiniviśata* iti [Tib. 97[a]] sarvatra sambandhaḥ.

tasmāt Kauśika mahā-pāramitêyam apramāṇa-pāramitêyam aparimāṇa-pāramitêyam ananta-pāramitêyaṃ yad uta (46)

1. etad PC. de min. 2. dāḥ P. 3. °hatyādy P. 4. °jit° P. 5. °ṇo P. 6. om. C. & Tib. v.lines 19 below. 7. om. C.

prajñāpāramitā ||

tataḥ kiṃ bhavatîty āha: *tasmād* ity-ādi.

etad uktaṃ: rūp'ādīnāṃ dharmadhātu-svabhāvatayā mahattā. (P. 66ᵃ) tathâîva teṣām apramāṇatā. pūrvavad ākāśâparimāṇatayā teṣām aparimānatā. rūp'āder niḥsvabhāvatvena[1] śāśvatôcched'ādyantâbhāvād anantatêty evaṃ sarva-dharm'ālambane yathākramaṃ duḥkhe dharmajñānaṃ duḥkhe 'nvayajñāna-kṣāntir duḥkhe 'nvayajñānaṃ samudaye dharmajñāna-kṣāntir utpadyata iti.

ārambaṇânantatayā[(1)] Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā | sattvânantatayā Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā ||

anantatā'rtham[2] eva samudaye catur-ākāra-pratiṣedha-mukhena nirdiśann āh' *ālambanânantatay*êty-ādi.

katham punaḥ Kauśik' ārambaṇânantatayā[(1)] 'nanta-pāramitêyaṃ yad uta prajñāpāramitā | sarva-dharmāṇāṃ hi Kauśika yato nânto na madhyaṃ na paryavasānam upalabhyate tataḥ Kauśikânanta-pāramitêyaṃ yad uta prajñāpāramitā | anena Kauśika paryāyeṇ' ārambaṇânantatayā[(1)] ananta-pāramitêyaṃ yad uta prajñāpāramitā ||

etad grahaṇaka-vākyaṃ vivṛṇvann āha: *katham punar* ity-ādi. *antaḥ* pūrvânto hetuḥ. sattā-kālo *madhyaṃ*.[3] *paryavasānam* aparânto[4] vināśaḥ. *tata* iti pūrvânt'ādy-abhāvāt.

upasaṃharann āha: *anena Kauśik*êty-ādi. *paryāyo* nirdeśaḥ.

punar aparaṃ Kauśika yasmāt sarva-dharmā anantā aparyantā na teṣām anto vā madhyaṃ vā paryavasānaṃ vā upalabhyate tasmāt Kauśika ananta-pāramitêyaṃ yad uta prajñāpāramitā ||

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(1) ārambhaṇêti pāṭhaḥ sambhavati|

1. °p'ādi-nɪs° P. 2. anaṃtārtham P. 3. so Ed. °dhye C, °dhyaḥ P. 4. °sāna-p° P.

evaṃ pratham'ālambanânantatayā hetv-ākāraṃ pratiṣidhya samuday'ākāra-pratiṣedhârthaṃ dvitīy'ālambanânantatāṃ kathayann āha: *punar aparam* ity-ādi. pūrvântâparânta-rahitatven*ânantāḥ*. sattā-kālaḥ parisamantād anta-dvaya-bhāvena kṣiptatvāt paryantas tad-abhāvād *aparyantāḥ*. tad ev' āha *na teṣām* ity-ādinā.

tat kasya hetoḥ | rūpasya hi Kauśika nânto na madhyaṃ na paryavasānam upalabhyate | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya hi Kauśika nânto na madhyaṃ na paryavasānam upalabhyate | anenâpi Kauśika paryāyeṇ' āram-baṇânantatayā(1) 'nanta-pāramitêyaṃ yad uta prajñāp āramitā ||

nanu yad-anvaya-vyatirekânuvidhāyi yat kāryaṃ tat tasya hetur iti pūr-vânto dṛśyate. anta-kṣaṇa-darśināṃ[1] niścayād aparânto 'pi. [Tib. 97ᵇ] pratīya-māna-sattākaṃ[2] tu madhyaṃ nitarām evêti tat katham ādi-madhya-paryavasā-nāni nôpalabhyanta iti *tat kasya hetor* ity āśaṅky' āha: *rūpasya hî*ty-ādi. *nôpalabhyate* s'ākāra-nirākāra-jñānābhyāṃ nyāyata iti śeṣaḥ. *anenâpî*ti na kevalaṃ pūrvôkta-paryāyeṇêty arthaḥ.

punar aparaṃ Kauśika sattvo 'nanto 'paryantaḥ ||

ālambanânantatām evaṃ dvidhā nirdiśya sattvânantatāṃ vaktum āha: *sattvo 'nanto 'paryanta* iti.

tat kasya hetoḥ | na hi sattvasyânto vā madhyaṃ vā paryavasānaṃ vôpalabhyate | tasmāt Kauśika sattvânantatayā ananta-pāramitêyaṃ yad uta prajñāpāramitā ||

tathâiva *tat kasya hetor* ity āśaṅky' āha: *na hî*ty-ādi. pūrvavad atrâpy adhyāhāraḥ.

prathama-sattvânantatayā prabhav'ākāra[3]-pratiṣedhaḥ kṛtaḥ.

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtim

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(1) ārambhaṇêti pāṭhaḥ sambhavati |

1. antyakṣaṇadarśinā C. 2. °kan P, sanbhākan (!) C. 3. om. P.

etad avocat| katham āyuṣman Subhūte sattvânantatayā 'nanta-pāramitêyaṃ yad uta prajñāpāramitā ||

anādi-kālâbhisaṃvardhita[1]-bhāvâbhiniveśena yathôkta-sattvânantatām anavagacchan dvitīya-sattvânantatāṃ pratipādayitum āha: *katham* ity-ādi. (P.66[b])

5 *katham* iti kṣepe. nâiva pūrvânt'ādyâsvabhāvena[2] *sattvânantatayā 'nanta-pāramitā.* kiṃ tarhi. saṃkhy'ādi-sambandhād iti matiḥ.[3]

sthaviraḥ Subhūtir āha| na hi Kauśika gaṇanā'yogena vā gaṇanā-bahutvena vā sattvânantatayā 'nanta-pāramitêyaṃ yad uta prajñāpāramitā ||

10 viditâbhiprāyatven' āha: *na hi Kauśikê*ty-ādi. *gaṇanā'yogena vê*ti ekatv'ādi-saṃkhyā gaṇanā. tayā sahâyogo 'sambandha ity a-kāra-praśleṣo draṣṭavyaḥ. saṃkhyā'tītatvenêty arthaḥ. *gaṇanā-bahutvena vê*ti yathā ṣaṣṭi[4]-sthāna-gatā[5] saṃkhyā 'saṃkhyêyate tadvad ananta-saṃkhyā-yogena gaṇanā-prācuryeṇêti yāvat.

15 Śakr' āha| kathaṃ tarhîdānīm ārya Subhūte sattvânantatayā 'nanta-pāramitêyaṃ yad uta prajñāpāramitā ||

yady ucita-rūpeṇâpi prakāra-dvayena sattvânantatā na bhavati kena punas tarhi prakāreṇêty āha: [Tib. 98[a]] *kathaṃ tarhî*ty-ādi.

(47) sthaviraḥ Subhūtir āha| tat kiṃ manyase Kauśika katamasyâitad dharmasyâdhivacanaṃ yad uta sattvaḥ sattva iti ||

20 tad-vacanena pratipādayitum āha: *tat kiṃ manyasa* ity-ādi.

Śakr' āha| nâitad ārya Subhūte dharmasyâdhivacanaṃ nâdharmâdhivacanaṃ yad uta sattvaḥ sattva iti|

tathāgatânubhāvena vidita-dharma-tattva-svarūpatvād āha: *nâitad* ity-ādi.

21 svarūpa-dhāraṇād *dharmasya na* sattva ity *adhivacanaṃ*, tattvato hetumad-

1. °la-saṃvardh° P. 2. °dyâbhāv° P. 3. mit° P. 4. °ṣṭī P. 5. Cf. 倶舎論第十二(大正蔵経二九 62[b]) & Mahāvyutpatti 249.

dharmasyâsattvāt. nirviṣayasya[1] pratiṣedhâsambhavān *nâdharmasya*âpi.

āgantukam etan nāmadheyaṃ prakṣiptam avastukam etan nāmadheyaṃ prakṣiptam anātmīyam etan nāmadheyaṃ prakṣiptam anārambaṇam[(1)] etan nāmadheyaṃ prakṣiptaṃ yad uta sattvaḥ sattva iti |

kathaṃ tarhi sattva iti vyavahāro 'tipratīta ity āh' *āgantukam etad* ity-ādi. hetu-samudaya-prabhava-pratyay'ākāra-niṣedhād *āgantukam* ity-ādi pada-catuṣṭayaṃ. *prakṣiptam* adhyāropitaṃ saṃvṛti-mātram iti yāvat.

sthaviraḥ Subhūtir āha | tat kiṃ manyase Kauśika kācid atra sattva-paridīpanā kṛtā ||

evaṃ hetv-ādi-niṣedhe 'hetuka-sattvâstitvaṃ kadācit pratipadyata iti pṛcchann āha : *tat kiṃ manyasa* ity-ādi.

Śakr' āha | no hîdam ārya Subhūte ||

nityaṃ sattvam asattvaṃ vā 'hetor anyânapekṣaṇāt
apekṣāto hi bhāvānāṃ kādācitkatva[2]-sambhavaḥ ||

iti nyāyenânitya-vastu-sattva-pratibhāsād āha : *no hîdam ārya Subhūta* iti.

Subhūtir āha | yatra Kauśika na kācit sattva-paridīpanā kṛtā tatra kā sattvânantatā |

tad-vacanam idānīm anantatā'rthe yojayann āha : *yatr*êty-ādi. *yatra* saṃvṛti-mātre na[3] *kācit* tāttvikī *sattva-paridīpanā kṛtā. tatra kā sattvânantatā* gaṇan'ādi-sambandhāt. nâiva kācid guṇyamānasyâivâsattvād iti matiḥ.[4]

sacet Kauśika Tathāgato 'rhan samyaksambuddho 'nanta-vijñapti-ghoṣeṇa gambhīra-nirghoṣeṇa svareṇa gaṅgā-nadī-vālukôpamān kalpān api[(2)] vitiṣṭhamānaḥ sattvaḥ sattva iti vācaṃ

(1) anārambhaṇam iti bodhyaṃ |
(2) kalpān iti ga° |
1. °ṣaya- P. 2. kād° P. 3. °treṇa PC. 4. mitiḥ P.

bhāṣeta api nu tatra kaś cit sattva utpanno vā utpatsyate vā utpadyate vā niruddho vā nirotsyate vā niruddhyate vā ||

tad eva kathayann āha: *sacet Kauśikêty*-ādi. *ananta-vijñapti-ghoṣeṇêti* ananta-sattva-dhātu-[Tib. 98^{b}]vijñāpana-śabdena. *gambhīra-nirghoṣeṇêti* dīrgha-kālânubandhinā.[1] etac ca pada-dvayaṃ *svareṇêty* asya viśeṣaṇaṃ. svaraś ca tālv-ādi-vyāpāro grāhyaḥ. *kalpān apîty api*-śabdān na kevalaṃ svalpa-kālaṃ. *tatrêti* saṃvṛti-mātre. atha vā vāci satyām ity arthaḥ.

Śakr' āha | no hîdam ārya Subhūte ||

viva(P. 67^{a})kṣā[2]-paratantratvān na śabdāḥ santi kutra vā
tad-bhāvād artha-siddhau tu sarvaṃ sarvasya sidhyati ||

ity abhiprāyavān āha: *no hîdam ārya Subhūta* iti.

tat kasya hetoḥ | ādi-śuddhatvād ādi-pariśuddhatvāt sattvasya ||

nanu yathā-vastu-śabda-prayogād vivakṣā-paratantratvâsiddheḥ[3] kathaṃ nâivêdam iti *tat kasya hetor* ity āśaṅky' āh' *ādi-śuddhatvād* ity-ādi. prathamata eva kāraṇânuvidhān'ādi-doṣair aduṣṭatvād *ādi-śuddhatvaṃ*. nirhetuka-svarūpa-dhāraṇa-doṣa-vaikalyād *ādi-pariśuddhatvaṃ*.

etad uktaṃ: sahetuka-nirhetuka-sattvasyâsattve[4] kathaṃ yathā-vastu-śabda-prayogo yena vivakṣā-paratantratvâsiddhir iti.

[5]anye tv anyathā[5] vyācakṣate: vyavahārârthaṃ samayaḥ kriyate, na vyasanitayā. vyavahāraś ca sāmānya-lakṣaṇasyâvastutvāt sva-lakṣaṇenâdhyavasāyād bhavati. ato yatra sva-lakṣaṇe sāṃketaḥ kṛto na tena vyavahāraḥ. tasya tat-kālânanuyāyitvād iti [6]śabda-vācya-kalpanā-kalaṅkânaṅkita-rūpatvād *ādi-viśuddhatvaṃ*. yena ca vyavahāro na tatra saṃketaḥ kṛtas, tasya prāg-dṛṣṭatvād iti tathâiva doṣânuliptatvād *ādi-pariśuddhatvaṃ*. tasmād vyavahārârthaṃ yathā-vastu[6]-śabda-prayogâsambhavān na vivakṣā-paratantratvâsiddhir iti.

evaṃ hi tattvato vācyatvaṃ[7] [Tib. 99^{a}] nirākṛtaṃ na tu vastu-svarūpaṃ. tataś

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1. °dhīnā C, °dhanā P. 2. vipakṣa P. 3. °tv'ādi-siddhaḥ P. 4. °ttvāt P. 5 ... 5. anetvaṃny° P, anyetvathā C. 6 ... 6. om. P. 7. dhvani-v° P.

ca udbhāvanā-saṃvṛtyā gaṇanā'yog'ādinā sattvânantatā paridīpitêti Śakrâbhiprāya evaṃ[1] vyākhyāta ity apareṇânumanyate[2].

Subhūtir āha | anenâpi Kauśika paryāyeṇa evaṃ sattvânantatayā 'nanta-pāramitêyaṃ yad uta prajñāpāramitā |

anenâpîti na kevalaṃ pūrvôkta-sattvânantatā-prakāreṇêty arthaḥ.

evaṃ ca punaḥ Kauśika sattvânantatayā prajñāpāramitā 'nantatā veditavyā ||

[3]prakārântara-sambhavenâvadhārayann[3] upasaṃhārârtham āha: *evaṃ ca punar* ity-ādi. *ca*-śabdo 'vadhāraṇe. dvitīya-sattvânantatayā pratyay'ākāra-niṣedhaḥ kṛtaḥ.

(48) atha khalu sêndrakā devāḥ sa-Brahmakāḥ sa-Prajāpatikāḥ sa-ṛṣi-nara-nārī-gaṇās trir udānam udānayanti sma |
aho dharmaḥ aho dharmaḥ aho dharmasya dharmatā |

na bhagavatāṃ[4] dharma-deśanā[5] viphalêty āha: *atha khalu sêndrakā* ity-ādi. *Brahmā* Sahā-lokadhātu-nāyakaḥ. *prajāpatayo* lokapālāḥ. *ṛṣayo* Viśvāmitra-prabhṛtayaḥ. kiyan-mātreṇa yathôkta-deśanayā grāhya[6]-grāhaka-nairātmyaṃ pratividhyôpeta[7]-dānam *udānam* adhigama-harṣa-vacanam *udānayanti smô*dīritavantaḥ. tad ev' āha:

aho dharma

ity-ādinā.

yas tathāgatasya prādurbhāvaḥ sa āryeṇa Subhūtinā sthavireṇa subhāṣitenêha sūcyate deśyate prakāśyate prabhāvyate |

kalyāṇamitratay' ārya-Subhūtiṃ Śakr'ādayaḥ stutavanta ity āha: *yas tathāgatasyê*ty-ādi. prādurbhavaty anenâsmād iti vā *prādurbhāvo* darśana-mārgaḥ. *subhāṣitenehê*ti nirdoṣa[8]-kathana-pareṇa sambandhataḥ *sūcyate*. sva-

1. eva PC. de-ltar. 2. °nyante PC. 3...3. °kārâsambh°.C, °tarâsaṃbhave vār° P. rnam-pa gṣan yod-par ñes-par gzuṅ-ba. 4. sic PC. °to? 5. śanā P. om. C. 6. om. P. 7. °dhyôpetya C, °vidh° P. 8. doṣ° P. ñes-pa med-pa.

lakṣaṇato *deśyate.*[1] sāmānya-lakṣaṇataḥ[2] *prakāśyate.* (P. 67[b]) tad-ubhayataḥ *prabhāvyate.*

tathāgataṃ taṃ vayaṃ Bhagavan bodhisattvaṃ mahā-sattvam adyâgreṇa dhārayiṣyāmo yo 'nayā prajñāpāramitayā 'virahito bhaviṣyati yo 'pi cânena bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa viharişyati ‖

tathāgatânubhāvād eva samudaye[3] dvitīya-kṣaṇ'ākāraṃ ca[4] bhāvitavanta ity āha: *tathāgataṃ tam* ity-ādi. niyamena tathāgata-pada-prāpter iti matiḥ.[5] *adyâgreṇêti* ady'ārabhyêty arthaḥ. *anayêti* darśana-mārg'ātmikayā. *avirahitaḥ* [Tib. 99[b]] prāptâparihāṇitaḥ. *viharişyati* anadhigatârthâdhigama-yogataḥ.

etad uktaṃ: prajñāpāramitāyāṃ sthitasya vastuno dharmadhātu-svabhā-vatayā rūp'ādīnāṃ tathāgatatvâvadhāraṇam[6] ity[7] evaṃ[7] sarva-dharm'ālambane samudaye dharmajñānam utpadyata iti.

atha khalu Bhagavāṃs tān sêndrakān sa-Brahmakān sa-Prajāpatikān sa-ṛṣi-nara-nārī-gaṇān āmantrayate sma| evam etad deva-putrā evam etat| yadā 'haṃ deva-putrā Dīpaṃkarasya tathāgatasyârhataḥ samyaksambuddhasyântike Dīpavatyāṃ rājadhānyām antarāyaṇa-madhyagato 'nayā prajñāpāramitayā 'virahito 'bhūvaṃ tadā 'haṃ Dīpaṃkareṇa tathāgatenârhatā samyaksambuddhena vyākṛto 'nuttarāyāṃ samyaksambodhau| bhaviṣyasi tvaṃ māṇavânāgate 'dhvany asaṃkhyeyaiḥ kalpaiḥ Śākyamunir nāma tathāgato 'rhan samyaksambuddho vidyā-caraṇa-sampannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyānāṃ ca buddho bhagavān iti ‖

bodhisattvâvasthāyām asyârthasyânubhūta-pūrvatvena svahastayann[8] āha: *evam etad* ity-ādi. tad evânubhūta-pūrvatvam āha *yadêty*-ādinā. rājño nagarī

1. diśy° C. 2. °nyâl° P. 3. °yo P. 4. om. Tib. 5. mitiḥ P. 6. °raṇa C, °ram P. 7. om. C. 8. rjes-su bṣes-pa (gnas-brtan), rjes-su bṣed-pa (sde-dge). Cf. P. 97[b].

rājadhānī. *antarāyaṇam* āpaṇaka-vīthī. *māṇavêti* kulaputravat sāmāny'āmantraṇâbhidhānaṃ. tadānīm evaṃ vā Bhagavataḥ saṃjñā. anāgataḥ kālo *'nāgato 'dhvā*. *asaṃkhyeyair kalpair* iti ṣaṣṭi-sthāna-gatā saṃkhyā 'saṃkhyêcyate. tat-saṃkhyā'vacchinnaiḥ *kalpair* ity arthaḥ. śāstṛtva[1]-sampadā viśeṣayann āha: *Śākyamunir* ity-ādi. Śākya-kule janma-grahaṇāt. sarv'ākārâkuśalebhyaḥ[2] saṃyamit'ātma[3]-bhāvatvena kāya-vāṅ-mano-mauneya-yogāc ca *Śākyamuniḥ*. mauneya-yogena śāstṛtva-sampado vibandhaka-devaputra-Māra-bhaṅgaṃ darśayati. tad-bhaṅgena prathamataḥ śāstṛtva-sampado lābhāt. *tathāgato 'rhan samyaksambuddha* ity ebhis tribhiḥ[4] padaiḥ śāstṛtva-sampadaṃ darśayati. sā ca śāstṛtva-sampad dvidhā, vaktṛtva-lakṣaṇā pratipattṛtva-lakṣaṇā ca. tatra yathâîva te dharmā vyavasthitās [Tib. 100ᵃ] tathâîva gadanāt [5]tathāgata ity anenâviparīta[5]-dharma-daiśikatvād vaktṛtva-sampad uktā. pratipattṛtva-lakṣaṇā ca jñāna-prahāṇa-sampad-bhedena dvividhā. tatra arīn hatavān *arhann* ity anena prahāṇa-sampad uktā. arayaś ca rāg'ādayaḥ kleśāḥ sarva-kuśala-dharmôpaghātârthena. iyaṃ ca prahāṇa-sampat pūrvam uktā. tat-pūrvakatvāj jñāna-[6]sampadaḥ *samyag* aviparītaṃ. *sam*antād dharmâvabodhāt[6] *snmyaksambuddha* ity anena jñāna-sampad uktā. aviparīta-sarvajña-jñānâdhigama-yogāt.

tad evam aviparīta-dharma-daiśikatvena sarva-kleśa-prahāṇena sarv'ākāra-dharmâvabodhena ca śāstṛtva-sampad asādhāraṇā paripūrṇā ca Bhagavataḥ kathitā. tathā hi na bāhyānām aviparīta-dharma-daiśikatvam asti sarva-kleśâprahāṇāt.[7] tasmād ete na bhūta-śāstāraḥ. śrāvaka-pratyekabuddhās tu yady api bhūta-śāstāraḥ sarva-kleśa-(P. 68ᵃ)prahāṇāt. na tu sarv'ākāra-sarva-dharma-śāstāraḥ[8] sarv'ākāra-sarva-dharmânavabodhāt. Bhagavān punar yathôkta-nyāyena bhūta-śāstā sarv'ākāra-śāstā cêti pratipāditaṃ. yena sā śāstṛtva-sampal labhyate tad darśayati. *vidyācaraṇasampanna* iti anena śāstṛtva-sampadaḥ prāpti-hetuṃ darśayati. tatra vidyā samyag-dṛṣṭiḥ. samyak-saṃkalp'ādīni [Tib. 100ᵇ] śeṣāṇy aṅgāni caraṇaṃ. yataḥ samyag-dṛṣṭyā tattvaṃ dṛṣṭvā samyak-saṃkalp'ādibhiś caraṇa-bhūtair gacchati. anyathā 'paśyann acaraṇo gantum asamartha iti bhāvaḥ. tābhyāṃ sampanno yuktaḥ. adhiprajñaṃ vā śikṣā vidyā. adhicittam adhiśīlaṃ ca śikṣā caraṇaṃ. prajñāyāḥ pūrva-parikarma-bhū-

1. °stṛ C. 2. °rvākālakuś° C, °rv'ārākuś P. 3. sampāramit°(!) P. 4. om. P. 5...5. Simply tathā P. 6...6. °daḥ saṃmyagviparītaṃsaṃpannādharmāvivodhāt(!) P. 7 °hāraṇ° P. 8. °rmāś° P.

tatvena puraś-caraṇaṃ caraṇam iti kṛtvā. vidyāyās tu pūrva[1]-grahaṇaṃ tat-pariśuddhyā śīla-samādhyoḥ pariśuddhitaḥ. tayā hi prajñayā[2] cakṣuṣêva paśyaṃs tābhyāṃ ca śīla-samādhibhyāṃ caraṇābhyām iva gacchan gantavyam anuprāpṇotîti vidyā-caraṇa-śabdena tisraḥ śikṣā nirdiśyante. sā ca tādṛṣā[3] dvividhā 'pi śāstṛtva-sampat. tāṃ *sugata* ity anen' ācaṣṭe. tathā hi lokôttareṇa mārgeṇa śobhanāṃ jñāna-prahāṇa-sampadaṃ gataḥ su-gataḥ surūpavat. a-punar-āvṛttyā vā suṣṭhu gataḥ su-gataḥ sunaṣṭa-jvaravat. niḥśeṣaṃ vā gataḥ[4] su-gataḥ su-paripūrṇa-ghaṭavat. artha-trayaṃ câtad bāhya-vīta-rāga-śaikṣâśaikṣebhyo viśeṣaṇârthaṃ. tathā hy ātma-viparyāsena bāhya-vīta-rāgā na śobhanaṃ gatāḥ. śaikṣās tu saṃsāre punar-janma-grahaṇān (P. 68[b]) na suṣṭhu gatāḥ. aśaikṣāḥ punaḥ sarva-jñeyeṣu jñāna-vibandhān na niḥśeṣa-gatāḥ. asyāś ca śāstṛtva-sampado dvividhaṃ karmêti prathamaṃ[5] bhavyâbhavya-lokâ[Tib. 101[a]]valokanaṃ karma darśayati. *lokavid* iti bhavyâbhavya-loka-parijñānād asau loka-vid ity ucyate. tathā hi Bhagavāṃs trikṛtvo[6] rātres trikṛtvo[6] divaḥ samyag buddha-cakṣuṣā lokaṃ vyavalokayati ko hīyate[7] [8]ko vardhata[8] ity-ādibhir ākāraiḥ. dvitīyaṃ bhavya-vinayanaṃ karma darśayati. *anuttaraḥ puruṣadamyasārathir* iti bhavyâbhavyāl̃ lokān vyavalokya Bhagavān ye puruṣā eva damyā damanârhā damayituṃ vā śakyā bhavyās tān vinayati. teṣāṃ sārathi-bhāva-gamanāt. vinayaṃ hi sārathi-bhāvaḥ asan-mārgād apanīya san-mārge pratiṣṭhāpakatvāt. guṇa-viśeṣ'ādhāyakatvāc câśv'ādi-sārathivat. anuttara-grahaṇaṃ sārathi-bhāva-viśeṣaṇârthaṃ. durdamānām api keṣāṃcit puruṣa-damyānāṃ tīvra-rāga-dveṣa-moha-mānānām ārya-Sundaranandā'ṅgurīmālôrubilvāKāśyapa[9]-mahārājaKaphiṇa-prabhṛtīnāṃ damaka iti pradarśanârthaṃ. tac ca bhavya-vinayana-karma yatra sthitaṃ tad darśayati. *śāstā devānāṃ ca manuṣyāṇāṃ* cêti yady api Bhagavān na viśeṣeṇa sarva-sattvānāṃ svargâpavarga-mārgôpadeśena śāstā tathā 'pi yatra tv ārya-satya-darśanaṃ śrāmaṇya-phala-prāptiś ca prajñāyate. tatra mukhyato yathā'rthânuśāsanaṃ Bhagavataḥ śāstṛ-karma sthitam.[10] tasya ca deva-manuṣyā (P. 69[a]) bhājanaṃ. ataḥ *śāstā devānāṃ ca manuṣyāṇāṃ* cêty ucyate. yatra etad guṇa-māhātmyaṃ sa[11] *buddho bhagavān* iti [Tib. 101[b]] svarūpa-kathanaṃ. tatra sakala-padârthâvabodhena prakṛṣṭā buddhir asyêti

1. °rvaṃ C. 2. °jñā P. 3. yādṛśI C. 4. C inserts here: sugaṃ vā gataḥ, which in Tib. is wanting. 5. °thama P. 6. trihkṛtvo P. 7. °taḥ PC. 8...8. om. P. 9. °Sundarān° P. 10. °tiḥ P. 11. sam- PC. de ni.

buddhaḥ. a-kāra-pratyayo 'trârśaāder ākṛtigaṇatvena[1] kāryaḥ. prakṛṣṭā ca buddhir navabhir ākāraiḥ. sarvajña-jñānena ayatna-jñānena anupadiṣṭa-jñānena savāsana-saṃkleś'āvarana-prahāṇa-jñānena nikhila-jñey'āvarana-prahāṇa-jñānena sarv'ākāra-sarva-sattvârtha-karaṇa-śaktyā karuṇā-sampattyā 'kṣayatā-sampattyā 'tulatā-sampattyā ca samagraiḥ. cary'ādi-yogena bhagavān.

atha khalu te deva-putrā Bhagavantam etad avocat| āścaryaṃ Bhagavan param'āścaryaṃ Sugata| yāvad iyaṃ prajñāpāramitā bodhisattvānāṃ mahāsattvānāṃ sarvajñatāyā āhārikā(1) 'nuparigrāhikā cêti ||

āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ Śakra-parivarto nāma dvitīyaḥ || 343 ||

punar api te deva-putrās tathāgatânubhāvena samudaye tṛtīya-kṣaṇ'ākāraṃ pratipāditavanta ity āh' *āścaryam* ity-ādi. tattvenânutpāda-rūpā 'pi saṃvṛtyā prajñāpāramitā sarva-jñatāyāḥ samutpādikêti sarva-bāla-janâtikrāntatvād *āścaryaṃ*. śrāvak'ādibhyo viśeṣataḥ *param'āścaryaṃ*. *yāvad*-vacanena duḥkhe dharmajñāna-kṣānty-āder upādānaṃ. *sarvajñatāyā* iti samudaye 'nvayajñāna-kṣānteḥ. *āhārik*êti anudgrahânutsarga-yogenôtpādikā. *anuparigrāhik*êti sarvântarāyakā dharmā 'navakāśa-yogenôpastambhakārikā. tathā ca Madhyamāyāṃ Jinajananyām uktaṃ: āścaryam Bhagavan yāvat prajñāpāramitā sarv'ākārajñatāyā āhārikā 'nuparigrāhikā[2] 'nugrahânutsarga-yogenêty-ādi.

etad uktaṃ: dharmadhātu-[Tib. 102ᵃ]svabhāvatayā prajñāpāra(P. 69ᵇ)mitāyāṃ sthitasya bodhisattvasya sarva-dharmāṇāṃ nôdgraha-tyāga-bhāvan'ādikam iti sarva-dharm'ālambane samudaye 'nvayajñāna-kṣāntir utpadyata iti.

Abhisamayâlamkār'ālokāyāṃ prajñāpāramitā-vyākhyāyāṃ Śakra-parivarto nāma dvitīyaḥ.

(1) sarvajñatā āhārikêti ga°|

1. See Gaṇapāṭha 13. 2. °parihārikā P.

III.

APRAMEYA-GUṆA-DHĀRAṆA-PĀRAMITĀ-STŪPA-SATKĀRA-PARIVARTO NĀMA TṚTĪYAḤ.

atha khalu Bhagavān ye tatra deva-putrāḥ parṣadi sannipatitāḥ sanniṣaṇṇāś câbhūvan yāś ca bhikṣu-bhikṣuṇy-upāsakôpāsikāḥ sannipatitāḥ sannisaṇṇāś câbhūvan tān deva-putrān sannipatitān sannisaṇṇāṃś ca viditvā tāś ca sarvāś catasraḥ parṣadaḥ sannipatitāḥ sannisaṇṇāś ca viditvā kāmâvacarān rūpâvacarāṃś ca deva-putrān brahmakāyikāṃś ca deva-putrān ābhāsvarāṃś ca parīttaśubhāṃś câkaniṣṭhāṃś ca deva-putrān sākṣiṇaḥ sthāpayitvā Śakra-devêndra-pramukhān kāmâvacarān deva-putrān mahā-brahma-pramukhāṃś ca brahmakāyikān deva-putrān ābhāsvarāṃś ca deva-putrān āmantrayate sma| yo hi kaś-cid deva-putrāḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati na tasya Māro vā Māra-kāyikā vā devatā avatāra-prekṣiṇyo 'vatāra-gaveṣiṇyo 'vatāraṃ lapsyante| nâpi tasya kula-putrasya vā kula-duhitur vā manuṣyā vā amanuṣyā vā avatāra-prekṣiṇo 'vatāra-gaveṣiṇo 'vatāraṃ lapsyante| nâpi sa kula-putro vā kula-duhitā vā viṣamâparihāreṇa kālaṃ karisyati ||

samudaye caturtha-kṣaṇ'ākāraṃ pratipādayituṃ pratyātma-vedyatvena kāṃścit kāmâvacār'ādīn devaputrān sākṣiṇaḥ kṛtvā kāṃścid āmantritavān ity āha: *yo hî*ty-ādi. *kula-putraḥ kula-duhit*êti-śabdaḥ pūjā-vacanaḥ. strī-puruṣayor upādānaṃ saṇḍhôddhṛta-muṣk'ādīnām adhigama-nirāsa-jñāpanârtham. [1]varṇa-viśeṣânaṅgīkaraṇaṃ cāturvarṇya-viśuddhi-jñāpanârtham. kula-grahaṇam anvaya-

sampannasya saddharme 'dhikāra-jñāpanârtham.[1] [2]putra-duhitr-abhidhānaṃ[3] pravrajita-jana-pratirūp'ākāra[4]-jñāpanârtham.[2] punar *vā*-grahaṇam upapadyâparaparyāya-vedanīya-bhāgadheyâparādhād[5] akulīnasyâpi bhavyasy[6]âtrâdhikāra-jñāpanârtham ity ārya-Vimuktiṣeṇaḥ.

imām iti samudaye 'nvayajñān'ātmikāṃ. tatra *Māro* devaputra-Māraḥ kāma-devaḥ. tat-pākṣikā devaputrā *Mārakāyikā devatāḥ*.[7] samutpannâvatāra-darśanād *avatāra-prekṣiṇyaḥ*. anāgatâvatāra-paryeṣaṇād *avatāra-gaveṣiṇyaḥ*. *avatāro* doṣaś chidram iti yāvat. *nâpîti* [Tib. 102[b]] api-śabdaḥ pūrvâpekṣayā samuccaye. manuṣya-gati-saṃgṛhītāḥ sattvā *manuṣyāḥ*. yakṣ'ādayo '*manuṣyāḥ*. vidyamāne 'py āyuṣi kathaṃci(P. 70[a])t pratyaya-sāṃnidhyān maraṇaṃ *viṣamâparihāreṇa kāla*-kriyā. sarvaṃ caîtan na bhavati. maitry-ādibhiḥ su-paribhāvita-citta-saṃtatitvād iti matiḥ.

tathā hi madhyamāyāṃ Jinajananyām uktaṃ: *maitrī-karuṇā-muditôpekṣāṇām* anupalambha-yogena bhāvitvān[8] manuṣyâmanuṣy'ādy[9]-anavatāra-lābhenêty-ādi.

etad uktaṃ: niḥsvabhāvâdhimokṣa-pūrvakaṃ catur-apramāṇaṃ vibhāvito 'yam ity evaṃ sarva-dharm'ālambane samudaye 'nvayajñānam utpadyata iti.

ata evôktam ārya-Vimuktiṣeṇena: aṣṭame hi darśana-mārga-kṣaṇe prayojanaṃ bodhisattvasyâpramāṇaiḥ.[10] itarathā[11] hi navame kṣaṇe sattva-dhātu-nirapekṣo nirodhe prapated[12] iti.

punar aparaṃ deva-putrā ye[(1)] deva-putrā anuttarāyāṃ samyaksambodhau saṃprasthitā yaiś ca deva-putrair iyaṃ prajñāpāramitā nôdgṛhītā na dhāritā na vācitā na paryavāptā na pravartitā te deva-putrās taṃ kula-putraṃ vā kula-duhitaraṃ (50) vôpasaṃkramitavyaṃ maṃsyante tasya ca kula-putrasya vā kula-duhitur vā imāṃ prajñāpāramitām udgṛhṇato dhārayato

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(1) ye ca iti ga°|

1 ... 1. om. C. 2 ... 2. P puts this passage before kula-grahaṇam. 3. °trābh° P. 4. °pālāpa P. rjes-su mthun-paḥi tshul. 5. sic PC. skal-ba-can-dag ñes-pas = bhāgavats par°? 6. skal-ba daṅ ldan-pa. 7. °va-bhāvaḥ P. 8. bhavitatvā P. 9. manuṣy'ādy C. 10. sattvâpr° C. 11. °ranyathā P. 12. petād P.

vācayataḥ paryavāpnuvataḥ pravartayamānasyântikāt śroṣyanti śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti ||

nirodhe prathama-kṣaṇ'ākārârtham āha: *punar aparam* ity-ādi. *samprasthitāḥ* praṇidhān'ādy-āśayena[1] pravṛttāḥ. *iyam* iti darśana-mārga-pratipādikā. *taṃ kulaputram* iti adhigata-navama-kṣaṇa-darśana-mārgaṃ.[2] śravaṇ'ādy-arthaṃ[3] samīpībhavanam *upasaṃkramitavyaṃ mansyante* jñāsyanti. sa eva suparibhāvitatvāt sarva-śūnyatānām adhigatârthatvena parīttôpadeśena[4] śakta iti matiḥ.[5] *udgṛhṇata* ity-ādi uttarôttara-viśeṣâdhigama-hetu-bhūtaṃ viśiṣṭam udgrahaṇ'ādi kurvata ity arthaḥ. *śroṣyantî*māṃ prajñāpāramitām iti pūrveṇa sambandhaḥ. śravaṇaṃ ca nirodha-satyâbhisamay'ādhipatyāt saṃvṛti[6]-deśanā-[Tib. 103ª]śravaṇ'ākāra-pratibhāsanaṃ. tad-abhisamay'āhita-śaktikasya vā vyutthita(P. 70ᵇ)sy-*âṃtikād* iti veditavyaṃ.

na ca khalu[(1)] punar deva-putrās tasya kula-putrasya vā kula-duhitur vā imāṃ prajñāpāramitām udgṛhṇato dhārayato vācayataḥ paryavāpnuvataḥ pravartayamānasyâraṇyagatasya vā vṛkṣa-mūla-gatasya vā śūny'āgāra-gatasya vā abhyavakāśa-gatasya vā pathi-gatasya vā utpatha-gatasya vā aṭavī-gatasya vā mahāsamudra-gatasya vā tatra-tatrôpasaṃkrāmato vā caṃkramyamāṇasya vā sthitasya vā niṣaṇṇasya vā nipannasya vā bhayaṃ vā bhaviṣyati stambhitatvaṃ vā bhaviṣyati utpatsyate vā[(2)] ||

ekânuśaṃsā-kathanena nirodh'ākāraṃ[7] nirdiśyâparânuśaṃsā-kathanena tam ev' ākāraṃ dṛḍhayann āha: *na ca khalv* ity-ādi. *ca*-śabdaḥ samuccaye. na kevalaṃ pūrvôkto 'nuśaṃso 'yam apara ity arthaḥ. grāmād dhanuḥ-pañcaśatâtikrāntaṃ sthānam *araṇyaṃ*. *gataḥ* samprāptaḥ.[8] eka-vṛkṣa eva yakṣ'ādy-

(1) na khalu iti ga°| (2) ga° pustake utpatsyate vā iti pāṭho na vidyate |

1. āśena P. 2. °rga PC. 3. °ṇârthaṃ P. 4. °târthena viparīttôpadeśe, P, °na parītôp° C. 5. mitiḥ P. 6. °ya-saṃvṛtty-ādhipatyād PC. bdag-po-las kun rdsobtu. 7. virodh° P, °nen'ākār° C. 8. prāptaḥ C.

adhiṣṭhitatvena bhaya-hetuḥ. atas tan-mūlaṃ *vṛkṣa-mūlaṃ*. manuṣy'ādi-rahitaṃ gṛhaṃ *śūny'āgāraṃ*. acchannam *abhyavakāśam*. mahā-jano yena gataḥ sa *panthāḥ*. *utpatho* yathôkta-viparīto mārgaḥ. araṇyād ūrdhvam *aṭavī*. *tatra-tatr*âraṇy'ādāv *upasaṃkrāmato* gacchataḥ. tad eva caturbhir īryāpathaiḥ kathayann āha: *caṃkramyamāṇasy*êty-ādi. *nipannaḥ* śayitaḥ. aniṣṭôpanipāt'āśaṅkā *bhayaṃ*. tat-pratīkārâpratipattiḥ *stambhitatvaṃ*. abhūtvā bhāvād *bhaviṣyati*. prabandha-pravṛttyôtpatsyate *nê*ti pūrveṇa sambandhaḥ. sarva-śūnyatānāṃ suparibhāvitatvād iti matiḥ. anyatrâpy uktaṃ: śūnyatā-parigato bodhisattvaḥ sarva-bhaya-vigato bhavatîty-ādi.

etad uktaṃ: rūp'āder nija-rūpā prakṛtyaîva śūnyatêty evaṃ sarva-dharm'ālambane nirodhe dharmajñāna-kṣāntir utpadyata iti.

atha khalu catvāro mahārājāno Bhagavantam etad avocat| āścaryaṃ Bhagavan yad imāṃ prajñāpāramitām udgṛhṇan dhārayan vācayan paryavāpnuvan pravartayan sa kula-putro vā kula-duhitā vā yāna-traye sattvān vinayati na ca sattva-saṃjñām utpādayati ‖

nirodhe dvitīya-kṣaṇârtham āha: *atha khalu* [Tib. 103] *catvāra* ity-ādi. *mahārājāno* Virūḍhak'ādyāḥ. tāttvika-yāna-traya-sattvôpalambham antareṇâpi saṃvṛtyā śrāvak'ādi-*yāna-traye sattvān vinayatî*ty *āścaryaṃ*. anena ca satya-dvaya-samāśrayeṇa sarv'ākāra-sattvârtha-pratipādanena samartha-kāraṇa-nirdeśena (P. 71ᵃ) prajñāpāramitôdgrahaṇ'ādīnāṃ buddhatvam eva phalam āveditam iti grāhyaṃ.

tataś câitad uktaṃ: dharmadhātu-pariṇāmita-kuśala-mūlānāṃ phalaṃ tathāgatatvasya prāpaṇam ity evaṃ sarva-dharm'ālambane nirodhe dharmajñānam utpadyata iti.

vayaṃ Bhagavaṃs tasya kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ saṃvidhāsyāmo ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati ‖

atha khalu Śakro devānām indro Bhagavantam etad avocat|

aham api Bhagavaṃs tasya kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ saṃvidhāsyāmi ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati ‖

(51)Brahmā 'pi Sahā-patiḥ(1) sārdhaṃ brahmakāyikair devaputrair Bhagavantam etad avocat | aham api Bhagavaṃs tasya kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ saṃvidhāsyāmi ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati ‖

vayam ity-ādi etac ca prajñāpāramitāyā māhātmya-jñāpanāya [1]ātmanaḥ śāsanôpakārakatva-jñāpanāya[1] Bhagavati kṛtajñatva-jñāpanāya côktaṃ. dṛṣṭadharma-vedanīyam upadadya-vedanīyam aparaparyāya-vedanīyaṃ ca trividham aśubhaṃ karmêti tat-kṛtôpadrava-pratīkāreṇa *rakṣ'āvaraṇa-guptayo* yathākramam uktāḥ.

atha vā[2] daivī vipad yatrâśubhasyâiva vyāpāro 'vagamyate nâparasya. yathā maraka-durbhikṣa-vajrâśany-ādi-pātaḥ. mānuṣī vipad yatra prāṇināṃ vyāpāraḥ pratīyate. vidyamāno 'pi daivasya nâvagamyate. yato na karmaṇā vinā kiṃcid apy asti phalaṃ. yathā niṣpanne 'pi sasy'ādau paracakrôpadrava-kṛto durbhikṣ'ādiḥ.[3] daiva-mānuṣī vipad yatrôbhayasya vyāpāraḥ pratīyate. etāvac[4] ca karma daivaṃ [Tib. 104ª] mānuṣaṃ ca. yathôktaṃ[5] daiva-mānuṣaṃ hi karma lokaṃ yāpayatîti. tat-pratīkāreṇa rakṣ'āvaraṇa-guptayo yathākramam uktāḥ.

saṃvidhāsyāma iti kariṣyāmaḥ.

atha khalu Śakro devānām indro Bhagavantam etad avocat | āścaryaṃ Bhagavan yad imāṃ prajñāpāramitām udgṛhṇan dhārayan vācayan paryavāpnuvan pravartayan sa kula-putro vā kula-duhitā vā imān iyato dṛṣṭadhārmikān guṇān pratilabhate parigṛhṇāti |

(1) Sahāpatir iti padaṃ svāhāpatir ity arthe prayuktam ity anumīyate |

1...1. om. P. 2. om. P. 3. °kṣôpadrav'ādiḥ P. 4. etac C. 5. °ta P.

nirodhe tṛtīya-kṣaṇârtha[1]-sambandham āracayann āh' *āścaryaṃ Bhagavann* ity-ādi. *imān* anantarôktān *iyato rakṣ'āvaraṇa-gupti*-saṃkhyā'vacchinnān *dṛṣṭa-dhārmikān* pratyutpanna-janma-saṃgṛhītān *guṇān* anuśaṃsān *pratilabhate* pra-yogâvasthāyām. (P. 71[b]) *parigṛhṇāti* pṛṣṭhâvasthāyāṃ.

kiṃ punar Bhagavan prajñāpāramitāyām udgṛhītāyāṃ sarvāḥ ṣaṭpāramitā udgṛhītā bhavanti ‖

evaṃ sambandham[2] āvedy' ākārârthaṃ praśnayann[3] āha *kiṃ punar* ity-ādinā. *kiṃ punaḥ prajñāpāramitāyām udgṛhītāyāṃ* dān'ādyāḥ pañca pāramitāḥ saṃgṛhītā *bhavantî*ti vaktavye *ṣaṭ pāramitā*-vacanaṃ mukhyayā prajñāpāramitayā gauṇa-svabhāvāyā api prajñāpāramitāyāḥ saṃgrahād ity abhiprāyeṇôktaṃ.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat ‖ prajñāpāramitāyāṃ Kauśikôd-gṛhītāyāṃ sarvāḥ ṣaṭ pāramitā udgṛhītā bhavanti ‖

sarva-dharmâviparītâvabodhe hi mukhyā prajñāpāramitā jāyate. atas tayâiva sarva-vyavadāna-dharmāṇāṃ saṃgrahād ity abhiprāyavān āha: *evam etad* ity-ādi.

etad uktaṃ: prajñāpāramitayā[4] sarv'ākāra-pratipakṣāṇāṃ saṃgraha ity evaṃ sarva-dharm'ālambane nirodhe 'nvayajñāna-kṣāntir utpadyata iti.

punar aparaṃ Kauśika prajñāpāramitāyām udgṛhītāyāṃ dhāritāyāṃ vācitāyāṃ paryavāptāyāṃ pravartitāyaṃ sa kula-putro vā kula-duhitā vā dṛṣṭadhārmikān guṇān parigṛhṇāti | tān Kauśika sarvān śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'haṃ te ‖

nirodhe[5] caturtha-kṣaṇ'ākāraṃ nirdiśann āha: *punar aparam* ity-ādi. *śṛṇv* ity-ādi vyākhyātaṃ. atha vā yasmād ādita eva bhakti-hetutayā tāvat kalyāṇaṃ tasmāt[6] *sādhu śṛṇu*. yataś ca madhye [Tib. 104[b]] supṛṣṭhi[7]-hetutvāt kalyāṇaṃ tataḥ *suṣṭhu śṛṇu*. yena ca paryavasāne mukti[8]-hetutayā kalyāṇaṃ tena yoniśo

1. °rthaṃ P. 2. samartham C. 3. °śnam C. 4. °tāyāṃ C. 5. °dha- PC. 6. tat P. 7. sic C, prṣṭhi P. dge-ba. 8. rnam-par grol-ba=vimukti.

manasikuru. atha vā mṛdu-madhyâdhimātrāṇāṃ doṣāṇāṃ pratipakṣatvād yathā-kramaṃ sādhv-ādi-vacanaṃ. yadi vā vyañjanârthôbhayâvadhāraṇād yathāsaṃ-khyaṃ sādhv-ādi-vacanaṃ.

sādhu Bhagavann iti Śakro devānām indro Bhagavataḥ pratyaśrauṣīt ‖

Bhagavān etad avocat | tatra Kauśika ye mama dharmaṃ vigrahītavyaṃ maṃsyante vivaditavyaṃ maṃsyante virodha-yitavyaṃ maṃsyante teṣāṃ vigrahītu-kāmānāṃ vivaditu-kāmā-nāṃ virodhayitu-kāmānām utpannôtpannā vigrahā vivādā virodhāḥ punar evântardhāsyanti na sthāsyanti | teṣāṃ vigra-hī(52)tu-kāmānāṃ vivaditu-kāmānāṃ virodhayitu-kāmānāṃ na te 'bhiprāyāḥ paripūriṃ gamiṣyanti ‖

dharmam ity-ādi. sūtr'ādi-dharmaṃ viruddhaṃ grahītavyaṃ *vigrahītavyaṃ*[1] manasā. tato vacasā viruddhaṃ vaditavyaṃ *vivaditavyaṃ*. evaṃ prakāra-dva-yena *virodhayi*(P. 72ᵃ)*tavyaṃ* vighaṭayitavyaṃ.[2] yadi[1] vā[1] vyañjanârthôbhaya-vighaṭanād[3] *vigrahītavyam* ity-ādi pada-trayaṃ. *mansyanta* ity asyânantaraṃ[4] jinajananī-bhāvanā'bhirataṃ bodhisattvam ārabhyêty adhyāhāryaṃ. yatas tasyâivânuśaṃsā[5]-kathanam adhikṛtam. uttaraṃ[6] ca vakṣyati tasya tāny ut-pannôtpannāny adhikaraṇāny antardhāsyantîty[7] ādi. *antardhāsyantî*ti adṛśyāni bhaviṣyanti. yato *na sthāsyanti* yuktyā sthitiṃ na lapsyante. ata eva *teṣām abhiprāyā* manorathā *na paripūriṃ* niṣpattiṃ *gamiṣyanti*.

tat kasya hetoḥ | evaṃ hy etat Kauśika bhavati ya imāṃ prajñāpāramitāṃ kula-putro vā kula-duhitā vā udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayi-ṣyaty upadekṣyaty uddekṣyati svādhyāsyati tasyâivaṃ tāny ut-pannôtpannāny adhikaraṇāni punar evântardhāsyanti na sthā-syanti | teṣāṃ vigrahītu-kāmānāṃ vivaditu-kāmānāṃ viro-

1. om. P. 2. °ghātay° P. 3. vighāta-ghaṭenād P, °ya-vighaṭād C. 4. āsy° P, anantaraṃ C. de ma-thag-tu. 5. °śaṃsā P. 6. anantaraṃ PC. ḥog-nas. 7. Page 52, [5] of the text.

dhayitu-kāmānāṃ na te 'bhiprāyāḥ paripūriṃ gamiṣyanti ||

nanûtpanno vitarkaḥ para[1]-pratisamādhānam antareṇa katham antardhāsyatîti[2] *tat kasya hetor* ity āśaṅky' āha: *evaṃ hy etad* ity-ādi. anenâitad uktam: dharmatâiṣā yad uta prajñāpāramitā-bhāvaka-pudgalâdhiṣṭhānāt svata eva teṣām pratisamādhānam utpadyata iti. *udgrahīṣyatî*ty[3]-ādi vyākhyātaṃ. atha vā saṃgraha-śravaṇād [Tib. 105[a]] *udgrahīṣyati.* manasikaraṇād *dhārayiṣyati.* pustaka-paṭhanād *vācayiṣyati.* granthârtha-grahaṇāt *paryavāpsyati.* pratyakṣânumān'Āgamâviruddhârtha-kathanād yathākramaṃ *pravartayiṣyati deśayiṣyaiṣy upadekṣyati.* kalpit'ādi-trividha-padârthânutpāda-deśakatvena vā. pāṭha-mātrôpadeśād *uddekṣyati.* pūrva-rātr'ādi-karaṇāt *svādhyāsyati.* bodhi-pariṇāmanā'dhyāśaya-bhedād etāny udgrahaṇ'ādīni samyag vidheyāni. *adhikaraṇānî*ti vivāda-sthānāni.

imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭa-dhārmikaṃ guṇaṃ parigṛhṇāti ya imāṃ prajñāpāramitām udgṛhṇāti dhārayati vācayati paryavāpnoti pravartayati deśayaty upadiśaty uddiśati svādhyāyāti ||

upasaṃharann āha: *imam apî*ty-ādi. na kevalaṃ vakṣyamā(P. 72[b])ṇaṃ guṇam ity *api*-śabdaḥ.

tad yathā 'pi nāma Kauśika Maghī nāmauṣadhī sarva-viṣa-praśamanī | tatr' āśī-viṣeṇa jantunā bubhukṣiten' āhārârthin' āhāra-gaveṣiṇā kaś-cid eva prāṇaka-jāto jantur dṛṣṭo bhavet | sa āśī-viṣas taṃ prāṇaka-jātaṃ gandhenânubadhnīyād anugacched āhāra-hetor bhakṣayitu-kāmaḥ | atha sa prāṇaka-jāto yena sā maghī nāmauṣadhī tenôpasaṃkrāmet tenôpasaṃkramya tiṣṭhet | atha sa āśī-viṣas tasyā oṣadhyā gandhenâiva pratyudāvarteta ||

evaṃ prajñāpāramitāyāḥ sarvôpadrava-praśamana-tejo-balatvaṃ[3] pratipādya dṛṣṭântenâpi samarthayann āha: *tad-yathā 'pi nāmê*ty-ādi. kvacit pāṭhaḥ

1. paraṃ C. 2. °syantîti PC. 3. udgṛh° P. 4. varṇatvaṃ P.

parikalpam upādāyêti [1]sambhavat-kāraṇa-viśeṣāt kārya-viśeṣam[1] adhikṛtya. anena durlabhatvam ākhyātaṃ. sthāvar'ādi-viṣâpanayanāt *sarva-viṣa-praśamanī* 'ti svarūpaṃ kathitaṃ. *āśī-viṣeṇa* [2]*jantuṇ*êti daṃṣṭrā-viṣeṇa[2] prāṇakena. *bubhukṣitenê*ty-ādi. bubhukṣitaḥ kṣudhā-paripīḍito 'pi kaścid devat'ārādhana-pravṛttavan n' āhāra-prayojana iti tad-vyavacchedârtham[3] *āhārârthī* 'ti vacanaṃ. tathā-vidho 'pi dhairyam ālamby' āhāraṃ na paryeṣata iti tad-vyudāsenôktam[4] *āhāra-gaveṣī* 'ti. *prāṇaka-jāto jantur* iti sattva-[Tib. 105[b]]saṃkhyāto[5] maṇḍūk'ādir ity arthaḥ. *gandhenê*ti tad-gat'āmiṣ'ādi-gandhena. *anubadhnīyād* iti buddhyā bhakṣyatvena svīkuryāt. *anugaccheḍ* iti paścāt pṛṣṭhato yāyāt. *pratyudāvartetê*ti nivṛttiṃ kuryāt.

tat kasya hetoḥ | tathā hi tasyā oṣadhyā bhaiṣajya-guṇaḥ sa tādṛśo yas tasy' āśī-viṣasya tad-viṣam abhibhavati | evaṃ balavatī hi sā oṣadhī |

nanu yatra prāṇaka-gandhena na vivarteta tatra katham *oṣadhyā gandhena* pratyudāvartetêti *tat kasya hetor* ity āśaṅky' āha : *tathā hî*ty-ādi. ayaṃ vākyârthaḥ : sāṃvṛte 'pi kārya-kāraṇa-bhāve[6] *tasyā evauṣadhyāḥ sa tādṛśo bhaiṣajya-guṇo yas tasy' āśīviṣasya tad-viṣam abhibhavati* nânyasyêti. *evaṃ balavatī hi sauṣadhī.*

bhede 'pi niyatāḥ kecit svabhāvenêndriy'ādivat | iti.

etad uktaṃ : prajñāpāramitayaîva bāhyâ(P. 73[a])bhyantarôpadrava-praśamanam ity evaṃ sarva-dharm'ālambane nirodhe 'nvayajñānam utpadyata iti.

evam eva Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tasya Kauśika yāni tāny utpannôtpannāny adhikaraṇāni vigrahā vivādā virodhā bhaviṣyanti te (53) prajñāpāramitāyās tejasā balena sthāmataḥ prajñāpāramitā-bal'ādhānena(1) kṣipraṃ

(1) prajñāpāramitāyā balādhānenêti kha° |

1 ... 1. rgyuḥi khyad-par-las ḥbras-buḥi khyad-par-du ḥphags-pa srid-pa. 2 ... 2. om. P. 3. °dam P. 4. vyapadeśen° C. 5. saṃjñāto P. 6. °ve 'pi C.

tata evôparaṃsyanti upaśamiṣyanti antardhāsyanti na vivardhiṣyante yato yata evôtpatsyante tatra tatrâîva nirôtsyante antardhāsyanti na vivardhiṣyante na sthāsyanti[1] ||

mārge prathama-kṣaṇ'ākāraṃ vaktum āha: *evam evêty*-ādi. *yāni tānîti* nipāta-samudāyo yāni kānicid ity arthe vartate. *tejasêty*-ādi *prajñāpāramitāyāḥ* sāmarthyam eva *tejo-bala-sthāma-bal'ādhānāni* yathākramaṃ prayoga-darśana-bhāvanā-viśeṣa-mārge nirdiṣṭāni. *tata evêti* yatrâîvôtpatsyante tatrâîvêty arthaḥ. *uparaṃsyanti upaśamiṣyanti na vivardhiṣyanta* iti yathākramaṃ śruta-cintā-bhāvanā-kāle veditavyaṃ. prayog'ādy-avasthāsu vā grāhyam. tad eva kathayann āha: *yata* ity-ādi. *yato yata* iti yatra yatrâîvâdhikaraṇa-sthāna ity arthaḥ. *nirotsyante antardhāsyanti* [Tib. 106ᵃ] *na sthāsyantîti*[1] pada-trayaṃ uparaṃsyantîty-ādinā 'dvayârthaṃ.[2]

tat kasya hetoḥ | prajñāpāramitā hi rāg'ādīnāṃ yāvan nirvāṇa-grāhasyôpaśamayitrī[2] na vivardhikêti ||

nanûtpanno vitarkaḥ para-pratisamādhānam antareṇa kathaṃ bhavatîti *tat kasya hetor* ity āśaṅkya pūrvavat parihārârtham āha: *prajñāpāramitā hîty*-ādi. *rāg'ādīnām* ity *ādi*-śabdād dveṣ'ādīnāṃ. *yāvad* ity anena smṛtyupasthānâbhiniveś'ādeḥ parigrahaḥ.[3] *nirvāṇa-grāhasyêti* sôpadhi-nirupadhi-nirvāṇâbhiniveśasya. samudācaran[4]-nirvāṇâbhiniveś'āder unmūlanād *upaśamayitrī.*[5] rāg'ādi-vāsanā-samudghātān *na vivardhikā.*

etad uktaṃ: prajñāpāramitā-bhāvanayâîva[6] rāg'ādi-nirvāṇâbhiniveśasya śāntir ity evaṃ (P. 73ᵇ) sarva-dharm'ālambane mārge dharmajñāna-kṣāntir utpadyata iti.

catvāraś ca tasya mahārājānaḥ Śakraś ca devānām indro Brahmā ca Sahā-patiḥ[3] sarve ca buddhā bhagavanto bodhisattvāś ca rakṣ'āvaraṇa-guptiṃ saṃvidhāsyanti ya imāṃ pra-

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(1) kha° pustake na vivarddhiṣyante iti ga° pustake na sthāsyanti iti ca pāṭho nâsti |
(2) yāvan niryāṇâgrāhasyôpaśamayitrī iti ga° |
(3) sahā patiśabdasyârtha ekapañcāśattamapatra-pṛṣṭhe vivṛtam |

1. °nta iti C. 2. °ntîty-ādi-pada-tray° C, °ntîty anenâdv° P. la-sogs-pa dañ tha mi dad-do. 3. prag° P. 4. °ra C. 5. °trī atha vā C, °mayati P. 6. °nâîva P.

jñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati ‖ ayaṃ tena kula-putreṇa vā kula-duhitrā vā dṛṣṭadhārmiko guṇaḥ parigṛhīto bhaviṣyati ‖

mārge dvitīya-kṣaṇârtham āha: *catvāras* cêty-ādi. *rakṣ'āvaraṇa-guptayo* vyākhyātāḥ. yadi v' ādhidaivikam ādhibhautikam ādhyātmikaṃ cântarāyam adhikṛtya yathānyāyaṃ *rakṣ'āvaraṇa-guptayo* jñeyāḥ. āpad vā tridhā. sva-pratyaya-jā para-sattva[1]-saṃkhyāta-pratyaya-jā paramatva-saṃkhyāta-pratyaya-jā ca. tasyāḥ pratīkāreṇa *rakṣ'āvaraṇa-guptayo* yathākramam avaseyāḥ.

etad uktaṃ: prajñāpāramitôdgrahaṇ'ādi-pravṛttasya tathāgat'ādibhyaḥ sarva [Tib. 106ᵇ][2]-rakṣ'āvaraṇa-guptayo bhavantîty evaṃ prajñāpāramitāyāḥ sarva-dharm'ālambane mārge dharmajñānam utpadyata iti.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati sa ādeyavacanaś ca bhaviṣyati mṛdu-vacanaś ca bhaviṣyati mita-vacanaś ca bhaviṣyati aprakīrṇa-vacanaś ca bhaviṣyati na ca krodhâbhibhūto bhaviṣyati na ca mānâbhibhūto bhaviṣyati ‖

mārge tṛtīya-kṣaṇârtham āha: *punar aparaṃ Kauśik*êty-ādi. *ādeya-vacanaś* cêti kṛpayā svayaṃ prāṇâtipāt'ādi-virati-pūrvakaṃ sarv'ākārajñatāyāṃ sthitvā 'nyeṣāṃ tatra pratiṣṭhāpanāt. svayaṃ-pratiṣṭhitānāṃ ca varṇavāda-tat-samanujñatvād[3] ādeya-vākya ity ayam artho 'vaseyaḥ. [4]anyathôpādeya-vacanatvâsambhavāt.[4] Pañcaviṃśatisahasrikāyām uktaṃ: ātmanā ca prāṇâtipātāt prativirato bhaviṣyatîty ārabhya yāvat pareṣāṃ varṇavādī tat-samanujño bhaviṣyati. ity evaṃ sa ādeya-vākyo bhaviṣyatîty-ādi. śrotra-sukha-kāritvān *mṛdu-vacanaḥ*. yāvatâlvârtho bhavati tāvan-mātrâbhidhānān *mita-vacanaḥ*. saṃkṣepôkti-kuśa-

1. °râs° PC. sems-can gsan-du. 2. rnam-pa thams-cad-du = sarv'ākāra. 3. °jñātvād P. 4 ... 4. sic P, °mbhavatvāt C. anyath' ādey°? gsan-du ni tshig gzuṅ-bar ḥos-pa mi srid-paḥi phyir-ro.

latvād *aprakīrṇa-vacanaḥ. na ca krodhâbhibhūto na mānâbhibhūta* iti pratyupasthite 'pakāra-nimitte pratigh'āṃśikaś cetasa āghā(P. 74ª)taḥ krodhaḥ. satkāyadṛṣṭi-saṃniśrayeṇa cittasyônnatir mānaḥ.

tat kasya hetoḥ | tathā hi taṃ prajñāpāramitā paridamayati prajñāpāramitā pariṇamayati na krodhaṃ vardhayati na mānaṃ vardhayati sa nôpanāhaṃ parigṛhṇāti na vyāpādaṃ (54) parigṛhṇāti nânuśayaṃ dhārayati ||

nanu pratipakṣaṃ vinā doṣâpagamâbhāve katham tasyâivaṃ guṇôdaya iti *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. prajñāpāramitâiva sarva-doṣāṇāṃ pratipakṣaḥ. sa ca tena bhāvita iti matiḥ. prāṇâtipāta-viraty-ādau pratiṣṭhāpanāt *paridamayati.* [Tib. 107ª] mita-vacan'ādinā sattva[1]-viṣaye prahvī-karaṇāt *pariṇamayati. upanāham* iti vairânuśayasyânutsargaḥ pratigh'āṃśika evôpanāhaḥ. *vyāpādam* iti sattveṣu duḥkheṣu[2] duḥkha-sthānīyeṣu ca dharmeṣv āghāto vyāpādaḥ. *anuśayam* iti dveṣ'āṃśiko[3] vaira-prabandho 'nuśayaḥ.

etad uktaṃ: prajñāpāramitā-parigraha-balād eva buddhatvâbhilāṣiṇā svayaṃ prāṇâtipāta-viraty-ādi-pūrvakaṃ sarv'ākārajñatāyāṃ sthitvā tatrâiva pareṣāṃ sthāpanaṃ kāryam ity evaṃ sarva-dharm'ālambane mārge 'nvayajñāna-kṣāntir utpadayata iti.

evaṃ carato 'sya kula-putrasya vā kula-duhitur vā smṛtir maitrī côtpadyate |

mārge caturtha-kṣaṇ'ākāraṃ vaktum āha: *evaṃ carata* ity-ādi. evaṃ carato mārge 'nvayajñāna-kṣāntyā viharataḥ. saṃstute vastuni cetaso 'sampramoṣaḥ *smṛtiḥ.* adveṣaḥ sarva-sattveṣv eka-putra-prem'ākāratā *maitrī.* ābhyāṃ dān'ādi-sarva-kuśala-mūlasyânupalambha-yogena sarva-sattva-sādhāraṇatayā 'nuttarāyāṃ samyaksambodhau pariṇāmanād dvayam uktaṃ.

tasyâivaṃ bhavati saced ahaṃ vyāpādam utpādayiṣyāmi tenêndriyāṇi me paribhetsyante(1) mukha-varṇaś ca me dhakṣyate

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(1) paribheśyante iti kha° |

1. sarvatva P. sems-can. 2. om. C. 3. °ṣ'āṅgikau C.

ayuktaṃ câitan mama yad aham anuttarāyāṃ samyaksambodhau saṃprasthitas tatra śikṣitu-kāmaḥ krodhasya vaśaṃ gaccheyam ity evaṃ sa kṣipram eva smṛtiṃ pratilabhate ‖ imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigṛhṇāti ya imāṃ prajñāpāramitāṃ udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayaty upadekṣyaty uddekṣyati svādhyāsyati ‖

maitryā vyāpāram ev' āha *tasyâivaṃ bhavatî*ty-ādinā. *paribhetsyanta* iti vyāpāda-samudācāreṇa cakṣur-ādīnāṃ vikriy'āpādanāt. *dhakṣyata* (P. 74[b]) iti svarūpa-pracyutyā dagdho bhaviṣyati. *vaśam* iti tad-āyattatāṃ.

etad uktaṃ: dān'ādīnām akṣayaṃ [Tib. 107[b]] kartum icchatā samyaksambodhau pariṇāmanaṃ smṛty-ādi-balena kāryam ity evaṃ sarva-dharm'ālambane mārge 'nvayajñānam utpadyata iti.

yathôktair ev' ākārair anyâpadeśa[1]-nirdiṣṭaiḥ ṣoḍaśa-kṣaṇāḥ samutpadyanta iti nâtra vipratipattiḥ.

tathā côktāṃ:

ādhār'ādheyatā'bhāvāt tathatā-buddhayor mithaḥ
paryāyeṇânanujñānaṃ[I] mahatta[II] sā 'pramāṇatā[III] ‖ (12)
parimāṇântatā'bhāvau[IV.V] rūp'āder avadhāraṇaṃ[VI]
tasyāṃ sthitasya buddhatve 'nugrahâtyāgatādayaḥ[VII] ‖ (13)
maitry-ādi[VIII] śūnyatā[IX] prāptir[X] buddhatvasya parigrahaḥ[XI]
sarvasya vyavadānasya sarv'ādhi-vyādhi-śātanaṃ[XII] ‖ (14)
nirvāṇa-grāha-śāntatvaṃ[XIII] buddhebhyo rakṣaṇ'ādikaṃ[XIV]
a-prāṇi-vadham ārabhya sarv'ākārajñatā-naye ‖ (15)
svayaṃ sthitasya sattvānāṃ sthāpanaṃ[XV] pariṇāmanaṃ
dān'ādīnāṃ ca sambodhāv[XVI] iti mārgajñatā-kṣaṇāḥ ‖ iti (16)

asyâpi darśana-mārgasya sarv'ākārajñatāyām uktaṃ[2] nirvedhabhāgīyaṃ grāhyaṃ. yady evaṃ tatrâpi pramudit'ādi[3]-bhūmy-abhidhānena bodhisattvānāṃ darśan'ādi-mārgasya pratipāditatvāt[4] kim-arthaṃ punar upādānam iti cet.

1. °śe C. 2. uktarn C, ukta P. 3. °ditā PC. la-sogs-pa. 4. pratipāditvāt C. pratipādanāt P.

ucyate. niḥśeṣa-hetu-phalâdhigamâpekṣayā tathāgatānāṃ sarv'ākārajñatêty abhidhānāj jina[1]-putrāṇāṃ tad-ukto mārgo na bhavatîty āśaṅkā-varaṇârthaṃ. tata eva hetu-mātram apakṛṣya pṛthag jin'ātmajānām darśan'ādi-mārg'ātmikā (P. 75[a]) mārgajñatā vyavasthāpyate.

evaṃ tu vidvadbhir nirūpayitavyaṃ: kiṃ Kārikā'nusāreṇ' ākārā granthâr-thânugamena yojitāḥ. na vêti. [Tib. 108[a]] tatr' ārya-Vimuktiṣeṇ'ādi-vyākhyām ālokya sva-śaktyā pratipāditā eva.

kecid arthântarâbhisaṃdhinā yathôktena grantha-prabandhen' ākārârtham anuktvā darśana-mārga[2]-ṣoḍaśa-kṣaṇôpalakṣaṇam eva kevalam atra kṛtam iti varṇayanti. evam uktânukta[3]-nirvedhabhāgīy'ādy-artha-pratipādana-pareṣu grantheṣu draṣṭavyam iti.

tair bhāvanā-kram'ādy-anirdeśān na kācid abhisamay'ānupūrvī pratipāditā· Abhisamayâlaṃkārakārikā'rthaś ca kathaṃ vyākhyeya ity apare.

bhāvâbhiniveśa-mūlo hi rāg'ādi-kleśa-gaṇaḥ. tad-viruddhaś ca nairātmyâ-bhyāsa iti. atas taṃ vinā kathaṃ duḥkhe dharmajñāna-kṣānty[4]-ādir iti cet. nâivaṃ. yasmād yathôdita-vidhinā nairātmya-saṃsūcana-parāḥ sarva evâmī ṣoḍaś'ākārāḥ saṃnihita-vineya-jana-hit'ādhāna[5]-cikīrṣayā evaṃ[6] yathā'bhihita-nānā-prakāra-rūpeṇa nirdiṣṭāḥ santo 'pi samabhyasyamānāḥ[7] pratītyasamut-pāda-dharmatayā darśana-mārgôtpādakā bhavantîty avaseyam. evam anyatrâ-pîti.

> evam ukte Śakro devānām indro Bhagavantam etad avocat | āścaryaṃ Bhagavan yathêyaṃ prajñāpāramitā paridamanāya pratyupasthitā anunnāmāya bodhisattvānāṃ mahāsattvānāṃ ||

darśana-mārgânantaraṃ bhāvanā-mārgâbhidhāne sati svalpa[8]-vaktavyatvena phala[9]-nimnatvena[9] ca[10] vineya-pravṛtter bhāvanā-mārgasya kāritraṃ tāvat kathayann āh' *āścaryaṃ Bhagavann* ity-ādi. *prajñāpāramitê*ti vakṣyamāṇo bhāvanā-mārgaḥ. *paridamanāya pratyupasthitê*ti sarva-prakā(P. 75[b])ra[11]-kleśa-sva-vidheyī-karaṇāt sarvato damanârthena paridamana-nimittam [Tib. 108[b]] abhimukhībhūtā.

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1. °dhānârjita PC. brjod-pa yin-pas rgyal-ba. 2. °rgaṃ C. 3. ukta C. 4. om. Tib. 5. °dhāra C. 6. tv evam PC. 7. evam abhy° C, samavāpyam° P. yaṅ-dag-par goms-par gyur-pa. 8. ñuṅ-ba. Simply alpa? 9. om. P. 10. om. C. 11 °rv'ākara P.

iti prathamaṃ damana-kāritraṃ.

*anunnāmāy*êti damanânantaraṃ viśiṣṭe kiyan-mātreṇâdhigame 'haṃmāna-pratiṣedhen' ātmôtkarṣa-niṣedhāt sarvato namanârthena pariṇamanāya.[1] iti dvitīyaṃ namana-kāritraṃ.

Bhagavān āha | punar aparaṃ Kauśika ya imāṃ prajñā-pāramitāṃ kula-putro vā kula-duhitā vā udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati sacet kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām evam udgṛhṇan dhārayan vācan paryavāpnuvan pravartayan deśayann upadiśann uddiśan svādhyāyan saṃgrāme vartamāne saṃgrāma-śirasi samārūḍhaḥ syāt | tasya saṃgrāmam avatarato vā avatīrṇasya vā 'tikrāmato vā saṃgrāma-madhya-gatasya vā tiṣṭhato vā niṣaṇṇasya vā 'sthānam etat Kauśikânavakāśo yat tasya kula-putrasya vā kula-duhitur vā imāṃ prajñāpāramitāṃ manasikurvato vā udgṛhṇato (55) vā dhārayato vā vācayato vā paryavāpnuvato vā pravartayato vā deśayato vā upadiśato vā uddiśato vā svādhyāyato vā jīvitântarāyo vā bhavet |

tato 'nantaraṃ sarva-prakāra-kleśâbhibhava iti tṛtīya-kleśa-nirjaya-kāritrârtham āha: *punar aparaṃ Kauśik*êty-ādi. *evam udgṛhṇann* iti vakṣyamāṇa-bhāvanā-mārga-krameṇa. *saṃgrāma* ity-ādi. bhāvanā-prahātavyaiḥ kleśaiḥ saha vigrahe *vartamāne* sati adhimātrâdhimātr'ādi-prathama-trika-vipakṣasya mṛdu-mṛdv-ādi-prathama-prakāra-pratipakṣâdhigamena *saṃgrāma-śirasy* utkalitaḥ *samārūḍho* bhavati. *avatarata* ity-ādi pada-trayaṃ yathāsaṃkhyaṃ madhyâdhimātr'ādi-dvitīya-trika-vipakṣasya madhya-mṛdv-ādi-dvitīya[2]-prakāra-pratipakṣâdhigama-yogato vācyaṃ. *saṃgrāma-madhya*[3]*-gatasy*êti mṛdv-adhimātra-vipakṣasyâdhimātra-mṛdu-pratipakṣa-lābhena. *tiṣṭhata* iti mṛdu-madhya-vipakṣasyâdhimātra-madhya-pratipakṣâbhisamayāt saṃgrāme sthitasya. *niṣaṇṇasy*êti mṛdu-

1. °riṇām° P. 2. om. P. 3. °dhye P.

mṛdu-vipakṣasyâdhimātrâdhimātra-pratipakṣa-sambandh'āgamāt[1] saṃgrāme samupaviṣṭasya. sarveṇa caîtena nava-prakāra-vipakṣa-pratipakṣa[2]-hānôpādānena bhāvanā-mārgasyâpunaḥkartavyatām āha.

asthānam ity asambhavaḥ. tad eva ka(P. 76[a])thayaty *anavakāśa* iti.

[Tib. 109[a]] paryāya-vacanaṃ kim-artham iti cet. ucyate. tadā c' āyatyāṃ ca kasyacit kathaṃcid arthâvabodhârthaṃ, [3]tenaîva ca arthâbhidhāne[3] pūrva-śrutānām evâvagītatā syād iti tad-doṣa-parihāreṇa pūrva-kāla[4]-vikṣiptānāṃ paścādāgatānāṃ ca tad-artha-śravaṇârthaṃ, durmedhasāṃ punaḥ-punas tad-artha-lakṣaṇârthaṃ, eka-śabdânekârthatayā 'rthântara-kalpanā-vyudāsârthaṃ, anyatra [5]nirghaṇṭavat tābhiḥ[5] saṃjñābhis tad-artha-sampratipatty[6]-arthaṃ, dhārmakathikānām arthôpanibandhana-prāpaṇayoḥ kauśalôpasaṃhārârthaṃ,[7] ātmano dharma-pratisamvid-udbhāvanā'rthaṃ, pareṣāṃ ca tad-bīj'ādhānârtham iti paryāya-deśanānām aṣṭau prayojanāni. evaṃ sarvatra vācyaṃ.

*yat tasy*êti *yad* iti nipāto ya ity arthe vartate. yo *jīvitântarāyaḥ* so *'navakāśa* iti vākyârthaḥ. *jīvitântarāya* iti vijñāna-prabandhôcchittiḥ.

parôpakrameṇa jīvitântarāyaṃ so 'nuprāpnuyān nâîtat sthānaṃ vidyate |

ādhyātmikôpadrava-vigamânantaraṃ bāhyôpadravôpaśama iti parôpakramâviṣahyatvaṃ caturthaṃ kāritram āha *parôpakrameṇê*ty-ādinā. paro manuṣy'ādiḥ.[8] tasyôpakramaḥ khaḍg'ādi-prahāra-dānaṃ.

sacet punas tasya kaścit Kauśika tatra śastraṃ vā daṇḍaṃ vā loṣṭaṃ vā anyad vā kṣipen nâîtat tasya śarīre nipatet ||

etad uddeśa-padaṃ nirdeśena vibhajann āha: *sacet punar* ity-ādi.

uddeśa-vacanānāṃ nirdeśāt pṛthag abhidheyârtho nâstîti kim-artham uddeśa-vacanam iti cet. ucyate. samāsena vistarârthâvadhāraṇârthaṃ[9] sūtreṇa vṛtty-arthâvadhāraṇavat.[10]

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1. samarth'āg° C. 2. om. C. 3 ... 3. tshig de ñid bzlas-te gsuṅs-na. 4. °laṃ P. 5 ... 5. °rghavat tābh° P, °rgaṇṭha-varṇa-lābh° C. min bśad-pa dan ḥdra-bar (miṅ) de dag gyis. 6. pr° P. 7. °śalyôp°C. 8. °ṣyas P. mi la-sogs-paḥo. 9. °tarâv° PC. don rgyas-par. 10. don ḥdsin-pa daṅ ḥdraḥo. artha-dhāraṇavat ?

udgha(P. 76^{b})ṭitajñānāṃ vineyānām anugrahârthaṃ, anyeṣām āyatyām [Tib. 109^{b}] udghaṭitajñatā-hetûpacayârthaṃ, ātmanaḥ samāsa-vyāsa-nirdeśa-vaśitā-saṃdarśanârthaṃ, anyeṣāṃ tathā 'bhyāsena tad-bījâvaropaṇârthaṃ cêty ācārya-Vasubandhuḥ.

saṃkṣipta-mātre samāhitaṃ cittaṃ yoginām tad-vistarârthe sarvatra katham samāhitaṃ syād ity etad-artham [1]uddeśa-deśanā.[1] tathā vistara-mātre samāhitaṃ cittaṃ yoginām tat-saṃkṣiptârthe sarvatra katham samāhitaṃ syād ity etad-artham [2]nirdeśa-deśanêty[2] Āgamaḥ. evaṃ sarvatra pratipattavyaṃ.

śastrañ cakr'ādikaṃ. pāṣāṇ'ādikam *anyat*.

tat kasya hetoḥ | mahā-vidyêyaṃ Kauśika yad uta prajñāpāramitā apramāṇêyaṃ Kauśika vidyā yad uta prajñāpāramitā aparimāṇêyaṃ Kauśika vidyā yad uta prajñāpāramitā anuttarêyaṃ Kauśika vidyā yad uta prajñāpāramitā asamêyaṃ Kauśika vidyā yad uta prajñāpāramitā asamasamêyaṃ Kauśika yad uta prajñāpāramitā ‖

nanu tad-deśa-kṣepaṇa-sāmarthyavatā puruṣeṇa kṣiptaṃ śastr'ādikam antarā-virodhôpanipātâbhāve katham *na śarīre nipated* iti *tat kasya hetor* ity āśaṅky' āha: *mahā-vidyêyam* ity-ādi. ayam abhiprāyaḥ: mātur abhyasyamānāyā evaṃ *mahā-vidy*'ādi-svabhāvāyāḥ sāmarthyenântarā gurutva-dharma-virodhôpanipātān[3] na tad-deham anuprāpnoti śar'ādikam iti. mahattv'ādi-guṇa-yogān mahā-vidyêty-ādi pada-trayaṃ prayog'ādy-avasthāsu. adhimukty-ādi-manaskārair adhikâbhāvād[4] *anuttarā*. nirhāratayā samâbhāvād *asamā*. atyanta-viśuddhyā saṃtānântareṇâsamena samatvād *asama-samā*.

tat kasya hetoḥ | atra hi Kauśika vidyāyāṃ śikṣamāṇaḥ kula-putro vā kula-duhitā vā n' ātma-vyābādhāya cetayate na para-vyābādhāya cetayate nôbhaya-vyābādhāya cetayate |

mahā-vidy'āditvam evâsyāḥ katham iti *tat kasya hetor* ity āśaṅky' āh:

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1 ... 1. nirdeśa-deśanā PC. bsdus-te bstan-to. 2 ... 2. uddeśa-deśanêty PC. rgyas-p ar bśad-pa bstan-pa yin-no. de ltar. 3. nirodhāya nip° C. 4. lhag-par gyur-pa sde-dge & gnas-brtan).

*atra hi Kauśik*êty-ādi. etad uktaṃ: yasmā(P. 77ª)t prajñāpāramitāyāṃ maitry-ādi-pūrvakaṃ [Tib. 110ª] śikṣamāṇo na kasyacid vyāpād'ādy-arthaṃ śikṣate. ato hiṃs'ādikasyâlp'āyuṣkatv'ādi-hetor apanayān mahā-vidy'ādi-svabhāvêti. *n' ātma-vyābādhāya cetayata* iti mān'ādi-nimittam ātmano na patate.

atra hi Kauśika vidyāyāṃ śikṣamāṇo bodhisattvo mahā-sattvo 'nuttarāṃ samyaksambodhim abhi-saṃbhotsyate sarva-jña-jñānaṃ ca pratilapsyate | tena so 'nuttarāṃ samyaksam-bodhim abhisambuddhya sarva-sattvānāṃ cittāni vyavaloka-yiṣyati ||

sarvôpadrava-vigamanânantaraṃ samyaksambodhi-kāritraṃ pañcamam āha *atra hî*ty-ādinā. *samyaksambodhim abhisambhotsyata* iti tattvâdhigamaṃ[1] sāk-ṣātkariṣyati. *sarvajña-jñānaṃ ca*[2] *pratilapsyata* iti tattvâdhigamād uttara-kālaṃ sarva-dharma-viṣayaṃ jñānam adhigamiṣyati. tad eva kathayann āha: *tena so 'nuttarām* ity-ādi. *cittānî*ty upalakṣaṇāt sarva-dharma-parigrahaḥ. *vyavalokayiṣyatî*ti jñāsyati.

tat kasya hetoḥ | atra hi Kauśika vidyāyāṃ śikṣamāṇasya bodhisattvasya mahāsattvasya na tat kiñcid asti yan na prāp-taṃ vā na jñātaṃ vā na sākṣātkṛtaṃ vā syāt tasmāt sarvajña-jñānam ity ucyate || ayam api Kauśik atena kula-putreṇa vā kula-duhitrā vā dṛṣṭadhārmiko guṇaḥ parigṛhīto bhaviṣyati ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddek-ṣyati svādhyāsyati |

nanu sarvam eva yogi-jñānam anālambanam iṣyate, tat katham sarva-dharmān vijñāpayiṣyatîti *tat kasya hetor* ity āśaṅky' āha: *atra hi Kauśik*êty-ādi. *prāptam* ānantarya-mārgeṇa savāsan'āvaraṇa-dvaya-prahāṇāt. *jñātaṃ* vimukti-mārgeṇa sarv'ākārajñatā'dhigama-yogāt. *sākṣātkṛtaṃ* śuddha-laukika-jñānena niścayāt.

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1. °gama C, °gatiṃ P 2. om. P.

etad uktaṃ: yathā hi satya-svapna-darśino jñānaṃ paramârthato 'viṣayam api pratiniyata-viṣay'ākāraṃ[1] liṅg'Āgamânapekṣaṃ c' āśraya-viśeṣa-vaśād utpadyamānam upadarśitârtha-prāpakatvenâvisaṃvādi bhavati. tathā yo(P. 77[b])gi-jñānaṃ prajñāpāramitā-yogâbhyāsa-balena. yathâîva tad [Tib. 110[b]] abhūd bhavati bhaviṣyati vā[2] 'tītaṃ vartamānam anāgataṃ vastu pareṇa parikalpitam. tathâîvôpadarśita-[3]vividh'ākāra-prakāra[3]-prabheda-prapañcaṃ bahir iva parisphurad-rūpaṃ sphuṭa-pratibhāsaṃ[4] liṅg'Āgamânapekṣam avisaṃvāditayôtpannaṃ pratyakṣaṃ pramāṇam iṣyate. ataś câîvaṃ Bhagavataḥ sarvatra sākṣāddarśitvâbhyupagamād *yan na prāptaṃ na vijñātaṃ na sākṣātkṛtaṃ tad* abhāvena *sarvajña-jñānam ucyate.* yato bhrānti-nivṛttāv apy ākāra-nivṛtteḥ pratibandhâbhāvenâsambhava iti Madhyamaka-nayânusāreṇ'[5] ārya-Nāgârjuna-pādaprabhṛtayaḥ.

punar aparaṃ Kauśika yatrêyaṃ prajñāpāramitā antaśo likhitvā pustaka(56)-gatāṃ kṛtvā pūjā-pūrvaṅgamaṃ sthāpayitvā na satkariṣyate nôdgrahīṣyate na dhārayiṣyate na vācayiṣyate na paryavāpsyate na pravartayiṣyate na deśayiṣyate nôpadekṣyate nôddekṣyate na svādhyāsyate na tatra Kauśika sattvānāṃ manuṣyo vā amanuṣyo vā 'vatārârthiko 'vatāra-gaveṣy avatāraṃ lapsyate sthāpayitvā pūrva-karma-vipākaṃ‖ imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigṛhṇāti‖

śraddhā'tiśaya-yogena puṇya-mahattvād yatra sthāne tathāgat'ādīnām adhigamo jātas tat pūjyam iti bodhi-kāritrânantaraṃ prajñāpāramit'ādhāra-deśapūjyatā-kāritraṃ ṣaṣṭaṃ vaktum āha: *punar aparaṃ Kauśika yatrêyam* ity[6]ādi. *antaśa* ity agatyā.[7] *pūrva-karma-vipākam* iti pratipakṣâbhyāsaṃ vinā niyatavedanīyaṃ karma.[8]

punar aparaṃ Kauśika tad-yathā 'pi nāma ye bodhimaṇḍa-

1. °kālaṃ C. 2. câ PC. ḥam. 3...3. rnam-pa sna-tshogs-kyi. 4. °sa PC. 5. layanânus° (!) C, nayāsār° P. 6. °trêty P. 7. Sic P, āg° C. tha-ma-naḥo. jaghanyam or the like. 8. P. adds vipākaṃ, which in Tib. is wanting

gatā vā bodhimaṇḍa-parisāmanta-gatā[1] vā bodhimaṇḍâbhyantara-gatā vā bodhi-vṛkṣa-mūla-gatā vā manuṣyā vā amanuṣyā vā tiryagyoni-gatān apy upādāya[2] yāvan na te śakyā manuṣyair vā amanuṣyair vā viheṭhayituṃ vā vyāpādayituṃ vā āveśayituṃ vā sthāpayitvā pūrva-karma-vipākaṃ ||

idam evârtha-tattvaṃ dṛṣṭântena dṛḍhayann āha: *tad-yathā 'pi nāmêty-ādi.* bodher[1] maṇḍaḥ sāro 'trêti bhū-pradeśaḥ paryaṃk'ākrānto *bodhimaṇḍaḥ.* tad-*gatās* tat-paryantam āśritāḥ. *bodhimaṇḍa-parisāmanto* vidik[2]-sthita-vajra-kīla-catuṣṭayântar-gato bhūmi-bhāgaḥ. *bodhimaṇḍo* vyākhyātaḥ. tad-*abhyantaraṃ* tan-madhya-sthānaṃ. bhūmi-praviṣṭasya mūlasya parisāmanta-gra(P. 78[a])haṇenôpādānāt tad-vinirgato vṛkṣa-bhāgo *vṛkṣa-mūlaṃ. na te śakyā* iti [Tib. 111[a]] na te yogyā viṣayā ity arthaḥ. *viheṭhayituṃ* vibhettuṃ. *vyāpādayituṃ* vidveṣayituṃ. *āveśayituṃ* bhūta-grah'ādi praveśayituṃ.

tat kasya hetoḥ | tatra hy atītânāgata-pratyutpannās tathāgatā arhantaḥ samyaksambuddhā abhisambuddhā abhisaṃbhotsyante abhisambudhyante ca ye sarva-sattvānām abhayam avairam anuttrāsaṃ prabhāvayanti prakāśayanti[3] ||

nanu viheṭh'ādy-utpatti-pratighāte sthānasya vyāpārâbhāvāt kathaṃ tatra viheṭh'ādi kartuṃ na śakyata iti *tat kasya hetor* ity āśaṅky' āha: *tatra hîty-*ādi. ayaṃ vākyârthaḥ: *ye sarva-sattvānām* arthāya mṛdu-madhyâdhimātra-vyāpāda-pratipakṣeṇa maitrī-prabhedam *abhayam avairam anuttrāsaṃ*[3] svayaṃ satkṛtya nirantaraṃ dīrghakālaṃ *bhāvayanti* parāṃś câdhikṛtya *prakāśayanti* teṣāṃ traikālika-buddhānāṃ tatrôtpādena tat sthānaṃ viśiṣṭam eva jātam. ato 'cintytvād dhetu-pratyaya-sāmāgryā bhū-bhāga-māhātmyāt kāraṇa-viguṇôtpattyā viheṭh'ādi-kāryaṃ na śakyate tatra kartuṃ pratītyasamutpāda-dharmatā-balād iti.

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(1) bodhimaṇḍa-parisāmaṇḍa-gatā iti ga° |
(2) tiryagyonigatā vā napyupādāya iti ga° |
(3) ga° pastako prakāśayantīti pāṭho na vidyate |
1. °dhi P. 2. °ka PC. mtshams. 3. anutrāsaṃ (!) PC. & Aṣṭ.-P. mi-skrag-pa.

evam eva Kauśika yatra kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tatra hi Kauśika sattvā na śakyā manuṣyair vā amanuṣyair vā vihetḥayituṃ vā vyāpādayituṃ vā āveśayituṃ vā sthāpayitvā pūrva-karma-vipākaṃ ‖

evaṃ dṛṣṭântam āvedya dārṣṭântikam artham[1] āvedayann āha: *evam evêty*-ādi.

tat kasya hetoḥ | anayâiva hi Kauśika prajñāpāramitayā pṛthivī-pradeśaḥ (57) sattvānāṃ caityabhūtaḥ kṛto vandanīyo mānanīyaḥ pūjanīyo 'rcanīyo 'pacāyanīyaḥ satkaraṇīyo gurukaraṇīyas trāṇaṃ śaraṇaṃ layanaṃ parāyaṇaṃ kṛto bhaviṣyati tatrôpagatānāṃ sattvānāṃ ‖ imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣtadhārmikaṃ guṇaṃ parigṛhṇāti ‖

pūrvavad abhiprāyeṇa *tat kasya hetor* ity āśaṅkya tathâiva sthāna-māhātmya-pratipādana-dvāreṇa pariharann āha: *anayâiva hî*ty-ādi. *caitya-bhūto* vandan'ādinā puṇyôpacaya-hetutvāt.

pitêva pitṛ-bhūta ity upamā-vācaka-bhūta-śabdasyôpādānād anya-caitya-samānatvena caitya-bhūtaḥ sa *pṛthivī-pradeśa* ity eke.

yatra hi nāma pudgala-nairātmya-dyotikayā

ye dharmā hetu-prabhavā

i(P. 78[b])ty-ādi-gāthayā 'dhiṣṭhito bhū-bhāgaḥ stūpo matas tatra samasta-vastu-naiḥsvābhāvya-prakāśikāyā mātur[2] udgrahaṇ'ādinôpetaḥ stūpo nitarām evêty, ataḥ sākṣy eva sākṣi-bhūta iti tat-svabhāvatve [Tib. 111[b]] [3]caitya-bhūta[3] iti Candragomī.

vandanīyo namaskaraṇāt. *mānanīyo* guṇânusmaraṇena bahu-mānāt. mṛdu-madhyâdhimātra-pūjābhir yathākramaṃ *pūjanīyo 'rcanīyo 'pacāyanīyaḥ*. śrī-paṭṭa[4]-bandh'ādinā viśeṣa-pada-sthāpanāt *satkaraṇīyaḥ*. sarvathā 'nullaṅghanī-

1. om. P. 2. rgyal-baḥi yum = jina-mātur. 3...3. mchod-rten-ñid-la mchod-rten-du gyur-pa = caitya eva caitya-bh°. 4. paṭga C.

yatvena *gurukaraṇīyaḥ*. *trāṇaṃ* sarvôpadrava-nivāraṇatayā. *śaraṇaṃ* tad-āśraya-prayogâbandhya-durdharṣa[1]-pada-sthānatayā. [2]*layanam* anavadya-rati-vastutayā.[2] *parāyaṇaṃ* param'āryatva-gamana-pada-sthānatayā. yathôkta-nītyā ṣaḍvidham eva kāritram avagantavyaṃ.

tathā côktaṃ:

sarvato damanaṃ[I] nāmaḥ sarvataḥ[II] kleśa-nirjayaḥ[III]
upakramâviṣahyatvaṃ[IV] bodhir[V] ādhāra-pūjyatā[VI] ‖ iti. (17)

kāritrânantaraṃ bhāvanā-mārgo vaktavyaḥ. sa ca sāsravânāsrava-bhedena dvividhaḥ. tatra sāsravo 'dhimukti-pariṇāmanā'numodanā-manaskāra-lakṣaṇas trividhaḥ. anāsravaḥ punar abhinirhārâtyanta[3]-viśuddhi-svabhāvo dvividhaḥ.

ato yathā'dhimokṣaṃ dṛṣṭa-kuśala-dharmâdhiṣṭhānā bhāvanā-mārgâdhikārād ādāv a-sākṣātkriyā-rūpâdhimuktir vaktavyā.[4] sā 'pi svârthā sva-parârthā parârthā[5] cêti mūla-bhedena trividhā satī, mṛdu-madhyâdhimātra-bhedena pratye-kaṃ bhedāt trika-tribhi(P. 230ⁿ)r navadhā bhavati. tad-yathā: mṛdvī[1] madhyā 'dhimātrā ca svârthâdhimuktiḥ. evaṃ sva-parârthâdhimuktiḥ, parârthâdhimuktiś ca. evam eṣā 'pi nava-prakārā mṛdu-mṛdv-ādi-[Tib. 112ᵃ]prakāra[7]-bhedena pra-tyekaṃ vibhidyamānā navabhis tribhir adhimuktiḥ saptaviṃśati-prakārā bhavati. tad-yathā: mṛdu-mṛduḥ, mṛdu-madhyaḥ, mṛdv-adhimātraḥ, madhya-mṛduḥ, madhya-madhyaḥ, madhyâdhimātraḥ, adhimātra-mṛduḥ, adhimātra-madhyaḥ, adhimātrâdhimātra iti svârthâdhimukter nava-prakārāḥ. tathā sva-parârthâ-dhimukteḥ parârthâdhimukteś ca veditavyāḥ.

evam ukte Śakro devānām indro Bhagavantam etad avocat| yo Bhagavan kula-puttro vā kula-duhitā vā imāṃ prajñā-pāramitāṃ likhitvā pustaka-gatāṃ kṛtvā sthāpayed enāṃ ca divyābhiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ satkuryād gurukuruyāt mānayet pūjayed arcayed apacāyet| yaś ca tathāgatasyârhataḥ samyak-sambuddhasya parinirvṛtasya śarīrāṇi stūpeṣu pratiṣṭhāpayet

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1. duddharṣa C, °ndhyatva P. 2 ... 2. om. P. 3. °rhāro 'ty° P. 4. veditavyā P. brjod-par byaḥo. 5. om. P. 6. °ddhi P, °duvī C. 7. om. C.

parigṛhṇīyād dhārayed vā tāṃś ca[1] tathâiva divyābhiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | kataras tayoḥ kula-putrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasavet |

tatra svârthâdhimukteḥ prathamaṃ mṛdu[1]-mṛdu-prakāram adhikṛty' āha: *evam ukte Śakra* ity-adi. *divyābhir* iti mano-'nukūlābhiḥ. mukta-kusumaṃ *puṣpaṃ*. *dhūpaḥ* sahaja-sāṃyogik'ādiḥ. *gandho* Malay'ādi-jaḥ. sarva-rtu-puṣpai racitā mālā *mālyaṃ*. śarīrôdvartana-prakāro *vilepanaṃ*. suvarṇ'ādi-vālukā *cūrṇaṃ*. vastraṃ *cīvaraṃ*. [2]sit'ātapatr'ādi *chatraṃ*. garuḍ'ādy-aṅkito *dhvajaḥ*. [3]vajr'ādy-aṅkitā *ghaṇṭā*. cihna-rahitā *patākā*. *bahuvidhābhir* ity aneka-prakāra-svādya-bhojy'ādibhiḥ. *śarīrāṇi* rūpa-kāyā-ity eke. dhātava ity apare. *pratiṣṭhāpayed* vinyaset.[3] *parigṛhṇīyād* iti mamatvena svīkuryāt. *dhārayed* iti cira-sthitīkuryāt. *tāṃś* cêti stūpān na kevalaṃ ca-śabdāc charīrāṇi.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | tena hi Kauśika tvām evâtra pratiprakṣyāmi | yathā te kṣamate tathā vyākuryāḥ | tat kiṃ manyase Kauśika yo 'yaṃ tathāgatasyârhataḥ samyaksambuddhasya sarvajñatā-ātmabhāvo 'bhinirvartitaḥ sa katamasyāṃ pratipadi śikṣamāṇena tathāgatenârhatā samyaksambuddhenânuttarā samyaksambodhiḥ sarvajñatā pratilabdhā 'bhisambuddhā ‖

tad-vacanenâiva mātuḥ[4] pūjāyām adhikaṃ puṇyam iti pratipādayituṃ (P. 230[b]) *Śakraṃ* pratipraśnayann āha: *tena hî*ty-ādi. *sarvajñat'ātmabhāvo 'bhinirvartita*[5] iti sarvajña-jñānâdhigama-yogya-śarīra-svabhāvo niṣpāditaḥ. *katamasyāṃ pratipadî*ti [Tib. 112[b]] katasmin mārga ity arthaḥ.

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(1) dhārayed dhāntāṃ ca iti kha°|

1. °dhimukti-mṛdu C. 2. śit° P. 3...3. om. C. 4. rgyal-baḥi yum = jina-mātuḥ. 5. 'bhivart° P, 'bhinivart° Ed. mṅon-par grub-pa.

(58) evam ukte Śakro devānām indro Bhagavantam etad avocat | ihâiva Bhagavan Bhagavatā prajñāpāramitāyāṃ śikṣamāṇena tathāgatenârhatā samyaksambuddhenânuttarā samyaksambodhiḥ sarvajñatā pratilabdhā 'bhisambuddhā ||

prajñāpāramitāṃ vinā viparyāsâvinivṛttyā mukty-anupapattir ity abhiprāyavān āha: *ihâiva Bhagavann* ity-ādi. vajrôpameṣv agraja-prāptyā yogyatā-svabhāvayā *pratilabdhā*, tato 'nantaram *abhisambuddhā*. atha vā 'nuttarā[1] samyaksambodhir abhisambuddhā, tataḥ sarvajñatā pratilabdhêti yojyaṃ. tatrâ*nuttarā bodhiḥ* svârtha-sampat. *sarvajñatā* parârtha-sampat.

Bhagavān āha | tasmāt tarhi Kauśika nânen' ātmabhāva-śarīra-pratilambhena tathāgatas tathāgata iti saṃkhyāṃ gacchati ||

tad-vacanenâivêdānīṃ pariharann āha: *tasmāt tarhî*ty-ādi. [2]*ātmabhāva-śarīram* ity[2] *ātmabhāva* eva *śarīraṃ*, tasya vā[3] śilāputrakasyêva śarīram iti nyāyāt.[4] tad eva pratilabhyata iti *pratilambhaḥ*. tena *tathāgata* iti *na saṃkhyāṃ gacchati*. sarveṣāṃ tathāgatatva-prāpter iti matiḥ.

sarvajñatāyāṃ tu pratilabdhāyāṃ tathāgatas tathāgata iti saṃkhyāṃ gacchati |

kathaṃ tarhi[5] tathāgata ity āha: *sarvajñatāyām* ity-ādi

yêyaṃ Kauśika sarvajñatā tathāgatasyârhataḥ samyaksambuddhasya prajñāpāramitā-nirjātâlṣā | eṣa ca Kauśika tathāgatasy' ātmabhāva-śarīra-pratilambhaḥ prajñāpāramitôpāya-kauśalya-nirjātaḥ san sarvajña-jñān'āśraya-bhūto bhavati |

aparam api guṇam āha *yêyaṃ Kauśik*êty-ādinā. *sarvajña-jñān'āśraya-bhūta* ity anyeṣaṃ sarvajña-jñāna-niṣpattiṃ prati hetu-bhūtaḥ.

enaṃ hy āśrayaṃ niśritya sarvajña-jñānasya prabhāvanā

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1. 'trânutt° P. 2 ... 2. om. C, °vety-ādi P. bdag-gi dños-poḥi sku ṣes-bya-ba-la. 3. śarīra P. 4. don-to=arthaḥ ? 5. om. P.

bhavati buddha-śarīra-prabhāvanā bhavati dharma-śarīra-prabhāvanā bhavati saṃgha-śarīra-prabhāvanā bhavati | ity evaṃ sarvajña-jñāna-hetuko 'yam ātmabhāva-śarīra-pratilambhaḥ sarvajña-jñān'āśraya-bhūtatvāt sarva-sattvānāṃ caitya-bhūto vandanīyaḥ satkaraṇīyo gurukaraṇīyo mānanīyaḥ pūjanīyo 'rcanīyo 'pacāyanīyaḥ saṃvṛtto bhavati | evaṃ ca mama parinirvṛtasyâpi sata eṣāṃ śarīrāṇāṃ pūjā bhaviṣyati |

tad eva kathayann āha: *enam*[1] ity-ādi. *enam* ity[2] ātmabhāva-śarīra-pratilambham.[3] *prabhāvanêti* prakāśanā. *buddho* rūpa-kāy'ādi-svabhāvaḥ. sūtr'ādy-ātmako *dharmaḥ*. āryâvaivartik'ādi-bodhisattva-samūhaḥ *saṃghaḥ*. *parinirvṛtasyâpîti* api-śabdā(P. 80ᵃ)t tiṣṭhataḥ.

tasmāt tarhi Kauśika yaḥ kaścit kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka gatāṃ vā kṛtvā sthāpayed enāṃ ca divyābhiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | ayam eva Kauśika tayoḥ kula-puttrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasavet |

vistareṇa nirdiśyâivam upasaṃharann āha: *tasmāt tarhi Kauśikêty*-[Tib. 113ᵃ]ādi.

tat kasya hetoḥ | sarvajña-jñānasya hi Kauśika tena kula-putreṇa vā kula-duhitrā (59) vā pūjā kṛtā bhaviṣyati |

nanu sarva-prativiśiṣṭatve tathāgatasya kathaṃ kāraṇatve 'pi mātuḥ pūjāyām adhikaṃ puṇyam iti *tad kasya hetor* ity āśaṅky' āha: *sarvajña-jñānasya hî*ty-ādi. ayaṃ vākyârthaḥ:

prajñāpāramitā jñānam advayaṃ sā tathāgataḥ[4]

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1. evaṃ Ed. & C. ḥdi-la. 2. om. PC. supplied from Tib. 3. °mbha P, °mbhā C. 4. This line also pp. 23¹⁰, 173¹⁰.

ity nyāyān mukhyato dharma-kāyas tathāgata eva prajñāpāramitā. atas tad-dyotikāyā mātuḥ pūjayā sarvajña-jñānasya dharma-kāyasya pūjanād bahutaraṃ puṇyaṃ prasavati. rūpa-kāya-pratibimba-tathāgata-pūjāyāṃ tu prativiśiṣṭa-dharma-kāyâsaṃgrahān nâdhikaṃ puṇyam iti.

yaḥ kula-putro vā kula-duhitā vā iha prajñāpāramitāyāṃ likhyamānāyāṃ pustaka-gatāyāṃ vā satkāraṃ gurukāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ pūjāṃ ca vividhāṃ kuryād ayam eva tato bahutaraṃ puṇyaṃ prasavet ‖

likhitvā pūjayato *bahutaraṃ puṇyaṃ* nirdiśya *likhyamānāyām* api tathâivêti pratipādayann āha: *yaḥ kulaputro* vêty-ādi.

tat kasya hetoḥ | sarvajña-jñānasya hi Kauśika tena pūjā kṛtā bhaviṣyati yaḥ prajñāpāramitāyai pūjāṃ kariṣyati ‖

pūrvavat *tat kasya hetor* ity āśaṅkya[1] tathâiva pariharann āha: *sarvajña-jñānasya hî*ty-ādi.

evam ukte Śakro devānām indro Bhagavantam etad avocat | ya ime Bhagavan Jāmbūdvīpakā manuṣyā imāṃ prajñāpāra-mitāṃ na likhiṣyanti nôdgrahīṣyanti na dhārayiṣyanti na vāca-yiṣyanti na paryavāpsyanti na pravartayiṣyanti na deśayiṣyanti nôpadekṣyanti nôddekṣyanti na svādhyāsyanti tāṃ câînāṃ prajñāpāramitāṃ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhir na satkariṣyanti na guru-kariṣyanti na mānayiṣyanti na pūjayiṣyanti nârcayiṣyanti nâpacāyiṣyanti kiṃ nu te Bhagavan na jñāsyanti evaṃ mahā-'rthikā Bhagavatôktā prajñāpāramitāyāḥ pūjā kṛtā bhaviṣyatîti | kiṃ nu te Bhagavan na vetsyanti evaṃ mahā'nuśaṃsā evaṃ mahā-phalā evaṃ mahā-vipākā Bhagavatôktā prajñāpāramitā-

1. °ṅky' aha P.

yāḥ pūjā kṛtā bhaviṣyatîti | na ca te vedayiṣyanti uta jñāsyanti vetsyanti vedayiṣyanti na ca punaḥ śraddhāsyanti ||

dvitīyaṃ[1] mṛdu-madhya-prakāraṃ pratipādayituṃ praśnayann āha: *ya ime Bhagavann* ity-ādi. *na jñāsyantî*ti puṇya-sambhārânavagamāt. *mahā'rthikê*ti mahān arthaḥpuṇya-sambhāraḥ. tan-niṣpādanān mahārthikā.[2] *na vetsyantî*ti jñāna[3]-sambhārânavabodhāt. jñāna-sambhāro mahā'nuśaṃsaḥ. tad-dhetutvena *mahā'nuśaṃsā. mahāphalā, mahā-vipāk*êti puṇya-jñāna-sambhārayor yathākramaṃ vipāka-niṣyanda[4]-phale. rūpa-kāya-dharma-kāyau tan-niṣpādanād evam uktam. *na ca* (P. 80[b]) *vedayiṣyantî*ti [Tib. 113[b]] puṇya-jñāna-phalâpratipatteḥ. *na ca punaḥ śraddhāsyantî*ti karma-phal'ādau sampratipatti-vigamāt.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | tat kiṃ manyase Kauśika kiyantas te Jāmbūdvīpakā manuṣyā ye buddhe 'vetyaprasādena samanvāgatā ye dharme 'vetyaprasādena samanvāgatā ye saṃghe 'vetyaprasādena samanvāgatāḥ ||

evam ukte Śakro devānām indro Bhagavantam etad avocat | alpakāste (60) Bhagavan Jambūdvīpakā manuṣyā ye buddhe 'vetyaprasādena samanvāgatā ye dharme 'vetyaprasādena samanvāgatā ye saṃghe 'vetyaprasādena samanvāgatāḥ ||

tad-vacanenâiva praśnaṃ parihṛtya mṛdu-madhya-prakāra-pratipādanârthaṃ pratipraśnayann āha: *tat kiṃ manyase Kauśika kiyanta* ity-ādi. *avetyaprasādenê*ti avagamya-guṇa-sambhāvānā-pūrvakaḥ prasādo 'vetyaprasādo vicikitsāprahāṇād ity eke. dṛṣṭa-tattvasya śraddhā triṣu ratneṣv[5] ārya-kāntaṃ ca śīlaṃ caturtham avetyaprasāda ity anye.[6]

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâîvam etat | alpakās te Jāmbūdvīpakā manuṣyā

1. om. C & Tib. 2. °danāt tad-darśikā PC. don chen-po-can. 3. bsod-nams= puṇya, perhaps not correct. 4. niḥṣ° C. 5. PC. add eva, which in Tib. is wanting. 6. anyaḥ PC. gṣan-dag.

ye buddhe 'vetyaprasādena samanvāgatā ye dharme 'vetyaprasādena samanvāgatā ye saṃghe 'vetyaprasādena samanvāgataḥ |

uttarôttara-puṇya-mahattv'ādi kāryaṃ viśiṣṭa-vīryâtiśay'ādi-yogyād iti matvā sādhûktatvenânumatim āha *evam etat Kauśik*êty-ādinā.

anenâyam arthaḥ kathitoḥ yathā vīryâtiśay'ādi-vaikalyād avetyaprasādalābhino 'dhigama-mahattvâvabodhe 'py *alpakās* tathā prajñāpāramitā-pūj'ādikāriṇo 'lpakā iti tad-vacanena pratipāditam iti grāhyaṃ. anyathā Śakra-praśnavacanena na kiṃcid uktam bhaved iti.

tebhyaḥ Kauśika alpebhyo 'lpatarakās te ye srotaāpattiphalaṃ prāpnuvanti tataḥ sakṛdāgāmi-phalam anāgāmi-phalaṃ | tebhyo 'py alpebhyo 'lpatarakās te ye 'rhattvaṃ prāpnuvanti | tebhyo 'py alpebhyo 'lpatarakās te ye pratyeka-bodhiṃ sākṣātkurvanti | tebhyo 'py alpebhyo 'lpatarakās te ye 'nuttarāyāṃ samyaksaṃbodhau cittāny utpādayanti | tebhyo 'py alpebhyo 'lpatarakās te ye 'nuttarāyāṃ samyaksaṃbodhau cittāny utpādya taṃ cittôtpādaṃ bṛṃhayanti | tebhyo 'py alpebhyo 'lpatarakās te ye 'nuttarāyāṃ samyaksambodhau cittāny utpādyôpabṛṃhayitvā c' ārabdha-vīryā viharanti | tebhyo 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ yogam āpadyante | tebho 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ caranti | tebhyo 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ caranto ghaṭamānā avinivartanīyāyāṃ bodhisattva-bhūmāu avatiṣṭhante | tebhyo 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ caranto ghaṭamānā anuttarāṃ samyaksaṃbodhim abhisaṃbhotsyante | tebhyo 'py alpebhyo 'lpatarakās te ye prajñāpāramitāyāṃ caranto ghaṭamānā anuttarāṃ samyaksambodhim abhisambudhyante || te te Kauśika bodhisattvā mahāsattvā ye 'vinivartanīyāyāṃ bodhisattva-bhūmau sthitvā 'nuttarāṃ samyaksambodhim abhisambudhyânyeṣām adhyāśaya-sampannānāṃ

kula-pu(61)trāṇāṃ kula-duhitṛṇāṃ ca prajñāpāramitāyāṃ śikṣamāṇānāṃ ghaṭamānānāṃ prajñāpāramitāṃ upadiśanti côddiśanti | te côdgṛhṇanti dhārayanti vācayanti paryavāpnuvanti pravartayanti upadeśayanty upadiśanty uddiśanti svadhyāyanti tāṃ câināṃ prajñāpāramitāṃ puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chatrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ satkurvanti gurukurvanti mānayanti pūjayanty arcayanty apacāyanti ||

alpataratam'ādi-pratipādanenânantarârthaṃ vistārayann āha: *tebhyaḥ Kauśikâlpebhya* ity-ādi. *cittôtpādaṃ bṛṃhayantî*ti

sahôdayāc citta-varasya dhīmataḥ
su-saṃvṛtaṃ cittam ananta-duṣkṛtāt
kleśāc ca duḥkhāc ca vibheti nâsau
sampatti-kāle 'pi vipatti-kāle ||

ity-ādi-guṇam anusmṛtya pratipattyôpastambhayanti. *upabṛṃhayitvê*ti ktvā'nta[1]-prayogaḥ. *ā*(P. 81[a])*rabdha-vīryā* iti uttapta-vīryāḥ. *yogam* iti dhyāna-[Tib. 114[a]]balāc cittâikâgratāṃ. *carantî*ti tattvâvabodhenânutiṣṭhanti.[2] *avinivartanīyāyām* iti acalāyāṃ. *adhyāśaya-sampannānām* iti

āyato vipulo hṛṣṭa upakāra-paro mahān
kalyāṇaś câivam ādhikyāc chayo hy adhyāśayaḥ satām ||[3]

iti viśiṣṭenâdhyāśayena yuktānāṃ. *te* cêti śrotāraḥ.

santi khalu punaḥ. Kauśikâprameyā asaṃkhyeyāḥ sattvā ye bodhicittam utpādayanti bodhicittam utpādya bodhicittam upabṛṃhayanti bodhicittam upabṛṃhayitvā bodhāya caranti | teṣāṃ khalu punaḥ Kauśikâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ bodhāya caratāṃ apy[4] eko vâ dvau vā 'vinivartanīyāyāṃ bodhisattva-bhūmāv avatiṣṭheyātāṃ ||

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1. suvānta C, sudhātu P. 2. tatvamavodh° P, tatvâvabodhi-janânut° C. de-kho-na-ñid rtogs-pas rjes-su gnas-pa. 3. This stanza also p. 46[9]. 4. yady Ed.

punar apy atyantâlpatvaṃ pratipādayann āha: *santi khalu punar* ity-ādi.

tat kasya hetoḥ | durabhisambhavā hi Kauśikânuttarā samyaksambodhir hīna-vīryaiḥ kusīdair hīna-sattvair hīna-cittair hīna-saṃjñair hīnâdhimuktikair hīna-prajñaiḥ |

nanu samānâbhiprāyeṇa sarveṣāṃ pravṛttau katham *eko dvau vā 'vatiṣṭheyātām* iti *tat kasya hetor* ity āśaṅky' āha: *durabhisambhavā hî*ty-ādi. *durabhisambhavā* duradhigamyā. caturvidha-nirvedhabhāgīyeṣu darśana-bhāvanā-viśeṣa-mārgeṣu ca vīryâtiśaya-vaikalyād *hīna-vīryair*-ity-ādi-pada-saptakârtho yathākramaṃ vācyaḥ.

etad uktam: vīryâtiśayasambhavāt prathamatas[1] tulyâbhiprāyeṇa pravṛttāv api na sarve 'nuttarasamyaksambodhi-bhājanā iti.

tasmāt tarhi Kauśika kula-putreṇa vā kula-duhitrā vā kṣipraṃ cânuttarāṃ samyaksambodhim abhisamboddhu-kāmena iyam eva prajñāpāramitā sukham abhīkṣṇaṃ śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyôpadeṣṭavyôddeṣṭavyā svādhyātavyā paripraṣṭavyā ||

tṛtīyaṃ[2] mṛdv-adhimātra-prakāraṃ kathayann āha: *tasmāt tarhî*ty-ādi. *kṣipram* ity āśu. *sukham* ity anāyāsaṃ. *abhīkṣṇam* iti punaḥ-punaḥ.

tat kasya hetoḥ | tathā hi sa evaṃ jñāsyati atra prajñāpāramitāyāṃ Tathāgato 'rhan samyaksaṃbuddhaḥ pūrvaṃ bodhisattva-caryāṃ caran śikṣitaḥ | asmābhir apy atra śikṣitavyam eṣo 'smākaṃ śāstêti | tiṣṭhato vā Kauśika parinirvṛtasya vā Tathāgatasyârhataḥ samyaksambuddhasya bodhisattvair mahāsattvaiḥ prajñāpāramitâiva pratisartavyā ||

nanu tathāgatatvârthinā bodhisattva-caryāyāṃ sikṣitavyaṃ. tat kathaṃ prajñāpāramitāyāṃ śikṣā 'syâbhidhīyata iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi sa evam* ity-ādi. ayaṃ[3] vākyârthaḥ: [Tib. 114[b]] yasmāt *pūrvaṃ* Bha-

1. °ma-P. 2. om. C & Tib. 3. °ṃ hi C.

gavān *bodhisattva-caryāṃ*[1] *caran prajñāpāramitā*(P. 81[b])*yāṃ śikṣito* 'nupalambha-yogena caryā-niṣpādanârthaṃ tathā mayā sarva-buddha-guṇâvāpti-hetutvena *prajñāpāramitā pratisartavyā*[2] anyathôpalambhād bodhisattva-caryāṇām aniṣpatter na bodhy-adhigama iti bodhisattvo *jñāsyati*ti.

tasmāt tarhi Kauśika yaḥ kaścit (62) kula-putro vā kula-duhitā vā Tathāgatasyârhataḥ samyaksambuddhasya parinirvṛtasya pūjāyai koṭiśaḥ sapta-ratna-mayāṃs Tathāgata-dhātu-garbhān stūpān kārayet kārayitvā ca tān yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyair vilepanair divyaiś cūrṇair divyair vastrair divyaiś chatrair divyair dhvajair divyābhir ghaṇṭābhiḥ divyābhiḥ patākābhiḥ samantāc ca divyair dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayet arcayed apacāyet| tat kiṃ manyase Kauśikâpi nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahupuṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasannacitto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayet vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa saṃprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta| antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti‖

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1. °ryāyāṃ C. 2. °satkart° C.

caturthaṃ madhya-mṛdu-prakāram āvedayann āha : *tasmāt tarhi Kauśikêty-ādi.* [1]*koṭiśa* iti koṭi-koṭiṃ.[1] *sapta-ratnamayān* iti

musāragalva-vaiḍūrya-rūpya-sphaṭika[2]-hāṭakaṃ
saha lohitamuktābhir aśmagarbhaiś ca varṇyate |
ratnaṃ saptavidhaṃ sarva-prādhānyād, atha vā 'pare
tad-bhedā maṇayaḥ sarve varṇa-saṃsthāna-laśataḥ ||

iti vacanād etāni sapta-ratnāni. tan*mayās* tat-svabhāvāḥ. *tathāgata-dhātu-garbhān* iti tathāga-dhātu-madhyān. *tan-nidānam* iti tad-dhetukaṃ. kvacit tato nidānam iti pāṭhaḥ.

tatrâyam artho: dhātu-garba-stūpa-pūjātas tasyāḥ sakāśān nidānaṃ buddhatva-prāpteḥ kāraṇaṃ *bahu-puṇyaṃ prasaved* iti. [3]puṇyam iti,[3] yadi nāmÂbhidharmasamuccaye nāma-bhedaḥ kṛtaḥ kāma-pratisaṃyuktaṃ kuśalaṃ puṇyaṃ, rūp'ārūpya-pratisaṃyuktam āniñjyam iti[4]. tathā 'py atra sāmānyena kuśalaṃ puṇyaṃ jñeyaṃ rūpa-dhātāv apy asyârthasya sambhavāt.

*bahu Bhagavan bahu Sugatê*ti

[Tib. 115[a]] punar bahv iti nirdiṣṭam ativaipulya-siddhaye,
Sugatêti tu vijñeyaṃ saṃbhram'ādi-viśeṣataḥ. ||

abhiśraddadhad ity abhisampratyayaṃ kurvāṇaḥ. *avaka*[P. 82[a]]*lpayann* iti manasy adhyāropayann. *adhimucyê*ty adhimukti-manaskāreṇ' ālambya. *prasanna-citta* iti bhadratā-darśanād abhimukha-cittaḥ. *bodhāya cittam utpādyê*ty anuttarasamyaksambodhi-nimittaṃ bodhisattva-saṃvara-grahaṇād viśiṣṭaṃ cittaṃ kṛtvā. *artham asyā vivṛṇuyād* ity artham evôddhṛtya kevalaṃ kathayet. *manasā 'nvavekṣetê*ti parasparâvyāhataṃ nirūpayet. *yathā'dhikayê*ty-ādi. yena madhya-mṛdv-ādinā prakāreṇâdhikayā 'dhimuktyā samprayuktā yā *prajñā* sā 'pi *yathā'dhikā.* tayā[4] *'tra* prdjñāpāramitāyāṃ *parimīmāṃsāṃ* parīkṣām *āpadyeta* kuryāt. *saddharma-cira-sthiti-hetos* tan-nimittaṃ. tad ev' āha: *mā buddha-netrī* 'ty-ādi. buddhānāṃ netrī nāyikā mātā prajñāpāramitâîva. asyāḥ pustaka-vaikalyena[5] pāṭha-svādhyāy'ādy-asambhavāt *samucchedo mā bhūt.* tathā mātaraṃ vinā *saddharmas*yâdhigamasya*ântardhānaṃ*[6] *mā bhūt. bodhisattvānāṃ*

1 ... 1. koṭiśata iti koṭi-koṭiṃ P, kotiṃ koṭiśaḥ C, Om. Tib. 2. sphāṭ° C. 3 ... 3. bahu-puṇyam iti P, om. C. bsod-nams ṣes-bya-ba. 4. 大乘阿毘達磨集論第四(正藏三一679[b]). 4. °dhikatayā P. 5. °ḥ punas tenāv° P. 6 °ddharmasy' āgamâdhig° P.

ca jananī pustaka-sadbhāvenânugrahôpasaṃhāraḥ śravaṇ'ādi-lakṣaṇaḥ *kṛto bhaviṣyati, netry-avaikalyena.* yata iti śeṣaḥ.[1] *iti* tasmāt *sthāpayed* iti pūrveṇa sambandhaḥ.

tāṃ câînāṃ prajñāpāramitāṃ satkuryād mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhiḥ bahu-vidhābhiś ca pūjābhiḥ pūjayed ayam eva tataḥ sa Kauśika kula-putro vā kula-(63)duhitā vā bahutaraṃ puṇyaṃ prasavati ‖

na kevalaṃ sthāpayed api tu yathôktenâiv'āśayena satkār'ādikam kuryād [Tib. 115ᵇ] ity āha: *tāṃ câînām* ity-ādi.

sarveṇa câîtena śravaṇ'ādinā daśadhā dharma-caritam uktaṃ.

pūjanā[I] lekhanā[II] dānaṃ[III] śravaṇaṃ[IV] vācanôdgrahaḥ[V,VI]
(P. 82ᵇ) prakāśanā[VII] 'tha svādhyāyaś[VIII] cintanā[IX] bhāvanā[X] ca tat ‖
ameya-puṇya-skandhaṃ hi caritaṃ tad-daś'ātmakaṃ
viśeṣād akṣayatvāc ca parânugrahato 'śamāt[2] ‖[3]

iti veditavyaṃ.

tiṣṭhantu khalu punaḥ Kauśika koṭiśaḥ sapta-ratna-mayās Tathāgata-dhātu-garbhāḥ stūpā yaḥ kaścit Kauśika kula-putro vā kula-duhitā vā imaṃ Jambūdvīpaṃ samantāt sapta-ratna-mayānāṃ Tathāgata-dhātu-garbhāṇāṃ stūpānāṃ paripūrṇaṃ kārayet kārayitvā ca tān yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair grandhair divyair mālyair divyair vilepanair divyaiś cūrṇair divyair vastrair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcyed apacāyet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ

1. om. C. 2. 'samād PC. ma-ṣi-phyir 3. 辯中邊論頌 (正藏三一 479ᶜ.)

bahu puṇyaṃ prasavet ‖

Śakra āha | bahu Bhagavan bahu Sugata ‖

Bhagavān āha | ataḥ sa Kauśika kulaputro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayet deśayet upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa saṃprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā atra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti ‖ tāṃ cânāṃ prajñāpāramitāṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhiḥ bahu-vidhābhiś ca pūjābhiḥ pūjayet ayam eva tataḥ sa Kauśika (64) kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ‖

pañcamaṃ[1] madhya-madhya-prakāram adhikṛty' āha: *tiṣṭhantu khalu punaḥ Kauśika koṭiśa* ity-ādi. *Jambūdvīpam*[2] iti

Jambūdvīpo[3] dviśāhasras tri-pārśvaḥ, śakaṭ'ākṛtiḥ
sârdhaṃ tri-yojanaṃ tv ekaṃ. ‖[4]

tiṣṭhatu khalu punaḥ Kauśika ayaṃ Jambūdvīpaḥ sapta-ratna-mayānāṃ Tathāgata-dhātu-garbhāṇāṃ stūpānāṃ pari-pūrṇaḥ | sacet Kauśika yāvantaś cāturmahādvīpake lokadhātau

1. om. C & Tib. 2. °mbūdv° C. 3. °mbūdv° C. 4. For these and following verses cf. 阿毘達磨俱舍論第十一 (正藏二九 57c & 57ab & 61a.)

sarva-sattvās teṣām ekâikaḥ sattvaḥ ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyaiś cūrṇair divyair vastrair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca divya-dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet| tat kiṃ manyase Kauśika api nu te sarva-sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ ||

Śakra āha| bahu Bhagavan bahu Sugata ||

Bhagavān āha| ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa saṃprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyet| antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthita-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti || tāṃ cânāṃ prajñāpāramitāṃ satkuryād guru-kuryān mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhā-bhiś ca pūjayed ayam eva tataḥ sa Kauśika kula-putro vā (65) kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

ṣaṣṭhaṃ[1] madhyâdhimātraṃ vaktum āha: *tiṣṭhantu khalu punaḥ Kauśikâ-*

1. om. C & Tib.

yaṃ Jambūdvīpa[1] ity-ādi. *cāturmahādvīpake lokadhātāv* iti

lakṣa-ṣoḍaśakôdvedham asaṃkhyaṃ vāyu-maṇḍalaṃ.
apām ekādaśôdvedhaṃ sahasrāṇi ca viṃśatiḥ, ||
aṣṭa-lakṣôcchrayaṃ, paścāc cheṣaṃ bhavati kāñcanaṃ.
tatra Meruś catū-ratnaḥ, sapta haimās[2] tu parvatāḥ. |
prathamato Yugaṃdhara, [3]Īṣādhāraḥ, Khadirakaḥ,
Sudarśano, 'śvakarṇaś ca, Vinatako[4], Nimiṃdharaḥ. ||
tato dvīpāś ca catvāro dakṣiṇ'ādi-dig-āśritāḥ.
Jambūdvīpo dvisāhasras tri-pārśvaḥ śakaṭ'ākṛtiḥ |
sârdhaṃ tri-yojanaṃ tv ekaṃ. prāg-Videho 'rdha-candravat
pārśva-trayaṃ tathā 'syâikaṃ sârdha-triśata-yojanaṃ. |
Godānīyaḥ sahasrāṇi sapta sârdhāni maṇḍalaḥ.
yojanâṣṭasahasrāṇi catur-aśraḥ Kuruḥ samaḥ. ||
[Tib. 116[a]] dvīpānām antarāleṣu yathāsaṃkhyaṃ matā ime
Dehā Videhāḥ Kuravaḥ Kauravāś Cāmarā Varāḥ ||
aṣṭau tad-antarā-dvīpāḥ Śāṭhā Uttaramantriṇaḥ.
[5]catur-dvīpaka-cakrârthaṃ Cakravāḍas[6] tataḥ punaḥ[5] ||
sīmā-(P. 83[a])bandhavad āyāso[7] jātaḥ sa-Kṛśṇaparvataḥ
sarve câite saha-dvīpā jale 'śīti-sahasrake |
magnā. ūrdhvaṃ jalān Meru bhūyo 'śīti-sahasrakaḥ
ardhârdha-hāni-saṃyuktāḥ samôcchrāya-ghanāś ca te. |
śītāḥ saptântarā teṣām.[8] ādyā 'śītisahasrikā,
abhyantaraḥ samudro 'sau, tri-guṇaḥ sa tu pārśvataḥ. ||
ardhârdhenâparāḥ śītāḥ. śeṣaṃ bāhyo mahôdadhiḥ.
Meror ūrdhvaṃ vimānānîti caturdvīpakaḥ smṛtaḥ. |
catur-dvīpaka eva lokadhātuś cāturdvīpakaḥ.

tiṣṭhantu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvā yāvantaḥ Kauśika sāhasre cūḍikāyāṃ lokadhātau sarva-sattvās teṣām ekâikaḥ sattva ekâikaṃ sapta-

1.°mbūdv° C. 2. hemās C. 3. īṣ° C. 4. °nīt° C. 5 ... 5. Ex conj. -dvīpacakr° C, -dvīpakaraṃkvārth° P. gliṅ bṣi-po ni de-dag-gi. phyi-rol-na ni khor-yug-ste. 6. °vāḍhās C. 7. āyaso C, āyaḥso P. lcags-las. 8. Ex conj. °rāṇy eṣām PC. de-yi bar.

ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyair vilepanair divyaiś cūrṇair divyair vastrair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ satkuryāt gurukuryāt mānayet pūjayed arcayed apacāyet| tat kiṃ manyase Kauśika api nu sarva-sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ ||

Śakra āha| bahu Bhagavan bahu Sugata ||

Bhagavān āha| ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyāt manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta| antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo 'bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti| tāṃ cânāṃ prajñāpāramitāṃ satkuryād gurukuryat mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpā-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayed ayam eva tataḥ sa (66) Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

saptamam[1] adhimātra-mṛdum āha *tiṣṭhantu khalu punaḥ Kauśika cāturma-*

1. om. C & Tib.

hādvīpaka ity-ādinā. *sāhasre cūḍike lokadhātāv* iti

cāturdvīpaka-candrârka-Meru-kāma-divaukasāṃ
Brahmaloka-sahasraṃ ca sāhasra-cūḍiko mataḥ.|

tiṣṭhantu khalu punaḥ Kauśika sāhasre cūḍikāyāṃ loka-
dhātau sarva-sattvā yāvantaḥ Kauśika dvisāhasre madhyame
lokadhātau sarva-sattvās teṣāṃ ekâikaḥ sattva ekâikaṃ sapta-
ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca
yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair
divyair mālyair divyair vilepanair divyaiś cūrṇair divyaiś
chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ
patākābhiḥ samantāc ca divya-dīpa-mālābhir bahu-vidhābhiś ca
divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed
arcayed apacāyet| tat kiṃ manyase kauśika api nu te sarva-
sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ ||

Śakra āha| bahu Bhavan bahu Sugata||

Bhagavān āha| ataḥ sa Kauśika kula-putro vā kula-
duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāra-
mitām abhiśraddhadhad avakalpayann adhimucya prasanna-
citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād
dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed
uddiśet svādhyāyet parabhyeś ca vistareṇa samprakāśayed
artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca
prajñayā 'tra parimīmāṃsām āpadyet| antaśaḥ pustaka-gatām
api kṛtvā dhārayet sthāpayet saddharma-cira-sthita-hetor mā
buddha-netrī-samucchedo bhūn mā saddharmântarddhānaṃ
bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto
bhaviṣyati netry-avaikalyenêti| tāṃ cânāṃ prajñāpāramitāṃ
satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣ-
pair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś

chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ sama(67)ntāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayed | ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

aṣṭamam[1] adhimātra-madhyaṃ vaktum āha: *tiṣṭhantu khalu punaḥ Kauśika sāhasre cūḍika* ity-ādi. *dvisāhasre madhyame lokadhātāv* iti tat-sahasram dvisāhasro lokadhātus tu madhyamaḥ. |

tiṣṭhantu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvā yāvantaḥ Kauśika tri-sāhasra-mahā-sāhasre lokadhātau sarva-sattvās teṣāṃ ekâikaḥ sattva ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyaiḥ puṣpair divyair dhūpair divyair gandhair divyair mālyair divyaiś cūrṇair divyair vastrair divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyā-bhiḥ patākābhiḥ samantāc ca divya-dīpa-mālābhir bahuvidhā-bhiś ca divyābhiḥ pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | tat kiṃ manyase Kauśika api nu te sarva-sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāra-mitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhāra-yed vācayet paryavāpnuyāt pravartayed deśayed upadiśed ud-diśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-

1. om. C & Tib.

netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalpyenêti | tāṃ cêmāṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhi(68)r bahu-vidhābhiś ca pūjābhiḥ pūjayed ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

navamam[1] adhimātrâdhimātraṃ nirdiśann āha: *tiṣṭhantu khalu punaḥ Kauśika dvisāhasra*[2] ity-ādi. *trisāhasra-mahā-sāhasra* iti

tat-sahasraṃ trisāhasro lokadhātur anuttaraḥ
Mahācakra-parikṣiptaḥ sama-saṃvarta-sambhavaḥ. |

tiṣṭhantu khalu punaḥ Kauśika tri-sāhasra-mahā-sāhasre lokadhātau sarva-sattvā yeṣām ekâikaḥ sattva ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayet taṃ ca yāvajjīvaṃ divyābhiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | ye 'pi kecit Kauśika tri-sāhasra-mahā-sāhasre lokadhātau sattvāḥ sacet punas te sarve 'pūrvâcaramaṃ mānuṣyakam ātmabhāvaṃ pratilabheran parikalpam upādāya tata ekâikaḥ sattvaḥ ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayed ekâikaś ca sattvas tān sarvān stūpān kārayet kārayitvā ca tān pratiṣṭhāpya kalpaṃ vā kalpâvaśeṣaṃ vā sarva-vādyaiḥ sarva-gītaiḥ sarva-nṛtyaiḥ sarva-tūrya-tāḍâvacarair divyaiḥ sarva-puṣpaiḥ sarva-dhūpaiḥ sarva-gandhaiḥ sarva-mālyaiḥ sarva-vilepanaiḥ sarva-

1. om. C & Tib. 2. om. P.

cūrṇaiḥ sarva-vastrair divyābhiḥ sarva-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca sarva-dīpa-mālābhir bahu-vidhābhiś ca divya-mānuṣikībhiḥ sarva-pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet | etayâivaṃrūpayā puṇya-kriyayā te sarve sattvās tān aprameyān asaṃkhyeyān stūpān pratiṣṭhāpya evaṃrūpāṃ pūjāṃ kārayeyuḥ | tat kiṃ manyase Kauśika api nu te sarve sattvās tato nidānaṃ bahu puṇyaṃ prasaveyuḥ ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ sa Kauśika kula-putro vā kula-duhitā vā (69) bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ câināṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayed | ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

akṣayitâhaṃmāna-vāsanatvena prathamataḥ svârthâdhimukter nava-prakārān nirdiśyêdānīṃ sva-[Tib. 116ᵇ]parârthâdhimukteḥ prathamaṃ[1] mṛdu-mṛdu-prakā-

1. om. C & Tib.

rârtham āha: *tiṣṭhantu khalu punaḥ Kauśika trisāhasra* ity[1]-ādi. *apūrvâcaramam* iti (P. 83[b]) na pūrvaṃ na paścād, yugapad ity arthaḥ. *etayaîvaṃrūpayā puṇya-kriyayê*ti anantarôktayā sapta-ratna-maya-Tathāgata[2]-dhātu-garbha-stūpa-satkār'ādi-svabhāvayā puṇya-cetanayā.

evam ukte Śakro devānam indro Bhagavantam etad avocat | evam etad Bhagavann evam etat Sugata |

dharmato buddhā draṣṭavyā, dharmakāyā hi nāyakā |

iti vacanād dharmatā-svabhāva-prajñāpāramitā-pūjāyāṃ sarva-buddha-pūjanād bahutaraṃ puṇyam iti matvā keṣāṃcid artha-karaṇāya svâvabodham āha: *evam etad Bhagavann evam etat Sugatê*ti.

prajñāpāramitāṃ hi Bhagavan satkurvatā gurukurvatā mānayatā pūjayatā arcayatā apacāyatā kula-putreṇa vā kula-duhitrā vā atītânāgata-pratyutpannā buddhā bhagavanto buddha-jñāna-parijñāteṣu sarva-lokadhātuṣv atyantatayā satkṛtā gurukṛtā mānitāḥ pūjitā arcitā apacāyitāś ca bhavanti ||

etad eva kathayann āha: *prajñāpāramitāṃ hî*ty-ādi.

tiṣṭhantu khalu punar Bhagavann anena paryāyeṇa trisāhasra-mahā-sāhasre lokadhātau sarva-sattvā ye 'pi Bhagavan gaṅgā-nadī-vālukôpameṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvās tatra(1) ekâikaḥ sattva ekâikaṃ sapta-ratna-mayaṃ Tathāgata-dhātu-garbhaṃ stūpaṃ kārayed ekâikaś ca sattvas tān (70) sarvān stūpān kārayet kārayitvā ca tān pratiṣṭhāpya kalpaṃ vā kalpâvaśeṣaṃ vā sarva-vādyaiḥ sarva-gītaiḥ sarva-nṛtyaiḥ sarva-tūrya-tāḍâvacarair divyaiḥ sarva-puṣpaiḥ sarva-dhūpaiḥ sarva-gandhaiḥ sarva-mālyaiḥ sarva-vilepanaiḥ sarva-cūrṇaiḥ sarva-vastrair divyābhiḥ sarva-cchattra-dhvaja-ghaṇṭā-

1. °srety PC. 2. om. P & Tib.
(1) tat iti kha°|

patākābhiḥ samantāc ca sarva-dīpa-mālābhir bahu-vidhābhiś ca divya-mānuṣikībhiḥ sarva-pūjābhiḥ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet| ayam eva tebhyaḥ sa Bhagavan sarva-sattvebhyaḥ kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta| antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti| tāṃ cânāṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayet‖

prakārântareṇa yathôktam eva mṛdu-mṛdu-bhedam udīrayann[1] āha: *tiṣṭhantu khalu punar Bhagavann* ity-ādi. *paryāyeṇêti* nirdeśena. *sarva-vādyair* iti vīṇā-vaṃś'ādi-daśa-vādya-sahasraiḥ. *sarva-gītair* iti saṃskṛta-prākṛt'ādi-gītikābhiḥ. *sarva-nṛtyair* iti śṛṅgāra-vīra-bībhats'ādibhiḥ. *sarva-tūrya-tāḍâvacarair* iti śankh'ādi-dhvanayaḥ sarva-tūryāḥ, kara-tāla[2]-vādya-viśeṣās *tāḍâvacarāḥ*.

atha khalu Bhagavān Śakraṃ devānām indram etad avocat| evam etat Kauśikâivam etat| bahutaraṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati|

1. uddīpay° C. 2. lag-mthil.

apramcyaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati | asaṃkhyeyaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ (71) puṇyaṃ prasavati | acintyaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati | atulyaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati | aparimāṇaṃ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

sādhûktatvenânumaty-artham āha: *evam etat Kauśikêty-ādi. bahutaram* ity-ādi-pada-trayaṃ prayog'ādy-avasthāsu. [Tib. 117ª]dharma-sambhoga-nirmāṇa-kāya-niṣpādanāc *câcintyam* ity-ādi-pada-trayârtho yathākramaṃ vācyaḥ.

tat kasya hetoḥ | prajñāpāramitā-nirjātā hi Kauśika tathā-gatānām arhatāṃ samyaksambuddhānāṃ sarvajñatā | sarva-jñatā-nirjātā ca tathāgata-śarīrāṇāṃ pūjā | tasmāt tarhi Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa saṃprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântarddhānaṃ bodhisattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ cânāṃ prajñāpāramitāṃ satkuryād gurukuryāt mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayet |

asya Kauśika puṇyâbhisaṃskārasyâsau pūrvakas Tathāgata-dhātu-garbhaḥ sapta-ratnamayaḥ stūpa-saṃskāra-ja-puṇyâbhi-saṃskāraḥ[1] śatatamīm api (72) kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśata-sahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniṣām apy upaniṣadam api na kṣamate |

nanu tathāgatasya sarva-prativiśiṣṭatve kathaṃ mātuḥ pūjāyām adhikaṃ puṇyam iti *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitā-nirjātā hî*ty-ādi.

nanv asyârthasya pūrvôktatvenâpūrvam atra vācyaṃ. na kiṃcit tat. kim-artham asyôpanyāsa iti cet. P. 84[a]) ucyate: yady apy evaṃ tathā 'pi yena prakāreṇa śrotṛ-janântarasya cittaṃ s'āśaṅkam utpadyate tasya pūrvôktenâpi krameṇa niṣedhanaṃ[1] kriyata eva. yato nâsty ayaṃ niyamo, 'nyatrôktam uttaraṃ codyaṃ cânkasyâparasya tad eva codyam uttaraṃ ca na[2] bhavatîti. tasmāt punaruktatvaṃ n' āśaṅkanīyaṃ. evam anyatrâpi vācyaṃ.

*kalāṃ nôpaiti*ty avasthā-bhāgaṃ na pratipadyate. *saṃkhyām* iti yathā-nirdiṣṭa-saṃkhyā-vyatirekeṇa nyūna-saṃkhyāṃ. *kalām apîti* punaḥ kalāṃ sūkṣma-prabhāgaṃ.[3] *gaṇanām* iti jātim vivakṣāṃ vā. *upamām* iti sadṛśâva-sthāṃ. *aupamyam* iti yasya guṇasya ·hi bhāvād dravye[4] śabda-niveśas tad abhidhāne [5]tva-talāv iti vacanād[5] upamā-guṇam aupamyaṃ. *upaniśām* iti ati-kṛśatāṃ. *upaniṣadam* iti hetu-bhāvaṃ. *na kṣamata* iti na pratipadyate. etena ca *kal'*ādi-rūpâpratipatti-vacanena prajñāpāramitā-tathāgata-dhātu-garbha-stūpa-pūjā-puṇyayor dūrântaratvam āveditaṃ. [Tib. 117[b]][6]avayavy-aṇu-rūp'ādīnām[6] eka[7]-kal'āditva[8]-vyavasthāpanād iti grāhyam.

atha khalu yāni tāni catvāriṃśad-deva-putra-sahasrāṇi

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(1) tathāgata-dhātu-garbha-sapta-ratna-maya-stūpa-saṃskāraja-puṇyâbhisaṃskāraḥ iti samasta-pada-nirdeśe viśuddha-prayogo bhavet|

1. dogs-pa med-pa=niḥśaṅkā. 2. °raṃ vacana P. 3. °bhāvaṃ PC. mthu cha-phra-mo. 4. °vya- P. 5 ... 5. tvatalāti vac° C. 6 ... 6. °yavy-anur° P, °yav'ādi-r° C. cha-śas-can daṅ rdul-phra-rab. 7. eva P. gcig. 8. cha-ñid-du=kalātva.

Śakreṇa devānām indreṇa sārddhaṃ sannipatitāni tasyām eva parṣadi sannipatitāny abhūvaṃs tāni Śakraṃ devānāṃ indram etad avocan | udgṛhṇīṣva mārṣap rajñāpāramitāṃ | udgrahītavyā mārṣa prajñāpāramitā | dhārayitavyā mārṣa prajñāpāramitā | vācayitavyā mārṣa prajñāpāramitā | paryavāptavyā mārṣa prajñāpāramitā | pravartayitavyā mārṣa prajñāpāramitā | deśayitavyā mārṣa prajñāpāramitā | upadeṣṭavyā mārṣa prajñāpāramitā | uddeṣṭavyā mārṣa prajñāpāramitā | svādhyātavyā mārṣa prajñāpāramitā ||

dvitīyaṃ[1] mṛdu-madhya-prakārârtham āha: *udgṛhṇīṣva mārṣa prajñāpāramitām* ity-ādi. mahā'nubhāvatvena kṣamā-saṃpannaḥ Śakra iti tasy' āmantraṇaṃ[2] mārṣêti.

atha khalu Bhagavāṃ Śakraṃ devānām indram āmantrayate sma | udgṛhāṇa tvaṃ Kauśika prajñāpāramitāṃ | dhāraya tvaṃ Kauśika prajñāpāramitāṃ | vācaya tvaṃ Kauśika prajñāpāramitāṃ | paryavāpnuhi tvaṃ Kauśika prajñāpāramitāṃ | pravartaya tvaṃ Kauśika prajñāpāramitāṃ | deśaya tvaṃ Kauśika prajñāpāramitāṃ | upadiśa tvaṃ Kauśika prajñāpāramitāṃ | uddiśa tvaṃ Kauśika prajñāpāramitāṃ | svādhyāya tvaṃ Kauśika prajñāpāramitāṃ ||

devaputrāṇāṃ sādhûktatvena tad eva Bhagavān āha *udgṛhāṇa tvam* ity-ādinā.

tat kasya hetoḥ | yadā hi Kauśika asurāṇām evaṃrūpāḥ samudācārā utpatsyante devāṃs trayastriṃśān yodhayiṣyāma iti devais trayastriṃśaiḥ sārddhaṃ saṃgrāmayiṣyāma iti tadā tvaṃ Kauśika imāṃ prajñāpāramitāṃ samanvāhareḥ svādhyāyeḥ evaṃ teṣām asurāṇāṃ te samudācārāḥ punar evântardhāsyanti ||

1. Om. C & Tib. 2. °sya m° PC. bod-pa.

nanu sāṃdṛṣṭika-prayojanam antareṇa kim-artham prajñāpāramitā gṛhyata iti kasyacid vi(P. 84[b])tarka iti[1] *tat kasya hetor* ity āśaṅky' āha: *yadā hî*ty-ādi. *evaṃrūpāḥ*[2] *samudacārā* iti vakṣyamāṇā vitarkāḥ. *yodhayiṣyāma* iti tad[3] eva kathayati: *saṃgrāmayiṣyāma* iti. *samanvāharer* iti manasā. *svādhyāyer* iti vacasā.

(73) evam ukte Śakro devānām indro Bhagavantam etad avocat| mahā-vidyêyaṃ Bhagavan yad uta prajñāpāramitā| apramāṇêyaṃ Bhagavan vidyā yad uta prajñāpāramitā| aparimāṇêyaṃ Bhagavan vidyā yad uta prajñāpāramitā| niruttarêyaṃ Bhagavan vidyā yad uta prajñāpāramitā| anuttarêyaṃ Bhagavan vidyā yad uta prajñāpāramitā| asamêyaṃ Bhagavan vidyā yad uta prajñāpāramitā| asamasamêyaṃ Bhagavan vidyā yad uta prajñāpāramitā‖

sāṃdṛṣṭikânuśaṃsa-saṃdarśanāj jāta-prasādatvena stuty-artham āha: *mahā-vidyêyam* ity-ādi.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat| evam etat Kauśikâivam etat‖ mahā-vidyêyaṃ Kauśika yad uta prajñāpāramitā| apramāṇêyaṃ Kauśika vidyā yad uta prajñāpāramitā| niruttarêyaṃ Kauśika vidyā yad uta prajñāpāramitā| anuttarêyaṃ Kauśika vidyā yad uta prajñāpāramitā| asamêyaṃ Kauśika vidyā yad uta prajñāpāramitā| asamasamêyaṃ Kauśika vidyā yad uta prajñāpāramitā‖

sādhûktatvenânuvādârtham āha: *evam etad* ity-ādi.

tat kasya hetoḥ| imāṃ hi Kauśika vidyām āgamya paurvakās tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambuddhā yad uta prajñāpāramitāṃ| ye 'pi te Kauśika bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ

1. °rakan tu C. 2. °pā hi P. 3. etad C.

samyak-sambuddhā anuttarāṃ samyaksambodhim abhisambhotsyante te 'pi Kauśika imām eva vidyām āgamya anuttarāṃ samyaksambodhim abhisambhotsyante yad uta prajñāpāramitāṃ | ye 'pi kecit Kauśika etarhi aprameyeṣv asaṃkhyeyeṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu buddhā bhagavanto 'nuttarāṃ samyaksambodhim abhisambudhyante te 'pi Kauśika imām eva vidyām āgamyânuttarāṃ samyaksambodhim abhisambudhyante yad uta prajñāpāramitāṃ | aham api Kauśika (74) imām eva vidyām āgamyânuttarāṃ samyaksambodhim abhisambuddho yad uta prajñāpāramitāṃ | imām eva Kauśika vidyām āgamya daśa-kuśalāḥ karma-pathā loke prabhāvyante catvāri dhyānāni bodhyaṅga-samprayuktāni loke prabhāvyante catvāry apramāṇāni bodhyaṅga-samprayuktāni loke prabhāvyante catasra ārūpya-samāpattayo bodhyaṅga-parigṛhītā[1] loke prabhāvyante ṣaḍ-abhijñā bodhyaṅga-samprayuktā loke prabhāvyante saptatriṃśad-bodhipakṣā dharmā loke prabhāvyante saṃkṣepeṇa caturaśīti-dharma-skandha-sahasrāṇi loke prabhāvyante buddha-jñānaṃ svayambhū-jñānam acintya-jñānaṃ loke prabhāvyante imām eva Kauśika vidyām āgamya yad uta prajñāpāramitāṃ | yadā 'pi Kauśika tathāgatā arhantaḥ samyaksambuddhā loke nôtpadyante[2] tadā 'pi Kauśika bodhisattvā mahāsattvāḥ pūrva-śrutena prajñāpāramitā-niṣyandena[3] ya upāya-kauśalya-samanvāgatā bhavanti te 'pi Kauśika sattvānām anukampakā anukampām upādāya imaṃ lokam āgamya daśakuśalān karma-pathān loke prabhāvayanti catvāri dhyānāni bodhyaṅga-viprayuktāni loke prabhāvayanti catvāry apramāṇāni bodhyaṅga-viprayuktāni loke prabhāvayanti catasra ārūpya-

(1) bodhy-aṅga-samprayuktā iti kha° |
(2) prabhāvyante iti ka° ga° gha° |
(3) pūrva-śruta-prajñāpāramitāniṣyandenêti pāṭho yuktaḥ |

samāpatīr bodhyaṅga-viprayuktā loke prabhāvayanti pañcâbhi-
jñā bodhyaṅga-viprayuktā loke prabhāvayanti |

nanu mahā-vidy'āditvaṃ bhagavatyāḥ kuta iti *tat kasya hetor* ity āśaṅky' āha: *imāṃ hi*[1] *Kauśikê*ty-ādi.

idam atra samāsato 'rtha-tattvaḥ: sarv'āvaraṇa-viṣa-praśamanenâtīta-tathā-gatârtha-karaṇān *mahā-vidyā*. anāgatâpramāṇa-tathāgatâbhisambodha-hetutvād *apramāṇā*. aparimāṇa-kārya-karaṇa-samartha-pratyutpanna-sarva-tathāgatâbhi-sambodha-nimittatvād *aparimāṇā*. [Tib. 118ᵃ] pañca-kaṣāyôcchade[2] kāle kliṣṭe ca lokadhātau Śākyâdhirājasya tattvâdhigama-hetutvāt saṃsārôttaraṇârthena *niruttarā*. daśa-kuśal'āder acintya-jñāna-paryantasya loke prabhāvanāṃ prati sarva-prativiśiṣṭa-hetutvenâ*nuttarā*. mātur[3] niṣyanda[4]-deśanā-dharma-sāmar-thyena bodhisattvās tathāgatânutpāde 'pi[5] prajñôpāya-kauśalyena daśa-kuśal'-ādikaṃ loke prabhāvayantîti[6] kṛtvā samâbhāvād *asamā*. tathāgata-sad-dharmântardhāne jinajananī-prabhāvena loke dharma-cary'ādi-pravartanād asamais tathāgataiḥ saha samatvā(P. 236ᵃ)d *asama-samê*ti.

yathôktam eva vyākhyānaṃ yukta-rūpam. anyathā mahāvidy'āditvaṃ yad bhagavatyās *tat kasya hetor* ity āśaṅkyê*māṃ hî*ty-ādi-granthena parihāra[7]-pratipādanān na kiṃcid uktaṃ syāt. tatas ca yair mahā'sur'ādi-parājaya-mahā'rtha-siddhi-phala-pradatvān mahā-vidyêyam Bhagavan yad uta prajñā-pāramitêty-ādi-granthaḥ prathamato vyākhyātas taiḥ prakaraṇârtho na lakṣita iti lakṣyate.

mahā-vidy'āditvam anyatrânyathā vyākhyātam. ato yathôkta-vyākhyānaṃ granthânugatam api na saṃgatam[8] iti na mantavyaṃ, sāmayikatvāc chabdānām. ity alaṃ prasaṅgena.

prakṛtam eva pada-vyākhyānam [Tib. 118ᵇ] abhidhīyate. *vidyām āgamyê*ti prajñāpāramitāṃ prāpya. *etarhî*ty-ādi sāmpratam idānīm ity arthaḥ. *daśa-kuśalāḥ karma-pathā* iti prāṇātipātâdatt'ādāna-kāmamithyācāra-mṛṣāvāda-paiśunya-pāruṣya-sambhinnapralāpâbhidhyā[9]-vyāpāda-mithyādṛṣṭi-viratayo daśa-kuśalāḥ karma-pathāḥ. *catvāri dhyānānî*ti samāpatti-jāni rūpa-dhātu-svabhāvāni

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1. om. P. 2. °cchede PC. khyab-pa. 3. rgyal-baḥi yum = jina-mātur. 4 niḥṣy° C. 5. om. PC. kyaṅ. 6. prabhāvaprabhavaṃtîti P. 7. °râ-PC. lan btab-pa. 8. samaṃ g° PC. ḥbyor-pa. 9. °pâvidyā (!) P.

catvāri dhyānāni. tatra prathamaṃ dhyānaṃ vitarko vicāraḥ prītiḥ sukhaṃ cittâikâgratā cêti pañcâṅgaṃ. dvitīyam adhyātma[1]-samprasādaḥ prītiḥ sukhaṃ cittâikâgratā cêti catur-aṅgaṃ. tṛtīyam upekṣā smṛtiḥ samprajanyaṃ[2] sukhaṃ cittâikâgratā cêti pañcâṅgaṃ. caturthaṃ dhyānam upekṣā-pariśuddhih smṛti-pariśuddhi(P. 236[b])r aduḥkhâsukhā vedanā cittâikâgratā cêti catur-aṅgam. *bodhyaṅga-samprayuktānî*ty anāsravāṇi, prādhānyād ity eke. prajñôpāya-parigraha-balāt sāsravāṇy eva bodher aṅgāni kāraṇāni samprayuktāni tulyaṃ pravṛttānîty apare varṇayanti. *prabhāvyanta* iti prajñāyante. *catvāry āryâpramāṇānî*ti maitrī-karuṇe sarvathā 'dveṣa-svabhāve sattveṣu yathākramaṃ sukha-duḥkha-saṃyoga-viyogêcche. muditā samyak-pratipattiṣu sattveṣu saumanasya-lakṣaṇaṃ prāmodyam. upekṣā tu mitrâmitreṣv anunaya-[Tib. 119[a]]pratigha-virahaḥ. ity etāny apramāṇa-sattv'ālambanatvād apramāṇāni. *catasra ārūpya-samāpattaya* ity anantam ākāśam ity, anantaṃ vijñānam iti, nâsti kiṃcanêti, saṃjñā gaṇḍaḥ śalyam, āsaṃjñikaṃ moha, etac chāntam etat praṇītaṃ yad uta nâivasaṃjñā-nâsaṃjñ'āyatanam ity evaṃ manasikārair yathākramam ākāśa-vijñān'ākiṃcanya-nâivasaṃjñānâsaṃjñāyatan'ākhyāni. vibhāvita[3]-rūpa-saṃjñātvena rūpâbhāvād arūpā ev' ārūpyāḥ. kāya-citta-samat'āpādanāc catasraḥ samāpattayaḥ. *ṣaḍ-abhijñā* iti ṛddhir divyacakṣur divyaśrotraṃ paracittajñānaṃ pūrvanivāsâ-nusmṛtir āsravakṣayajñānam iti ṣaḍ-abhijñāḥ. *bodhipakṣā dharmā* vakṣyante. *saṃkṣepeṇê*ty-ā(P. 237[a])di samāsena caturaśīte rāg'ādi-carita-sahasrāṇām[4] ekâika-carita-pratipakṣo yāvatā granthena parisamāpyate tāvān grantha-rāśir dharma-skandha iti *caturaśīti*[5]*-dharma-skandha-sahasrāṇi*. *buddha-jñānam* ity-ādi sarva-jñeyâvabodhenâtiśaya-buddhi-sadbhāvād[6] buddhāḥ. parôpdeśam antareṇa svayaṃ-bodhāt *svayaṃ-bhuvaḥ*. teṣāṃ *jñānam* iti tathôktaṃ. tac ca sarva-cintā-viṣayâ-tikrānta-śakti-rūpatvād *acintya-jñānaṃ*.

*pūrva-śrutenê*ty-ādi, sarvo 'yaṃ deśanā-dharmo dharmadhātu-niṣyandaḥ[7][Tib. 119[b]] *prajñāpāraramitā-niṣyandaḥ* prāg-buddhôtpāda-kāle *śrutaḥ*. *anukampām* iti kṛpāṃ. *imam* iti Sah'ākhyaṃ lokadhātuṃ. abuddhaka-buddha-kṣetrôpala-kṣaṇaṃ cêdaṃ. *bodhyaṅga-viprayuktānî*ti tathāgatânutpāde tatrôtpādānāṃ

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1. °tme P. 2. °jñāny° P. 3. zil-gyis mnan-pa. cf. Pāli vibhāvita 'made non-existing.' 4. °tānām PC. ḥdod-chags la-sogs-paḥi spyod-pa brgyad-khri-bṣi-stoṅ. 5. Om. P. 6. °vā PC. mṅaḥ-baḥi phyir. 7. niḥṣy° PC.

bodhy-adhigamâbhavyatvād ity eke. prajñôpāya-vikalatvenêty aparaḥ.

āsrava-kṣaya-jñânasya tadānīm asambhavāt *pañcâbhijñā*-grahaṇam atra kṛtaṃ.

tad-yathā 'pi nāma Kauśika candra-maṇḍalam āgamya sarvā oṣadhī-tārā yathābalaṃ (75) yathāsthāmam avabhāsayanti nakṣatrāṇi ca yathābalaṃ yathāsthāmam avabhāsayanti |

dṛṣṭântenâpi mātur[1] māhātmyaṃ darśayann āha: *tad-yathā 'pî*ty-ādi. *oṣadhī-tārā* iti oṣadhyaś ca vrīhy-ādayaḥ[2], *tārāś* ca śukra-bṛhaspati-prabhṛtaya iti tathôktāḥ. oṣadhya eva vā kāścin ni(P. 237[1])śi tārā ivâvabhāsamānās tathôcyante. tāsāṃ candra-raśmibhir āpyāyanāt kāya-paripuṣṭiḥ prabhāvâtiśayaś côtpadyata iti yathākramam āha: *yathābalaṃ yathāsthāmam* iti. a-kārânto 'py auṇādikaḥ sthāma-śabdo grāhyaḥ. *avabhāsayantî*ti svabhāvaṃ darśayanti. *nakṣatrāṇi* cêti puṣy'ādayaḥ.

evam eva Kauśika tathāgatasyârhataḥ samyaksambuddhasyâtyayena saddharmasyântardhāne tathāgatānām arhatāṃ samyaksambuddhānām anutpādād yā[(1)] kācid dharma-caryā sama-caryā 'sama-caryā[(2)] kuśala-caryā loke prajñāyate prabhāvyate sarvā sā bodhisattva-nirjātā bodhisattva-prabhāvitā bodhisattvôpāya-kauśalya-pravartitā | tac ca bodhisattvānām upāya-kauśalyaṃ prajñāpāramitā-nirjātaṃ veditavyaṃ ||

dārṣṭântikam artham āha *evam evê*ty-ādinā. *atyayenê*ti parinirvāṇena. *dharma-caryê*ty-ādi sūtr'ādi-dharma-likhan'ādy-abhiyogo dharma-caryā. svapar'ātma-samatā'bhyāsaḥ *sama-caryā*. rāg'ādy-upaplava-hānaye pratipakṣabhāvanā *'sama-caryā*. catuḥ-saṃgrahavastv-ādi-sevanaṃ *kuśala-caryā*. *prajñāyata* iti pravartyate.[3] *prabhāvyata* ity abhyasyate. prayog'ādy-avasthā-bhedena [Tib. 120[a]] *bodhisattva-nirjātê*ty[4]-ādi-pada-trayam. *upāya-kauśalyam* iti vyākhyātam. atha vā śūnyatôru-karuṇe taj-je ca karmaṇi naipuṇyam.

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(1) anutpādyā iti ga° |
(2) viṣamacaryā iti gha° |
1. rgyal-baḥi yum = jina-mātur. 2. vṛkṣ'ād° C. 3. °rtate C. 4. °ryāt° C.

punar aparaṃ Kauśika imāṃ prajñāpāramitāṃ udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatāṃ deśayatāṃ upadiśatāṃ uddiśatāṃ svādhyāyatāṃ likhatāṃ manasikurvatāṃ samanvāharatāṃ ca kula-putrāṇāṃ kula-duhidṛṇāṃ vā tan nidānaṃ bahavo dṛṣṭadhārmikā guṇāḥ pratikāṃkṣitavyāḥ ||

evam ukte Śakro devānām indro Bhagavantam etad avocat | katamaiḥ punar Bhagavan dṛṣṭadhārmikair guṇaiḥ samanvāgatas te kula-putrāḥ kula-duhitaraś ca bhaviṣyanti |

prakārântareṇâpi mātur māhātmyam āha *punar aparam* ity-ādinā. *manasikurvatām* iti saṃkṣepeṇa samudāya-rūp'ālambanāt.[1] *samanvāharatām* iti (P.86ᵃ) vistareṇa pratyekâvayavâbhimukhī-karaṇāt.

Bhagavān āha | na te Kauśika kula-putrā vā kula-duhitaro vā viṣamâparihāreṇa kālaṃ kariṣyanti na viṣeṇa kālaṃ kariṣyanti na śastreṇa kālaṃ kariṣyanti nâgninā kālaṃ kariṣyanti nôdakena kālaṃ kariṣyanti na daṇḍena kālaṃ kariṣyanti na parôpakrameṇa kālaṃ kariṣyanti | utpanna-utpannāś câiṣāṃ upadravā rājato vā rāja-putrato vā rāja-mantrito vā rāja-mahāmātrato vā imāṃ prajñāprāamitāṃ (76) samanvāharatāṃ vā svādhyāyatāṃ vā punar evântardhāsyanti | teṣāṃ câināṃ prajñāpāramitāṃ punaḥ-punaḥ samanvāharatāṃ vā svādhyāyatāṃ vā ye tatrôpasaṃkrameyur avatāra-prekṣiṇo 'vatāra-gaveṣiṇo rājāno vā rāja-putrā vā rāja-mantriṇo(1) vā rāja-mahāmātrā vā na te 'vatāraṃ lapsyante yathā 'pi nāma prajñāpāramitā-parigṛhītatvāt | upasaṃkrāntānāṃ ca teṣāṃ rājñāṃ vā rāja-putrāṇāṃ vā rāja-mantriṇāṃ vā rāja-mahāmātrāṇāṃ vā ālapitukāmatā bhaviṣyati abhibhāṣitu-kāmatā bhaviṣyati | pratisaṃ-

(1) rāja-mahāmantriṇa iti ga° |

1. °peṇ' ālambanāt C.

moditavyaṃ ca te maṃsyante‖

āvartyate[1] sa evârthaḥ punar arthântar'āśritaḥ |

iti vacanān *na te viṣamâparihāreṇa kālaṃ kariṣyantî*ty-ādi-vacanaṃ na punar-uktam āśaṅkanīyaṃ. tathā hi pūrvaṃ darśana-mārgâdhikāreṇôktam. adhunā tu bhāvanā-mārgâdhikāreṇêti viśeṣaḥ.

*rāja-mahāmantrito vê*ti samyag-nīti-mārgôpadeṣṭā mahāmantrī. *rāja-mahā-mātra* iti hasti-śikṣaka-nāyako[2] mahāmātraḥ.

upasaṃkrāmeyur iti samīpībhaveyuḥ. *yathā 'pi nāmê*ti nipāto yasmād-arthe vartate. ko hi nāma dhātûpasarga-nipātānāṃ[3] niyatam arthaṃ nirdeṣṭuṃ kṣama iti vacanāt.

etad uktaṃ: yasmāt prajñāpāramitā-parigṛhītas tasmāt tayā parigṛhītatvān na te 'vatāraṃ pratilapsyanta iti.

*ālapitukāmatê*ty āyāta-mātra[4]-vacanen' āmantrayitukāmatā. *abhibhāṣitukā-matê*ty uttarôttara-kathā-prabandhena vaktukāmatā. *pratisaṃmoditavyaṃ ca te mansyanta* iti te[5] rāj'ādayaś cīvara-piṇḍapāt'ādy-upastambhena taṃ jinajanany-abhiyuktaṃ [Tib. 120[b]] muditaṃ kartavyaṃ mansyante.

tat kasya hetoḥ | iyaṃ hi Kauśika prajñāpāramitā sarva-sattvānām antike maitrôpasaṃhāreṇa maitra-cittatayā karuṇô-pasaṃhāreṇa karṇā-cittatayā pratyupasthitā‖

nanv akṣapitâhaṃmāna[6]-vāsanānām ālapitukāmat'ādeḥ kiṃ nimittam iti *tat kasya hetor* ity āśaṅky' āha: *iyaṃ hî*ty-ādi. *prajñāpāramitê*ti tad-bhāvako bodhisattvaḥ prajñāpāramitā-śabdenôktas, tasyâîvânuśaṃsā-nirdeśâdhikārāt. *maitrôpasaṃhāreṇê*ti (P. 86[b]) mitrasyêdaṃ kāryaṃ maitraṃ. tasya ḍhaukanam upasaṃhāraḥ. sa ca māy'ādinā 'pi syād ity āha: *maitra-cittatayê*ti. hita-cittata-yêti[7]yāvat. *karuṇôpasaṃhāreṇê*ti karuṇā-kārya-[8]mātre karuṇôpacārāt[8] karuṇā. tat-pratyarpaṇaṃ[9] karuṇôpasaṃhāraḥ. sa cânyathā 'pîty āha: *karuṇā-cittatayê*ti.[7] duḥkhâpanayana-cittatayā.

etad uktam: ārya-Ratnacūḍe[10] mahā-karuṇ'ādi-parivārā prajñāpāramitā

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1. °rtate C. 2. hastiśikan° P, °śikṣākalāpako C. 3. nipāta-dhātûpasargānāṃ C. 4. mātratā P. 5. om. C. 6. °ta-mān° P. 7 ... 7. om. C. 8... 8. °mitrôp° PC. tsam-la sñiṅ-rjer ñams-par brtag-pa. 9. de stobs-pa. 10. 大寶經第四十七寶髻菩薩會(正藏十一 657). I can not identify the present passage in the Chinese.

bhāvanīyêti[1] vacanāt tad-bhāvako maitry-ādi-[2]bhāvanā-para evâto maitr'ādi[2]-sāmarthyād ālapitukāmat'ādi rāj'ādīnām iti.

tathā côktam anyatra: maitry-ādy-abhiyuktasya hi bodhisattvasya sarve deva-manuṣyāḥ su-prasannā bhavantîty ādi

tasmāt tarhi Kauśika ye 'pi te vyāḍa-sarīsṛpa-kāntāra-madhya-gatās teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ vā manuṣyā vā amanuṣyā vā 'vatāra-prekṣiṇo 'vatāra-gaveṣiṇas te 'pi teṣāṃ Kauśikâvatāraṃ na lapsyante sthāpayitvā pūrva-karma-vipākena ||

*tasmāt tarhî*ti tarhi-śabdo 'vadhāraṇe. yasmād bahv-anuśaṃsā prajñāpāramitā tasmād eva kāraṇād ity arthaḥ. *vyāḍê*ty-ādi. vyāḍāḥ krūra-grahā yakṣ'ādayaḥ. *sarīsṛpāḥ* sarpāḥ. tat-pradhānaṃ *kāntāraṃ* durga-sthānaṃ. tan-*madhya-gatāḥ* prāptāḥ. *sthāpayitvā pūrva-karma-vipāken*êti asambhavat[3]-pratipakṣa-niyatavedanîya-karma-[Tib. 121[a]]vipākenâvatāraṃ sthāpayitvā tyaktvêti pūrveṇa sambandhaḥ.

atha khalv anya-tīrthyānāṃ parivrājakānām upārambhâbhiprāyāṇāṃ śataṃ tasyāṃ velāyāṃ yena Bhagavāṃs tenôpasaṃkrāmati sma ||

kālântarânuśaṃsā-deśanāyāṃ saṃdehavatām idānīṃ sampratyayôtpādanârtham āha: *atha khalv anya-tīrthānām* ity-ādi. *tīrthika*-pravrajye[4] pravrajitāḥ *parivrājakāḥ*. *upāram*(P. 87[a])*bhâbhiprāyāṇām* iti viheṭhâbhiprāyāṇāṃ. *tasyāṃ velāyām* iti tasmin kāla ity arthaḥ.

atha khalu Śakro devānām indro dūrata ev' āgacchatas tān anya-tīrthyān parivrājakān dṛṣṭvā teṣāṃ cittāni vyavalokyâivaṃ cintayāmāsa | ime khalu anya-tīrthyāḥ parivrājakā upārambhâbhiprāyā yena Bhagavāṃs tenôpasaṃkrāmanti sma | yan nv ahaṃ yāvan-mātro mayā Bhagavato 'ntikād asyāḥ (77) prajñā-

1. °nītyati C, °niyati P. 2... 2. om. C. 3. °va- C. 4 °jya- C. °jyavā P.

pāramitāyāḥ pradeśa udgṛhītas tāvan-mātraṃ smṛtyā samanvāhareyaṃ svādhyāyeyaṃ pravartayeyaṃ yathâîte 'nyatīrthyāḥ parivrājakā Bhagavantaṃ nôpasaṃkrāmeyuḥ evam asyāḥ prajñāpāramitāyā bhāṣyamānāyā nântarāyaḥ syād iti ||

atha khalu Śakro devānām indro yāvan-mātro Bhagavato 'ntikād asyāḥ prajñāpāramitāyāḥ pradeśa udgṛhītas tāvan-mātraṃ smṛtyā samanvāharati sma svādhyāyati sma pravartayati sma ||

*teṣāṃ cittāni vyavalokyê*ti Bhagavad-anujñayâîva[1] teṣāṃ viheṭhanā°-cittāni jñātvā nivartanârthaṃ prajñāpāramitāṃ Śakraḥ pravartitavān iti jñeyaṃ. tathā cânantaram eva vakṣyati: *mayā ca Śakrasya devānām indrasyâbhyanujñātam* iti.[3] *yāvan-mātra* iti *pradeśa udgṛhīta* iti sambandhaḥ.

atha te anyatīrthyāḥ parivrājakā dūrād dūrataraṃ Bhagavantaṃ pradakṣiṇīkṛtya tenâîva dvāreṇa tenâîva mārgeṇa punar eva niṣkrāntāḥ |

*tenâîva dvāreṇê*ty-ādi yenâîva dvāreṇa kāṣṭh'ādi-saṃskṛtena, *mārgeṇa* ca viśiṣṭa-bhū-pradeśen' āgatās tenâîva gatā ity arthaḥ.

atha khalv āyuṣmataḥ Śāriputrasyâîtad abhūt | kim atra kāraṇaṃ yena ime 'nyatīrthyāḥ parivrājakā dūrād dūrataraṃ Bhagavantaṃ pradakṣiṇīkṛtya tenâîva dvāreṇa tenâîva mārgeṇa punar eva niṣkrāntāḥ ||

avidita-Bhagavad-adhiṣṭhānatven' āha: *kim atra kāraṇam* ity-ādi.

atha khalu Bhagavān āyuṣmataḥ Śāriputrasya imām evaṃrūpaṃ cetasâîva cetaḥ-parivitarkam ājñāy' āyuṣmantaṃ Śāriputram etad avocat | Śakreṇa Śāriputra devānām indreṇa teṣām anyatīrthyānāṃ parivrājakānām upārambhâbhiprāyāṇāṃ

1. °vann ājñāy° C. 2. °ṭhā C. 3. p. 77, penult. of the Edition.

cittāni vyavalokya iyaṃ prajñāpāramitā smṛtyā samanvāhṛtā svādhyāyitā pravartitā teṣām anyatīrthyānāṃ parivrājakānāṃ vigrahītu-kāmānāṃ vivaditu-kāmānāṃ virodhayitu-kāmānāṃ nivartanârthaṃ yathā 'syāḥ prajñāpāramitāyā bhāṣyamāṇāyā ete 'nyatīrthyāḥ parivrājakā nôpasaṃkrāmeyur iti mā 'ntarāyaṃ kārṣuḥ prajñāpāramitāyā bhāṣyamāṇāyā iti |

nâsti buddhānāṃ bhagavatām ajñātam ity āha: *atha khalu Bhagavān āyuṣmata* ity-ādi. *nivartanârtham* iti pratinivṛtty-arthaṃ.

mayā ca Śakrasya devānām indrasyâbhyanujñātaṃ ||

nitya-samādhāna-vaikalyāt katham îdṛśaṃ smaraṇaṃ Śakrasyêty āśaṅkāyām āha: *mayā* cêty-ādi. eṣāṃ pratinivṛtty-arthaṃ prajñāpāramitāṃ pravartayêty *abhyanujñātam* abhyanujñānaṃ Śakrasya kṛtaṃ.

tat kasya hetoḥ | nâhaṃ Śāriputra teṣām anyatīrthyānāṃ parivrājakānām ekasyâpi śuklaṃ dharmaṃ (78) samanupaśyāmi | sarve te Śāriputrôpārambhâbhiprāyāḥ pratihata-cittā upasaṃkramitu-kāmā abhūvan ||

nanu mahākāruṇiko[1] 'pi [2]Bhagavān, kathaṃ pratihata-cittān nânugṛhṇātîti *tat kasya hetor* [Tib, 121[b]] ity āśaṅky' āha: *nâham* ity-ādi. *śuklaṃ dharmam* iti teṣāṃ madhye 'nyatamasyâikasyâpi saddharma-śravaṇa-saṃvartanīyaṃ[3] śubhaṃ karma na *samanupaśyāmi*. ato nânugrahaṃ karomi. na tu pratighavaśād iti (P. 87[b]) matiḥ *pratihata-cittā* iti vidviṣṭa-cittāḥ.

atha khalu Mārasya pāpīyasa etad abhūt | imās tathāgatasyârhataḥ samyaksambuddhasya catasraḥ parṣadaḥ saṃnipatitāḥ saṃniṣaṇṇās Tathāgatasya sammukhībhūtāḥ | ime ca kāmâvacarā rūpâvacarāś ca deva-putrāḥ sammukhībhūtā niyatam atra bodhisattvā mahāsattvā vyākriṣyante 'nuttarāyāṃ

1. °karuṇo C. 2. Qu. hi? 3. °nīya- C.

samyaksambodhau | yan nv aham upasaṃkrāmeyaṃ vicakṣuḥ-karaṇāyêti |

punar api sampratyayôtpādanârtham āha: *atha khalu Mārasyê*ty-ādi. tatra Māro devaputra-Māraḥ. *catasraḥ parṣada* iti bhikṣu-bhikṣuṇy-upāsakôpāśikāḥ. *niyatam atrê*ti avaśyam asyāṃ parṣadi. *vicakṣuḥ-karaṇāyê*ti vighna-karaṇāya.

atha khalu Māraḥ pāpīyāṃś catur-aṅga-bala-kāyam abhinirmāya yena Bhagavāṃs tenôpasaṃkrāmati sma ||

catur-aṅga-bala-kāyam ity aśvaḥ saha[1] caturbhiḥ pada-rakṣakair ayam ekâṅgo bala-kāyaḥ. hastī[2] sahâṣṭābhir ayaṃ pūrvakeṇa saha dvy-aṅgaḥ. rathaḥ ṣoḍaśabhiḥ saha pūrvakābhyāṃ câyaṃ try-aṅgaḥ. ṣoḍaśa-padātayaḥ pūrvakaiḥ sahâyaṃ catur-aṅgo bala-kāyah sarva-nyūnaḥ. tasya punar Mārasyâivaṃ krameṇa mahān bala-kāyo 'vasātavyaḥ.

atha khalu Śakrasya devānām indrasyâitad abhūt | Māro batâyaṃ pāpīyāṃś catur-aṅga-bala-kāyam abhinirmāya yena Bhagavāṃs tenôpasaṃkrāmati sma | yaś câyaṃ(1) catur-aṅgasya bala-kāyasya vyūho nâyaṃ rājño Bimbisārasya catur-aṅgasya bala-kāyasya vyūho nâpi rājñaḥ Prasenajitaś catur-aṅgasya bala-kāyasya vyūho nâpi Śākyānāṃ catur-aṅgasya bala-kāyasya vyūho nâpi Licchavīnāṃ catur-aṅgasya bala-kāyasya vyūho yo 'yaṃ Māreṇa pāpīyasā abhinirmitaḥ | samanubaddho dīrgha-rātraṃ Māraḥ pāpīyān Bhagavato 'vatāra-prekṣī avatāra-gaveṣī sattvānāṃ ca viheṭhanâbhiprāyaḥ | yan nv aham imām eva prajñāpāramitāṃ smṛtyā samanvāhareyaṃ svādhyāyeyaṃ pravartayeyam iti ||

atha khalu Śakro devānām indra imām eva prajñāpāramitāṃ smṛtyā samanvāharati sma svādhyāyati sma pravartayati

(1) yathāyam iti ga° |

1. sahasra C. 2. °tī PC.

sma| yathā-yathā ca Śakro devānām indra imāṃ prajñāpāramitāṃ smṛtyā samanvāharati sma svādhyāyati (79) sma pravartayati sma tathā-tathā Māraḥ pāpīyāṃs tenâiva mārgeṇa punar eva pratyudāvṛttaḥ ||

vyūha iti samūhaḥ. *dīrgha-rātram* iti dīrgha-kālaṃ.

atha khalu trāyastriṃśat-kāyikā deva-putrā divyāni māndārava-puṣpāṇy abhinirmāya vihāyasā 'ntarīkṣagatā yena Bhagavāṃs tenâbhyavakiranti sma| yena Bhagavāṃs tena tāni divyāni māndārava-puṣpāṇy abhiprakiranti sma evaṃ côdānam udānayanti sma cirasya batêyaṃ prajñāpāramitā Jāmbudvīpakānāṃ manuṣyāṇām upāvṛttêti| punar eva ca divyāni māndāravāṇi puṣpāṇi[1] gṛhītvā yena Bhagavāṃs tenâbhyavakiranti sma abhiprakiranti sma evaṃ câvocat ye kecid Bhagavan sattvāḥ prajñāpāramitām bhāṣiṣyante bhāvayiṣyanti prajñāpāramitāyāṃ cariṣyanti na teṣāṃ Māro vā māra-kāyikā vā devatā avatāraṃ lapsyante| na te Bhagavan sattvā avarakeṇa[2] kuśalamūlena samanvāgatā bhaviṣyanti ya imāṃ prajñāpāramitāṃ śroṣyanti śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti| pūrva-jina-kṛtâdhikārās te Bhagavan sattvā bhaviṣyanti yeṣām iyaṃ prajñāpāramitā śrotrâvabhāsam āgamiṣyati| kaḥ punar vādo 'yam enām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante tathāgata-paryupāsitās te Bhagavan sattvā bhaviṣyanti ||

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(1) māndāravapuṣpāṇīti ga°|
(2) āvārakeṇety arthe avarakeṇeti pāṭhaḥ prayuktaḥ ity anumīyate|

labdha-sampratyayāḥ pūj'ādikaṃ kṛtavanta ity āha: *atha khalu trāyas=triṃś*êty[1]-ādi. *vihāyas*êty ākāśena. *cirasy*êti cireṇêty-arthaḥ. *upāvṛtt*êty upāgatā. *avarakeṇ*êti svalpena [2]tāvan-mātreṇêty[2] arthaḥ. *pūrva-jina-kṛtâdhikārā* iti pūrva-buddheṣu kṛto 'dhikāraḥ pāramitā-vyāpāraḥ śravaṇ'ādi-lakṣaṇo [Tib.122ᵃ] yais te[3] tathôktāḥ. pūrva-buddhair vā kṛto datto 'dhikāro niyogaḥ śravaṇ'ādi- 5
svabhāvo yeṣāṃ [4]te tathôktāḥ.[4] *kaḥ punar vāda* iti kaḥ punaḥ saṃdehaḥ. *śrotrâvabhāsa-gamana*-prativiśiṣṭa(P.88ᵃ)tvād *udgrahaṇ*'āder iti matiḥ. *tathatvāya śikṣiṣyanta* ity-ādi. tathā-bhāvas tathatvam ananyathā'rthena.[5] ata eva nirdeśād dhrasvatvaṃ.[6] tan-nimittaṃ śikṣiṣyanta ity-ādi-pada-trayaṃ prayog'ādy-ava=sthāsu vācyaṃ. *tathāgata-paryupāsitā* iti tathāgatāḥ[7] parivāra-pradānena tadu= 10
kta-śravaṇena ca pūj'ādibhiś ca paryupāsitā yais te tathôktāḥ. niṣṭhā'ntaṃ pūrvaṃ nipatatîti[8] vyabhicāra-lakṣaṇatvāt paryupāsita-śabdasya na pūrva-nipātaḥ.

tat (80) kasya hetoḥ | ato hi sarvajñatā gaveṣitavyā yad uta prajñāpāramitātaḥ | 15

nanu tathāgata-paryupāsan'ādinā mātuḥ[9] śravaṇ'āder a-gṛhīta-sambandhatvāt katham tena tasyânumānam iti *tat kasya hetor* ity āśaṅky' āha: *ato hî*ty-ādi. *prajñāpāramitātaḥ sarvajñatā* buddhatvaṃ prabhāvyate samutpādyate.[10] ata eva tato *gaveṣitavyā* kāraṇam antareṇa kāryâsambhavāt.

tad-yathā 'pi nāma Bhagavan yāni kānicid ratnāni mahā- 20
ratnāni sarvāṇi tāni mahā-samudra-prabhāvitāni sarvāṇi tāni mahā-samudrād gaveṣitavyāni evam eva Bhagavan sarvajñatā-mahā-ratnaṃ tathāgatānām arhatām samyaksambuddhānāṃ prajñāpāramitā-mahā-samudrād gaveṣitavyaṃ ||

tad eva dṛṣṭântena kathayann āha: *tad-yathā 'pi nām*êty-ādi. [11]etad uktaṃ: 25
kāraṇaṃ vinā kāryâyogena[12] prajñāpāramitā-bhavatvena[13] yasmāt tathāgatatvaṃ

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1. tray° P, °yatriṃś° C. 2 ... 2. tān-m° PC. de tsam-kyi tshod. 3. tatra PC. cf. below l. 11. 4 ... 4. de-la de-skad ces-byaḥo. 5. °nyathātvena P. gṣan ma-yin-paḥi don-gyis. 6. dhrasvārtham C. 7. bhavaddhitāḥ C. 8. °patati P. 9. rgyal-baḥi yum (passim)=jina-mātuḥ. 10. °tpady° P. 12. ḥbras-bu mi skye-bas. 13. bhanatv° C. byuṅ-ba-ñid yin-paḥi phyir.

gaveṣitavyaṃ tasmān mātuḥ śravaṇ'ādikaṃ niyamena vāsanā-paripuṣṭi-bīj'ādhānatayā tathāgata[11]-pada-prāpakaṃ bhavati. tac cêdam īdṛśaṃ śravaṇ'ādikaṃ kvacit[1]kādācitkatayā viśiṣṭa-kāraṇ'āyatta[2]-janmakaṃ sva-kāraṇaṃ viśiṣṭam eva tathāgata-[Tib.122^{b}]paryupāsan'ādikam anumāpayati.

kārya-kāraṇayor yasmād ayaṃ dharmo vyavasthitaḥ
tad-anurūpa-hetutvāt sa[3] etad-rūpa-hetu-jaḥ‖ iti.

evam ukte Bhagavāñ Śakraṃ devānām indram etad avocat| evam etat Kauśikêvam etat| ato nirjātaṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ sarvajñatā-mahāratnaṃ yad uta prajñāpāramitā-mahā-samudrāt‖

adhipatitvena sādhûktam iti Śakram anuvadann āha: *evam etat Kauśik*êty-ādi.

atha khalv āyuṣmān Ānando Bhagavantam etad avocat| na Bhagavan dāna-pāramitāyā varṇaṃ bhāṣate na nāmadheyaṃ parikīrtayati| na śīla-pāramitāyā na kṣānti-pāramitāyā na vīrya-pāramitāyā na Bhagavan dhyāna-pāramitāyā varṇaṃ bhāṣate na nāmadheyaṃ parikīrtayati| api tu prajñāpāramitāyā evâlkasyā Bhagavan varṇaṃ bhāṣate nāmadheyaṃ ca parikīrtayati‖

[4]tṛtīyaṃ[5] mṛdv-adhimātram āvedayann[4] āha: *na Bhagavan dāna-pāra*(P.88^{b})*mitāyā* ity-ādi. *varṇam* ity anuśaṃsaṃ. samāsa-vyāsa-bhedād *bhāṣate* nêti sambandaḥ. *na parikīrtayat*îti nāma-mātrôccāraṇād iti jñeyaṃ. *nāmadheyaṃ ca parikīrtayat*îti bahudhā-nāmôccāraṇāt.

bodhi-citt'āśrayatvād āśraya-paramatayā, sākalya-vastu-samudācārād vastu-paramatayā, sarva-sattva-hita-sukhâdhikāratvād adhikāra-paramatayā, nirvikalpa-jñāna-parigrahād upāya-kauśalya-paramatayā, 'nuttara-samyaksambodhi-pariṇatatvāt[6] pariṇāma-paramatayā, kleśa-jñey'āvaraṇa-nivāraṇa-samudāgamād viśud-dhi-paramatayā ca pratyekaṃ dān'ādi-pāramitānāṃ lakṣaṇam ity ārya-

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11(d) ... 11(°ga) om. P. 1. Lacuna C. 2. °yata P, °yatu C. rag-las-pa. 3. tad PC. 4 ... 4. Lacuna C. 5. om. Tib. 6. °ṇāmitatv° C.

Âsaṅgaḥ.

Bhagavān āha | evam etad Ānandâivam etat | prajñāpāramitāyā evâham Ānanda varṇaṃ bhāṣe nāmadheyaṃ ca parikīrtayāmi nânyāsāṃ pāramitānāṃ ||

abhyupagamârtham āha: *evam etad Ānandêty-ādi.*

tat kasya hetoḥ | prajñāpāramitā hy Ānanda pūrvaṅgamā pañcānāṃ pāramitānāṃ |

ṣaḍ eva pāramitā buddhatve kāraṇaṃ, tat katham ekasyāḥ prādhānya-nirdeśa iti *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitā hî*ty-ādi. yasmāt tri-maṇḍala-viśuddhyā dān'ādīnāṃ sarvajñatāyāṃ pariṇāmen' ādau pravṛttatvāt *pūrvaṃ-gamā* tasmāt tad-*varṇam bhāṣe nāmadheyaṃ ca* [Tib. 123ᵃ] *parikīrtayāmî*ti pūrveṇa sambandhaḥ.

tat kiṃ manyase Ānanda apariṇāmitaṃ dānaṃ sarvajñatāyāṃ dāna-pāramitā-nāmadheyaṃ labhate ||

tad-vacanena yathôktam arthaṃ pratipādayitum āha: *tat kiṃ manyasa* ity-ādi. *apariṇāmitaṃ dānaṃ sarvajñatāyām* iti anupalambha-yogena sarva[1]-sattvârthaṃ buddhatvāyâniryātitaṃ, prajñāpāramitayêti śeṣaḥ.

tathā-bhūta-dānasya[2] phalôpabhogena kṣayān na (P. 89ᵃ) prakarṣa-gamanam iti praśnād eva gṛhītârthaḥ śāstṛ-bhāvânukāri-dhīḥ[3]

āyuṣmān Ānanda āha | no hîdaṃ Bhagavan ||

prāha: *no hîdam* iti.

Bhagavān āha | tat kiṃ manyase Ānanda apariṇāmitaṃ śīlam apariṇāmitā kṣāntir apariṇāmitaṃ vīryam apariṇāmitaṃ dhyānaṃ tat kiṃ (81) manyase Ānanda apariṇāmitā prajñā sarvajñatāyāṃ prajñāpāramitā nāmadheyaṃ[(1)] labhate ||

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(1) dāna-pāramitā nāmadheyam iti ga°|

1. om. P. 2. pradān° P. 3. °ri-cīḥ P.

Ānanda āha | no hîdaṃ Bhagavan ||

śīl'ādiṣv atidiśann āha: *tat kiṃ manyasa* ity-ādi.

Bhagavān āha | tat kiṃ manyase tvam Ānanda acintyā sā prajñā yā kuśala-mūlāni sarvajñatā-pariṇāmeṇa pariṇāmayati ||

vyatireka-mukhenâivaṃ prajñā-parigraha-balād dān'ādīnāṃ pāramitā-rūpatāṃ nirdiśya prajñāyāh pāramitā-svabhāvaṃ pratipādayitum āha: *tat kiṃ manyase tvam Ānandâcintyā* sêty-ādi.

Ānand āha | evam etad Bhagavann evam etat Sugata | acintyā sā Bhagavan prajñā paramâcintyā sā Bhagavan prajñā yā kuśala-mūlāni sarvajñatā-pariṇāmena pariṇāmayati ||

vastuno 'nupalambhenâcintya-phalatvād āha: *evam etad Bhagavann* ity-ādi. aupalambhika-pṛthagjanaiś cintayitum aśakyatvād *acintyā*. śrāvak'ādy-aviṣayatvāt *paramâcintyā*.

Bhagavān āha | tasmāt tarhy Ānanda paramatvāt sā prajñāpāramitā nāmadheyaṃ labhate yayā sarvajñatāyāṃ pariṇāmitāni kuśala-mūlāni pāramitā-nāmadheyaṃ labhante |

mātuḥ pāramitā'rtham[1] upasaṃharann āha: *tasmāt tarhy Ānanda paramatvād* ity-ādi.

tasmāt tarhy Ānanda sarvajñatā-pariṇāmita-kuśala-mūlatvāt prajñāpāramitā pañcānāṃ pāramitānāṃ pūrvaṅgamā nāyikā pariṇāyikā | anena yogenântargatāḥ pañca-pāramitāḥ prajñāpāramitāyām ev' Ānanda ṣaṭ-pāramitā-paripūrṇâdhivacanam etad yad uta prajñāpāramitêti || tasmāt tarhy Ānanda prajñāpāramitāyāṃ parikīrtitāyāṃ sarvāḥ ṣaṭ-pāramitāḥ parikīrtitā

1. °mitātvam C.

bhavanti |

pūrvaṃgamârthaṃ nigamayann āha: *tasmāt tarhy Ānanda sarvajñatā-pariṇāmita-kuśalatvād* ity-ādi. dān'ādīnāṃ buddhatve nayanān *nāyikā*. [Tib. 123[b]] sarvôpadrava-nirākaraṇāt *pariṇāyikā*. *anena yogen*êty-ādi yathôkta-nyāyena dān'ādīnām *antar-gamāt prajñāpāramitāyāṃ* tasyāṃ[1] parikīrtitāyāṃ *ṣaṭ-pāramitā*-kīrtanān nâikasyā eva jina-jananyā nirdeśa ity arthaḥ.

yat tu prāg uktaṃ *prajñāpāramitāyā evâham* ity-ādi[2] tat prādhānyād ity adoṣaḥ.

tad-yathā 'pi nām' Ānanda mahā-pṛthivyāṃ bījāni prakīrṇāni sāmagrīlabhamānāni virohanti | mahā-pṛthivī ca teṣāṃ bījānāṃ pratiṣṭhā | mahā-pṛthivī-pratiṣṭhitāni ca tāni bījāni virohanti |

etad eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nām' Ānanda mahā-pṛthivyām* itv-ādi. *virohantî*ti vṛddhiṃ gacchanti.

evam ev' Ānanda prajñāpāramitā-saṃgṛhītāḥ pañca-pāramitāḥ sarvajñatāyāṃ pratiṣṭhante | prajñāpāramitā-pratiṣṭhitāḥ pañca-pāramitā virohanti | prajñāpāramitā-pari(82)gṛhītatvāc ca pāramitā-nāmadheyaṃ labhante || tasmāt tarhy Ānanda prajñāpāramitâiva pañcānāṃ pāramitānāṃ pūrvaṅgamā nāyikā pariṇāyikā |

dārṣṭântikam artham āha *evam ev'Ānand*ê(P. 89[b])ty-ādinā.

atha khalu Śakro devānām indro Bhagavantam etad avocat | na tāvad ime Bhagavaṃs Tathāgatenârhatā samyaksambuddhena prajñāpāramitāyāḥ sarve guṇāḥ parikīrtitāḥ yān guṇān sa kulaputro vā kula-duhitā vā parigṛhṇīte prajñāpāramitām udgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya |

1. om. PC. 2. p. 80[15] of the Ed.

caturtham[1] madhya-mṛdum adhikṛty' āha: *na tāvad ime Bhagavann* ity-ādi. *prajñāpāramitāyāḥ sarve guṇā* iti samastāyā mātur amī sarve guṇā na bhavanti tasyā guṇā 'tyanta-prācuryād iti matiḥ.

atha hi mayā yo Bhagavato 'ntikād asyāḥ prajñāpāramitāyāḥ pradeśa udgṛhītaḥ sa pravartitaḥ ||

kasyās tarhy amī guṇā ity āha: *atha hi mayê*ty-ādi. *Bhagavato 'ntikād asyā yaḥ pradeśo mayôdgṛhītaḥ sa* cânantaram evânya-tīrthy'ādi[2]-nirākṛtau *pravartitas*, tasyā amī guṇā ity arthaḥ.

Bhagavān āha| sādhu sādhu Kauśika| na khalu punaḥ Kauśika kevalaṃ yaḥ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tasyâiva kevalam amī guṇā bhaviṣyanti| yo 'pi Kauśika kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā dhārayiṣyati sthāpayiṣyati saddharma-cira-sthiti-hetor mā buddhanetrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti| tāṃ cânāṃ prajñāpāramitāṃ satkariṣyati gurukariṣyati mānayiṣyati pūjayiṣyati arcayiṣyati apacāyiṣyati puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpamālābhir bahuvidhābhiś ca pūjābhiḥ pūjayiṣyati tasyâpy ahaṃ Kauśika kula-putrasya vā kula-duhitur vā eṇān dṛṣṭadhārmikān guṇān vadāmi ||

samyak-kathanāt sādhu-kāram āha: *sādhu sādhu Kauśik*êti.[3] kiṃ tu tāvanmātra-pradeś'ātmikām api *prajñāpāramitāṃ yaḥ kevalam udgrahīṣyaty*[4] eva yāvat kevalaṃ svādhyāsyaty eva *na tasyâiva kevalam amī guṇā bhaviṣyanty*, api

1. om. C & Tib. 2. °rth'ādi P. 3. °ty-ādi P. 4. udgrh° C.

tu *yo 'pi likhitvā* pūjā-pūrvakaṃ *pustaka*-mātraṃ dhārayet tasyâpy ananta'-guṇān vadāmîty āha : *na khalu punaḥ Kauśika kevalam* ity-ādi.

evam ukte Śakro devānām indro Bhagavantam etad avocat | aham api (83) Bhagavaṃs tasyâpi kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ saṃvidhāsyāmi ya imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā dhārayiṣyati sthāpayiṣyati saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ cêmāṃ prajñāpāramitāṃ satkariṣyati gurukariṣyati mānayiṣyati pūjayiṣyati arcayiṣyati apacāyiṣyati puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ pūjayiṣyati ||

[Tib. 142ª] anuśaṃsa-śravaṇena jāta-bahu-mānatvād āha : *aham api Bhagavan tasy*êty-ādi.

kaḥ punar vādo ya enāṃ prajñāpāramitāṃ likhiṣyaty udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati satkariṣyati gurukariṣyati mānayiṣyati pūjayiṣyati arcayiṣyati apacāyiṣyati puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ pūjayiṣyati ||

kaḥ punar vāda iti likhitvā viśiṣṭôdgrahaṇ'ādi-kāriṇaḥ kaḥ saṃdeho yad aham rakṣ'ādikam na kariṣyāmîty arthaḥ.

Bhagavān āha | sādhu sādhu Kauśika | tasya khalu punaḥ Kauśika kula-putrasya kula-duhitur vā imāṃ prajñāpāramitāṃ

1. anantara PC. mthaḥ-yas.

svādhyāyato bahūni deva-putra-śatāny upasaṃkramiṣyanti | bahūni deva-putra-sahasrāṇi bahūni deva-putra-śata-sahasrāṇi dharma-śravaṇāyôpasaṃkramiṣyanti | te ca deva-putrā dharmaṃ śṛṇvantas tasya dharma-bhāṇakasya pratibhānam upasaṃhartavyaṃ maṃsyante | yadā 'pi sa dharma-bhāṇako na jalpitukāmo bhaviṣyati tadā 'pi tasya te deva-putrās tenâiva dharmagauraveṇa pratibhānam upasaṃhartavyaṃ maṃsyante yathā tasya kula-putrasya vā kula-duhitur vā bhāṣitum eva chando bhaviṣyati || imam api (84) sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigṛhṇāti ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati ||

tathâiva *sādhu sādhu Kauśik*êti sādhu-kāraṃ datvā pañcamaṃ[1] madhya-madhyaṃ vaktum āha: *tasya khalu punaḥ Kauśik*êty-ādi. *pratibhānam upasaṃhartavyam* iti yuktam uktâbhidhānam utpādayitavyaṃ. *chanda* iti vaktu[2]-kāmatā.

punar aparaṃ Kauśika tasya kula-putrasya kula-duhitur vā imāṃ prajñāpāramitāṃ bhāṣamāṇasya catasṛṇāṃ parṣadām agrato nâvalīnacittatā bhaviṣyati | mā khalu māṃ kaścit paryanuyuñjītôpārambhâbhiprāya iti |

prakārâ(P. 90[a])ntareṇâpy anuśaṃsârtham āha: *punar aparaṃ Kauśik*êty-ādi. *nâvalīna-cittat*êti na stambhita-cittatā. *mā khalv* ity-ādi mā *kaścin māṃ* viheṭhanâ*bhiprāyaḥ paryanuyuñjīta*[3] codyaṃ kurvītêty[4] evam *avalīna-cittatā na bhaviṣyati.*

tat kasya hetoḥ | tathā hi tasya prajñāpāramitā rakṣ'āvaraṇa-guptiṃ karoti | sa upārambhān api prajñāpāramitāvihārī na samanupaśyati upārambhakarān api prajñāpāramitā-

1. om. C & Tib. 2. kartu C. 3. °jata C. 4. °rvītêty P, °rvātêty C.

vihārī na samanupaśyati yo 'py upārambhyeta[1] tam api na samanupaśyati tām api prajñāpāramitāṃ na samanupaśyati ‖ evaṃ prajñāpāramitā-parigṛhītasya kula-putrasya vā kula-duhitur vā anena paryāyeṇa na kaścit paryanuyogo bhaviṣyati | sa ca nôttrasiṣyati na saṃtrasiṣyati na saṃtrāsam āpatsyate | imān api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikān guṇān parigṛhṇāti ya imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati ‖

nanu sambhavat-prajñ'ādi-prakarṣatve puṃsāṃ ceto-guṇâparijñāne katham evaṃ na bhavatîti *tat kasya hetor* ity āśaṅky' āha : *tathā hi tasy*êty-ādi. etad uktaṃ : vastûpalambha-janitaṃ parṣac-chārady'ādi-bhayaṃ tasya prajñāpāramitā-parigraha-balād eva karma-kartṛ-kriyôpalambhâbhāvān na bhavatîti.

punar aparaṃ Kauśika sa kula-putro vā kula-duhitā vā priyo bhaviṣyati mātā-pitṛṇāṃ mitrâmātya-jñāti-sālohita-śramaṇa-brāhmaṇānāṃ hitānāṃ ca ‖

ṣaṣṭaṃ[1] madhyâdhimātraṃ vaktum āha : *priyo bhaviṣyatî*ty-ādi. tatra hita-sukha-kāri *mitraṃ*. *amātyo* mantri-mukhyaḥ. mātā-pitṛ-paraṃparayā sambaddho jano *jñātiḥ*. eka-mātā-pitṛ-janito bhrātṛ'ādiḥ *sālohitaḥ*. Śākyaputrīyāḥ *śramaṇāḥ*.

pratibalaś ca bhaviṣyati śakraś ca bhaviṣyati utpannôtpannānāṃ para-pravādināṃ saha dharmeṇa nigrahāya paraiś ca pratyanuyujyamānaḥ pratyanuyoga-vyākaraṇa-samartho bhaviṣyati ‖ imān api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭa(85)dhārmikān guṇān parigṛhṇāti yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upa-

(1) upālambhyeta iti ka° kha° gha° |

1. om. C & Tib

dekṣyaty uddekṣyati svādhyāsyati |

saptamam[1] adhimātra-mṛdum nirdiśann āha : [Tib. 124[b]] *pratibalaś* cêty-ādi. bāhuśruty'ādi-yogāt pratibalaḥ. prajñā-sampadā samanvāgamāc *chakraḥ*. *saha dharmeṇa nigrahāy*êti teṣāṃ vacanena tiras-karaṇāyêty ekaḥ. tad-ukta-sādhana-dharma-dūṣaṇāt[2] sādhya-dharmeṇa saha teṣāṃ nirākaraṇāyêty aparaḥ. *pratyanu-yogaś* codyaṃ.[3] tasya *vyākaraṇaṃ* samyak-pariharaṇaṃ. tatra *samartho* yogya ity arthaḥ.

yatra khalu punaḥ Kauśika kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā pūjā-pūrvaṅgamaṃ sthāpayiṣyati pūjayiṣyati tatra Kauśika ye kecit Cāturmahārājakāyikeṣu deveṣu deva-putrā anuttarāyāṃ samyak-sambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyânāṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || evaṃ ye kecit Kauśika Trayastriṃśeṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyânāṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || ye 'pi kecit Kauśika Yāmeṣu deveṣu deva-putrā anuttarāyāṃ samyaksambo-

1. om. C & Tib. 2. darśaṇāt(!) P. 3. vādyaṃ P.

dhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti (86) pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || ye 'pi kecit Kauśika Tuṣiteṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || ye 'pi kecit Kauśika Nirmāṇa-ratiṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante || ye 'pi kecit Kauśika Para-nirmita-vaśavartiṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante | te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti prava-

rtayiṣyanti deśayiṣanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā (87) vācayitvā paryavāpya pravartya deśayitvôpadiśôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante‖ evaṃ ye 'pi kecit Kauśika rūpâvacareṣu deveṣu deva-putrā yāvanto Brahma-loke Brahma-kāyikā deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantavyaṃ maṃsyante| te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante‖ mā te 'tra Kauśikâivaṃ bhūd yathā Brahma-kāyikā evêti| yathā Brahma-kāyikā evaṃ ye 'pi kecit Kauśika Brahma-purohiteṣu deveṣu deva-putrāḥ peyālaṃ| evaṃ ye 'pi kecit Kauśika Mahā-brahmāsu Parītt'ābhāsv Apramāṇ'ābhāsv Ābhās-vareṣu[1] Parītta-śubheṣu Apramāṇa-śubheṣu Śubha-kṛtsne Anabhrakeṣu Puṇya-prasaveṣu Bṛhat-phaleṣv Asaṃjñisattveṣv Avṛheṣv Atapeṣu Sudṛśeṣu Sudarśaneṣu‖ ye 'pi kecit Kauśika Akaniṣṭheṣu deveṣu deva-putrā anuttarāyāṃ samyaksambodhau samprasthitās te 'pi tatr' āgantāvyaṃ maṃsyante| te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vānditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ

(1) **mahābrahmāsv aparīttābheṣu iti gaº|**

maṃsyante ‖

aṣṭamam[1] adhimātra-madhyaṃ pratipādayann[2] āha: *yatra khalu punar* ity-ādi. *tatra* dūrād darśanena *prekṣiṣyante.* (P. 90[b]) añjali-karaṇād *vandiṣyate.* samīpam āgatya pañca-maṇḍalakena[3] praṇāmān *namaskariṣyanti.*

pratiniyatôpādānād iyanta evêti kadācid buddhiḥ syād ity āha: *mā te 'tra Kauśik*êty-ādi.

peyālam iti. anuttarāyāṃ samyak-sambodhau ye samprasthitās te 'pi tatr' āgantavyaṃ mansyanta ity-ādi-padam atideśanīyam ity arthaḥ.

tatra *Brahmakāyik*'ādayas trayaḥ prathama-dhyāna-saṃgṛhītāḥ. *Parītt'ābh*'ādayas trayo 'pi dvitīya-dhyāna-jāḥ. *Parītta-śubh*'ādayas trividhāḥ punas tṛtīya-dhyāna-sthāḥ. *Anabhrak*'ādayo 'ṣṭau caturtha-dhyāna-bhūmikāḥ. *asaṃjñi-sattvās* tu Bṛhatphalâîka-deśinaḥ.

evaṃ ca Kauśika tena kula-putreṇa vā (88) kula-duhitrā vā cittam utpādayitavyaṃ ‖ ye kecit daśasu dikṣv aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu devā nāgā yakṣā gandharvā asurā garuḍāḥ kinnarā mahôragā manuṣyā amanuṣyās te itaḥ pustakāt prajñāpāramitāṃ paśyantu vandantāṃ namaskurvantu udgṛhṇantu dhārayantu paryavāpnuvantu pravartayantu deśayantu upadiśantu uddiśantu svādhyāyantu prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôdhiśya svādhyāyya punar eva sva-bhavanāni gacchantu | teṣām idaṃ dharma-dānam eva dattaṃ bhavatv iti ‖

adhika-puṇya-prasavârtham upāya-kauśalaṃ śikṣayann āha: *evaṃ ca Kauśika tena kula-putreṇê*ty-ādi, *ita* ity asmād ity [Tib. 125[a]] arthaḥ.

mā te 'tra Kauśikâîvaṃ bhūd ye 'sminn eva cāturmahādvīpake lokadhātau kāmâvacarā rūpâvacarāś ca deva-putrā anuttarāṃ samyaksambodhim abhisamprasthitās ta eva kevalaṃ

1. om. C & Tib. 2. °yan nām' āha P. 3. °lena C.

tatr' āgantavyaṃ maṃsyante iti| na te Kauśikâivaṃ draṣṭavyaṃ‖ api tu khalu punaḥ Kauśika yāvantas trisāhasra-mahāsāhasre lokadhātau kāmâvacarā rūpâvacaraś ca deva-putrā anuttarāṃ samyaksambodhim abhisamprasthitās te 'pi tatr' āgantavyaṃ maṃsyante| te 'pi tatr' āgatyâināṃ prajñāpāramitāṃ pustaka-gatāṃ prekṣiṣyante vandiṣyante namaskariṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti prekṣya vanditvā namaskṛtyôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya punar eva prakramitavyaṃ maṃsyante‖

tathâiva kasyacin manda-mater āśaṅkām āśaṅky' āha: *mā te 'tra Kauśikâivaṃ bhūd* iti. tad eva hāraka-paryavasāne kathayati *na te Kauśikâivaṃ draṣṭavyam* iti.

tatrâprahīṇa-kāma-rāgânuśayāḥ kāmadhātu-jāḥ *kāmâvacarāḥ*. prahīṇa-kāma-rāgânuśayā rūpa-rāgâbhiniviṣṭā rūpadhātu-jā *rūpâvacarāḥ*.

tasya khalu punaḥ Kauśika kula-putrasya vā kula-duhitur vā gṛhaṃ vā layanaṃ vā prāsādo vā surakṣito bhaviṣyati| na ca tasya kaścid viheṭhako bhaviṣyati sthāpayitvā pūrva-karma-vipākena‖ imaṃ api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigrahīṣyati‖

navamam[1] adhimātrâdhimātrârtham āha: *tasya khalu punaḥ Kauśika kulaputrasya vêty-ādi*. tatrêtara-jan'āvāso *gṛhaṃ*. bhikṣūṇāṃ [2]°sthāna-vāsaṃ[2] *layanaṃ*. i(P. 91[a])ṣṭak'ādi-ghaṭitaṃ[3] viśiṣṭa-saṃsthānam īśvara-gṛhaṃ *prāsādaḥ*. manuṣy'ādy-upadravâbhāvāt *surakṣitaḥ*.

yatra hi nāma evaṃ mahaujaskā (89) devā nāgā yakṣā gandharvā asurā garuḍāḥ kinnarā mahoragā[(1)] manuṣyā ama-

(1) deva-nāga-yakṣa-gandharvâsura-kinnara-mahoragādyā iti ka° kha°|

1. om. C. & Tib. 2 ... 2. āśvāsa-sthānaṃ P. gnas-paḥi khaṅ-ba. 3. °ta-P.

nuṣyā vā āgantavyaṃ maṃsyante ||

kasmād gṛh'ādi surakṣitam ity āśaṅky' aha : *yatra hî*ty-ādi. *nāma*-śabdaḥ prasiddha-vacanaḥ. *mahaujaskā* mahā'nubhāvāḥ.

evam ukte Śakro devānām indro Bhagavantam etad avocat | katham punar Bhagavan sa kula-putro vā kula-duhitā vā evaṃ jānīyād iha devā vā nāgā vā yakṣā vā gandharvā vā asurā vā garuḍā vā kinnarā vā mahoragā vā manuṣyā vā amanuṣyā vā āgacchanti imāṃ prajñāpāramitāṃ śrotuṃ draṣṭuṃ vanditum namaskartum udgrahītuṃ dhārayituṃ vācayituṃ paryavāptuṃ pravartayituṃ deśayitum upadeṣṭum uddeṣṭuṃ svādhyātum iti ||

tad uktaṃ : yasmād evaṃ prasiddhā *mahaujaskā* yatra gṛh'ādāv *āgantavyaṃ mansyante* tasmāt tad-gṛh'ādi teṣām anubhāvena *surakṣitaṃ bhaviṣyatî*ti.

duṣkuhaka-sattva-dhātor abhisampratyayârthaṃ pṛcchann āha : *kathaṃ Bhagavann* ity ādi.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | sacet Kauśika kula-putro vā kula-duhitā vā tatrôdāram avabhāsaṃ saṃjānīte niṣṭhā-gatena kula-putreṇa vā kula-duhitrā vā tatra gantavyā[1] | iha devo vā nāgo vā yakṣo vā gandharvo vā asuro vā garuḍo vā kinnaro vā mahorago vā manuṣyo vā amanuṣyo vā āgata ity upasaṅkrānta iti || punar aparaṃ sacet Kauśika kula-putro vā kula-duhitā vā tatra amānuṣaṃ gandhaṃ ghrāsyaty an-āghrāta-pūrvaṃ ghrātvā ca tad gandhaṃ niṣṭhā-gatena kula-putreṇa vā kula-duhitrā vā tatra gantavyā | iha devo vā nāgo vā yakṣo vā gandharvo vā asuro vā garuḍo vā kinnaro vā mahorago vā manuṣyo vā āgata ity upasaṅkrānta iti || punar aparaṃ sacet Kauśika kula-putro vā kula-duhitā

(1) tatrāgantavyā iti kha'|

vā caukṣa-samudācāro bhaviṣyati śuci-samudācāro bhaviṣyati | tasya tayā caukṣa-samudācāratayā śuci-samudācāratayā te devā nāgā yakṣā gandharvā asurā garuḍāḥ kinnarā mahoragā manuṣyā amanuṣyā vā āgantavyaṃ maṃsyante | ye ca tatra deva-nāga-yakṣa-gandharvâsura-garuḍa-kinnara-mahoragā manuṣyā amanuṣyā vā āgatā bhaviṣyanti te tasya tayā caukṣa-samudācāratayā śuci-samudācāratayā āttamanaskāḥ pramuditāḥ prīti-saumanasya-jātā bhaviṣyanti | yāś ca tatrâlpaujaskā devatā adhyuṣitā bhaviṣyanti tās tato 'pakramitavyaṃ maṃsyante ||

yathā-bhavyatayā nimittam āha *sacet Kauśik*êty-ādinā. *tatrôdāram avabhāsaṃ saṃjānīta* iti mahāntaṃ[1] raśmy-ālokaṃ tatra gṛh'ādāv avagacchati paśyatîti yāvat. *niṣṭh*êti niścayaḥ. *āgata* ity upacāra-prāptyā. *upasaṃkrānta* iti gṛh'ady-antaḥ praveśāt.

amānuṣaṃ [Tib. 125^{b}] *gandhaṃ ghrāsyat*îti manuṣya-lokâtikrāntaṃ viśiṣṭaṃ gandhaṃ ghrāṇa-vijñānenânubhaviṣyati. *an-āghrāta-pūrvam* iti an-anubhūta-pūrvaṃ.

sarva-pāpâkaraṇād adhyātma-śuddhyā *caukṣa-samudācāraḥ*. vivikta-vastr'ādy-upabhogena bāhya-pariśuddhyā *śuci-samudācāraḥ*. *āttamanaskā* ity-ādi. mṛdu-madhyâdhimātra-saumanasya-yogād veditavyaṃ. *prītir* eva *saumanasyaṃ*. taj *jātaṃ*[2] (P. 91^{b}) yeṣām iti te tathôktāḥ. *adhyuṣitā* iti pūrva-sthitāḥ. *apakramitavyam* iti gantavyaṃ.

tat kasya hetoḥ | teṣām eva hi mahaujaskānāṃ mahaujaskānāṃ devānāṃ nāgānāṃ yakṣāṇāṃ gandharvāṇām asurāṇāṃ garuḍānāṃ kinnarāṇāṃ mahoragāṇāṃ manuṣyāṇām amanuṣyāṇāṃ vā śriyaś ca tejaś ca gauravaṃ câsahamānā eva tā alpaujaskā devatā tato 'pakramitavyaṃ maṃsyante | yathā-yathā khalu punaḥ Kauśika te mahaujaskā mahaujaskā devā nāgā yakṣā gandharvā asurā garuḍā kinnarā mahoragā manuṣyā

1. °nta- P. 2. jā P.

amanuṣyā vā 'bhīkṣṇam upasaṃkramitavyaṃ maṃsyante tathā-tathā sa kula-putro vā kula-duhitā vā prasāda-bahulo bhaviṣyati | imam api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikaṃ guṇaṃ parigrahīṣyati ||

kathaṃ pūrva-sthitānāṃ yatnam antareṇâpasaraṇam iti *tat kasya hetor* ity āśaṅky' āha: *teṣām eva hî*ty-ādi. *śriyaś* cêty-ādi-pada-trayaṃ mṛdu-madhyâdhimātra-mahā'nubhāvatva-khyāpanârtham. etad uktam: mahaujaskānām eva sāmarthyenâpasaraṇān na yatnâpekṣêti.

abhīkṣṇam iti punaḥ-punaḥ. *prasāda-bahula* ity abhisampratyaya-darśanād abhivardhamāna-śraddhaḥ.

tena khalu punaḥ Kauśika kula-putreṇa vā kula-duhitrā vā tasya dharma-netrī-sthānasya parisāmantake 'śucir acaukṣa-samudācāro na pracārayitavyas tasyāṃ guru-gauravatā-paripūrim upādāya || punar aparaṃ Kauśika tasya kula-putrasya vā kula-duhitur vā na kāya-klamatho na citta-klamatha utpatsyate | sa sukham eva śayyāṃ kalpayiṣyati sukhaṃ ca prakramiṣyati suptaś ca san na pāpakān svapnān drakṣyati paśyaṃś ca (91) punas tathāgatān evârhataḥ samyaksambuddhān drakṣyati stūpān eva drakṣyati bodhisattvān eva drakṣyati tathāgata-śrāvakān eva drakṣyati śabdāṃś ca śṛṇvan pāramitā-śabdān eva śroṣyati bodhi-pakṣān eva dharmān drakṣyati[1] bodhi-vṛkṣān eva drakṣyati teṣu ca tathāgatān evârhataḥ samyaksambuddhān abhisambudhyamānān drakṣati tathā 'bhisambuddhānāṃ ca dharma-cakra-pravartanaṃ drakṣyati bahūṃś ca bodhisattvān eva drakṣyati imām eva(1) prajñāpāramitāṃ saṃgāyamānān prajñāpāramitā-saṃgītiratān evaṃ sarvajñatā parigrahītavyā evaṃ buddha-kṣetraṃ viśodhayitavyam ity upāya-kauśalaṃ côpadiśata udāraṃ ca buddhānāṃ bhagavatām abhi-

(1) imān eva iti kha° | 1. sic Ed. qu. śroṣy° ?

sambodhi-śabadaṃ śroṣyati | amuṣyāṃ diśi amuṣmin dig-bhāge amuṣmin lokadhātau amuko 'sau nāmnā tathāgato 'rhan samyaksambuddho bahubhir bodhisattva-śrāvakāṇāṃ śatair bahubhir bodhisattva-śrāvaka-sahasrair bahubhir bodhisattva-śrāvaka-śata-sahasrair bahubhir bodhisattva-śrāvaka-koṭībhir bahubhir bodhisattva-śrāvaka-koṭī-śatair bahubhir bodhisattva-śrāvaka-koṭī-sahasrair bahubhir bodhisattva-śrāvaka-koṭī-śata-sahasrair bahubhir bodhisattva-śrāvaka-koṭī-niyuta-śata-sahasraiḥ parivṛtaḥ puraskṛto dharman deśayatîti || yaś ca khalu punaḥ Kauśika kula-putro vā kula-duhitā vā imān evaṃ-rūpān svapnān drakṣyati sa sukham eva svapsyati sukhaṃ ca pratibhotsyate ojaḥ-prakṣiptaṃ ca kāyaṃ sukhaṃ ca[1] pratisaṃvedayiṣyati laghu-laghv eva ca pratisaṃvedayiṣyati | na câsyâdhimātrayā āhāra-gṛddhyā citta-saṃtatir utpatsyante | mṛdukā câsy' āhāra-saṃjñā bhavati || tad-yathā 'pi nāma (92) Kauśika bhikṣor yogācārasya samâdher vyutthitasya manasikāra-pariṣyanditena cittena na balavaty āhāre gṛddhir bhavati | mṛdukā câsy' āhāra-saṃjñā bhavati | evam eva Kauśika tasya kula-putrasya vā kula-duhitur vā na balavaty' āhāre gṛddhir bhaviṣyati | mṛdukā câsy' āhāra-saṃjñā bhaviṣyati ||

pūrva-sāmānyena sarvatra-śuci-caukṣa-samudācāratāṃ nirdiśya viśeṣeṇa tātparyârtham āha: *tena khalu punar* ity-ādi. *parisāmantaka* iti parisamantād ity arthaḥ. *na kāya-klamatha* iti deśântara-gaman'ādinā na kāya-khedaḥ. *na citta-klamatha* iti piṇḍapāt'ādi[1]-vaikalyān na citta-khedaḥ. tāp'ādy-upadrava-vaikalyāt [Tib. 126ᵃ] *sa sukham eva śayyāṃ kalpayiṣyati.* caṃkramaṇ'ādi-kāle kaṇṭak'ādibhir anupadravāt *sukhaṃ ca pratikramiṣyati. saṃgāyamānān* iti parasparaṃ granthârtha-nirṇayāt. *evaṃ sarvajñatê*ti sarva-dharmânupalambhena buddhatvaṃ. *evaṃ buddhakṣetram* ity apagata-kṣut-pipāsā-pāṣāṇa-kaṇṭak'ādi-

(1) kāya-sukham iti ka° kha° gha° |
1. °tr'ādi P, °tra C.

tvena yathākramaṃ sattva-bhājana-bhedād dvividhaṃ.

ojaḥ-prakṣiptaṃ ca kā(P. 92ᵃ)*yaṃ sukham* iti kāye yad balaṃ, vāci yat tejo, matau yā 'titīkṣṇatā tad etat trayam *ojaḥ prakṣiptaṃ*[1] yasminn iti tat tathôcyate. yā tu[2] kāya-śrutiḥ sā mukhe[3] kāye, kāy'āśrite ca vacasi matau ca guṇakalpanayā veditavyā. *laghu-laghv eva* cêty apagata-gurukaṃ ca kāya-sukham iti pūrveṇa sambandhaḥ. *āhāra-gṛddhy*êty āhār'ākāṅkṣayā[4] yuktêti śeṣaḥ.

*yog'ācārasy*êti samādhi-viśeṣânuṣṭhāna[5]-parasya. *manasikāra-pariṣyandite*nêti maitry-ādi-bhāvanôpabṛṃhitena.

tat kasya hetoḥ | evaṃ hy etat Kauśika bhavati yathā 'pi nāma prajñāpāramitā-bhāvanā-yogânuyuktatvāt tasya kula-putrasya vā kula-duhitur vā tathā hy asyâmanuṣyāḥ kāye oja upasaṃhartavyaṃ maṃsyante || imān api sa Kauśika kula-putro vā kula-duhitā vā dṛṣṭadhārmikān guṇān parigṛhṇāti ||

nanu yog'ācārasya dhyān'āhārakatvān[6] *na* kavaḍīkār'āhāre *balavatī gṛddhiḥ*. asya tu likhitvā mātaraṃ pūjā[7]-pūrvakaṃ sthāpayataḥ katham iti *tat kasya hetor* ity āśaṅkhy' āha: *evaṃ hy etat Kauśik*êty-ādi. *yathā 'pi nāmê*ti nipāto yasmād-arthe vartate.

etad uktaṃ: *prajñāpāramitā*-dhyāna-pariniṣpattaye likhan'ādiṣv *anuyuktat*vena [Tib. 126ᵇ] *tasya kāye 'manuṣyā oja upasaṃhartavyaṃ mansyanta* iti yasmād dharmatâiṣā tasmād ojaḥ-prakṣiptatvena kṛt'āhāra-kṛtyatvān *mṛdukā câsy' āhāra*-gṛddhir *bhaviṣyati*ti.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā pustaka-gatāṃ kṛtvā pūjā-pūrvaṅgamaṃ sthāpayet pūjayen nôdgṛhṇīyān na dhārayen na vācayen na paryavāpnuyān na pravartayen na deśayen nôpanodiśen nôddiśen na svādhyāyet ||

sva-para-samatayā sva-parârthâdhimukter nava-prakārān nirdiśya parârthâdhimukteḥ prathamam[8] mṛdu-mṛdu-prakārârtham āha: (P. 92ᵇ) *imāṃ prajñā-*

1. pratikṣ° P. 2. yaṅ ca? 3. sukhe PC. gtso-bor. 4. °ra-kāṅkṣ° C. 5. bhāvanā'nuṣṭh° C. 6. °ratv° C. 7. om. C. 8. om. C & Tib.

pāramitāṃ likhitvā pustaka-gatāṃ kṛtvā pūjā-pūrvaṃgamaṃ sthāpayet pūjayen nôdgṛhṇīyād ity-ādi. *ayam eva tataḥ Kauśik*êti vakṣyamāṇo yaḥ pudgalaḥ so 'yam eva tato 'nantarôktād anudgrāh'ādi-kāriṇaḥ sakāśād ity arthaḥ:

ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati ‖ yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā 'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta | antaśaḥ pustaka-gatāṃ api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | tāṃ cânāṃ prajñāpāramitāṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet puṣpair dhūpai(93)r gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ pūjayed ayam eva tataḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ‖ tasmāt tarhi Kauśika imān dṛṣṭadhārmikān viśiṣṭān guṇān parigṛhītu-kāmena kula-putreṇa vā kula-duhitrā vā iyam eva prajñāpāramitā abhiśraddhātavyā avakalpayitavyā 'dhimoktavyā prasanna-cittena bodhāya cittam utpādya satkṛtyâdhyāśayena śrotavyôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyā upadeṣṭavya uddeṣṭavyā svādhyātavyā parebhyaś ca vistareṇa samprakāśayitavyā arthato vivaritavyā manasā 'nvavekṣitavyā yathā'dhikayā ca prajñayā 'tra parimīmāṃsām āpa-

dyeta(1)[1] | antaśaḥ pustaka-gatām api kṛtvā sthāpayitavyā pūjayitavyā saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti | arthikānāṃ ca kula-putrāṇām kula-duhitṝṇāṃ ca saṃvibhāgaṃ kariṣyāmi mama ca pareṣāṃ ca kalyāṇa-sattvānāṃ buddha-netrī-mahā-cakṣur-avaikalyatā bhaviṣyatîti sadā ca satkartavyā guru-kartavyā mānayitavyā pūjayitavyā arcayitavyā apacāyitavyā puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahuvidhābhiś ca pūjābhiḥ pūjayitavyêti ‖

upasaṃharan punar āha: *ayam eva tataḥ Kauśik*êty-ādi.

*bodhāya cittam utpādy*êti[2] asya prajñāpāramitā'dhikāre kaḥ prasaṅga iti na vaktavyaṃ. ya'aḥ śūnyatā-karuṇā-garbham eva bodhicittaṃ mukhyataḥ prajñāpāramitā. *satkṛty'ādhyāśayena śrotavy*êti apanītâvagunṭhanik'ādinā nīc'āsanasthena vikṣepa-doṣaṃ parihṛtya mokṣa-kām'āśayena saddharmaḥ śrotavyaḥ. *antaśaḥ pustaka-gatām api kṛtvā sthāpayitavy*êti asyârthasya prathamata eva svârthâdhimukti-hāraka-prārambhe kathitatvāt kim-artham upādānam iti na mantavyaṃ. yatas tatra svârtha-parasya sthāpanam uktam, atra tu parârtha-parasyêti viśeṣaḥ. tathā cânantaraṃ vakṣyati: *saddharma-cira-sthiti-hetor* ity-ādi.

āryâṣṭasāhasrikāyāṃ prajñāpāramitāyām aprameya-guṇa-dhāraṇa-pāramitā-stūpa-satkāra-parivarto nāma tṛtīyaḥ ‖ 129 ‖

Abhisamayâlaṃkār'ālokāyāṃ prajñāpāramitā-vyākhyāyām [Tib. 127ᵃ] aprameya-guṇa-dhāraṇa-pāramitā-stūpa-satkāra-parivarto nāma tṛtīyaḥ.

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(1) parimīmāṃsitavyêti ka° kha° gha°|

1. ap° Ed. 2. °dayitavyam ity C.

IV.

GUṆA-PARIKĪRTANA-PARIVARTO NĀMA CATURTHAḤ

(94) punar aparaṃ Bhagavān Śakraṃ devānām indram āmantrayate sma | sacet Kauśika ayaṃ te Jambūdvīpaḥ paripūrṇaś cūḍikā-baddhas tathāgata-śarīrāṇāṃ dīyeta | iyaṃ ca prajñāpāramitā likhitvôpanāmyeta | tata ekatareṇa bhāgena pravāryamāṇo 'nayor dvayor bhāgayoḥ sthāpitayoḥ katamaṃ tvaṃ Kauśika bhāgaṃ gṛhṇīyāḥ ||

Śakra āha | sacen me Bhagavann ayaṃ Jambūdvīpaḥ paripūrṇaś cūḍikā-baddhas tathāgata-śarīrāṇāṃ dīyeta | iyaṃ ca prajñāpāramitā likhitvôpanāmyeta | tata ekatareṇa bhāgena pravāryamāṇo 'nayor dvayor bhāgayoḥ sthāpitayor imām evâhaṃ Bhagavan prajñāpāramitāṃ parigṛhṇīyāṃ ||

dvitīyaṃ[1] mṛdu-madhyam adhikṛty' āha: (P. 93ᵃ) *sacet Kauśikâyaṃ te Jambūdvīpa* ity-ādi. sarva-bhū-bhāga-vyāpanāt *paripūrṇaḥ*. śikhā-paryanta-karaṇād *cūḍikā-baddhaḥ*. *tathāgata-śarīrāṇām* iti kartari ṣaṣṭhī. tair ity arthaḥ. *pravāryamāṇa* iti yam icchasi taṃ bhāgaṃ gṛhāṇêty abhidhāyamāṇaḥ.

tat kasya hetoḥ | yathā 'pi nāma tathāgata-netrī-citrīkāreṇa |

kasmād viśiṣṭaṃ rūpa-kāyaṃ tathāgataṃ parityajya prajñāpāramitā-parigraha iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pi nāmêty*-ādi. yasmāt *tathāgata-netryāṃ* prajñāpāramitāyāṃ *citrīkāro*[2] bhakti-viśeṣo vidyate tena *imām eva parigṛhīyāmîti* pūrveṇa sambandhaḥ.

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1. om. C & Tib. 2. °trīk° P.

etad dhi tathāgatānāṃ bhūtârthikaṃ śarīraṃ ‖

citrīkāra[1] evâsyāṃ kuta ity āha: *etad dhî*ty-ādi. yasmād *etad bhūtârthikaṃ* pāramârthikaṃ *śarīraṃ* dharma-kāyaḥ, tasya mukhyato dyotanāt prajñāpāramitā tathôktā, tasmād atrâiva citrīkāra[1] iti matiḥ.

tat kasya hetoḥ | uktaṃ hy etad Bhagavatā dharma-kāyā buddhā bhagavantaḥ | mā khalu punar imaṃ bhikṣavaḥ satkāyaṃ kāyaṃ manyadhvaṃ | dharma-kāya-parinispattito māṃ bhikṣavo drakṣyathâiṣa ca tathāgata-kāyo bhūta-koṭi-prabhāvito draṣṭavyo yad uta prajñāpāramitā ‖

bhūtârthikatvam eva dharma-kāyasya kuto, yasya dyotanāt prajñāpāramitāyāṃ citrīkāra iti *tat kasya hetor* ity āśaṅky' āha: *uktaṃ hy etad Bhagavat*êty ādi. yasmād uktaṃ pradeśântare Bhagavatā: *dharma-kāyā* māyôpamâdvaya-jñāna-svabhāvāḥ prajñāpāramit'ātmakā *buddhā bhagavanta* iti. anena dṛṣṭânto nirdiṣṭaḥ.

atha mataṃ: sva-saṃvedanataḥ pūrva-kṣaṇa-bhāvi jñānam ātmānaṃ paricchinatty eva.[2] uttara-kṣaṇa-bhāvy apî [Tib. 127ᵇ] tad idam asmād ana(P. 93ᵇ)ntaram ity avêtya kāraṇam idaṃ kāryam ity avagacchati. anyath' ānantaryaniyamo na ghaṭate. ghaṭamāno[3] vā 'tiprasaṅga-doṣaṃ vidadhyāt. ataḥ kārya-kāraṇa-bhāva-rūpeṇa niścitatvāt kathaṃ māyôpamâdvaya-jñān'ātmakā buddhā bhagavanta iti.

tad ayuktam.[4] idam asmād anantaram iti yato na sva-samvedanāt sidhyati tasyâvikalpita-viṣayatvāt. nâpi jñānântareṇa siddhi-kalpanā yuktā nirākāreṇa s'ākāreṇa ca paricchedâyogāt. paricchede vā[5] 'rthântaraṃ jñānasya viṣayaḥ prāpnoti. sa ca nêṣṭo bhavadbhir grāhyatvânupapatteḥ. na ca tenâiva jñāna-dvayen' ānantarya-niyamaḥ paricchidyate, dvayor api tayor viruddhatvāt.[6]

Syād etad: sva-saṃvedanād eva pūrvake jñāne gṛhyamāṇe kāryaṃ [7]praty ānantaryaṃ[7] kāraṇ'ātmakaṃ gṛhītaṃ, tathā 'ntarasminn api jñāne gṛhyamāṇe kāry'ātmakaṃ gṛhītam ev' ānantaryaṃ,[8] kārya-kāraṇ'ātmakasy 'ānantaryasya

1. °trīk° P. 2. evam PC. kho-na. 3. 'gh° C. 4. ukt° P. 5. yaṅ. 6. nir° PC. ḥgags-pa. 7...7. pratyāṃtaryaṃ P, prâtyay'ānant° C. 8. °rya- C.

tad-abhinna-svabhāvatvād iti.

nâitad evaṃ. yasmāj janya-janaka-svabhāva[1]-sambandhôllekhena vastu-dvaya-grahaṇāt kārya-kāraṇa-bhāvo niścito, na tv ānantarya-mātra-grahaṇāt. itarathā[2] hi ghaṭa-grahaṇânantaraṃ paṭa[3]-grahaṇe sati tad-gat'ānantarya-mātra-paricchedāt kārya-kāraṇa-bhāvaḥ syāt. na ca sva-saṃvedanasyâvikalpakatvena[4] pūrvâparabhūta[5]-vastu-sambandhô(P. 94[a])llekhena grahaṇam asti. tasmād idam asmād anantaraṃ bhavatîti paricchedâbhāve kārya[6]-kāraṇa-bhāvo niścito na yukto 'tiprasaṅgāt. [Tib. 128[a]] ata eva asmād[7] anantaram idaṃ bhavatîti vikalpo 'pi nôtpadyate anubhava-niścayâbhāvāt kṣaṇikatv'ādi-vikalpavad iti.

mā khalu punar imaṃ lakṣaṇa-vyañjanôjjvalaṃ śobhanaṃ[8] *sat-kāyaṃ* he *bhikṣavaḥ* paramâṇu-saṃcaya-svabhāvaṃ *manyadhvam* iti sādhya-dharmaḥ kathitaḥ. *dharma-kāya-pariniṣpattito* māyôpamâdvaya-jñāna-sākṣāt-kriyā-niṣpattyā niṣpannaṃ *māṃ drakṣyathê*ty anena hetur uktaḥ. *eṣa ca tathāgata-*[9]*kāyo* bhūta-kāyo[9] *bhūta-koṭi-prabhāvito*[10] dharma-kāya-pariniṣpattyā niṣpanno, *yad uta prajñāpāramitā* tat-svabhāva iti. anena pakṣa-dharmôpasaṃhāraḥ kṛtaḥ.

etad uktaṃ: yo māyôpamâdvaya-jñāna-bhāvanā-pariniṣpattyā niṣpannaḥ sa dharmakāyas, tad-yathā pūrva-buddhā bhagavantaḥ. yathôkta-jñāna-bhāvanā-pariniṣpattyā niṣpannaś câiṣa tathāgata-kāya iti svabhāva-hetuḥ. arthasyâtyanta-parokṣatvena s'ākāra-jñān'ādibhiś grahītum aśakyatvād advayaṃ jñānaṃ sva-saṃvedana-pratyakṣa-siddhaṃ svapn'ādi-pratyayavad arth'ākārôparaktaṃ bhāvanīyam iti sthitaṃ. tasyâpy udita-vidhinâikâneka-svabhāva-virahā(P. 94[b])t tattvato niḥsvabhāvatvena māyôpamatvaṃ niścitaṃ. ato 'sya manaso bhāvanā-balāt sphuṭa-pratibhāsitvaṃ yat tad eva tathāgatatvam iti nâsiddho hetuḥ. [Tib. 128[b]] sapakṣe bhāvān na viruddha ity abhyupagata[11]-pūrva-buddha-dharmakāyaṃ praty eṣa dṛṣṭântaḥ. anyasya punar dharmakāyatvâbhāve pramāṇâbādhita-yathôkta-jñāna-bhāvanā-pariniṣpattyā niṣpannatva-virahāc cakravarty-ādivad viparyāsa-prasaṅgaḥ. aviparyastaś cêṣyate tathāgata iti viparyaye bādhakaṃ pramāṇaṃ. paramâṇūnām ayogān nânaikāntikatā ca hetoḥ. tasmāl lakṣaṇa-

1. °ve or °vaṃ C, om. P. raṅ-bṣin. 2. °ṇ'ādi tathā C. 3. ghaṭa PC. snam-bu. 4. °lpena C. 5. °vâparibh° PC. sṅon daṅ phyi-mar gyur-pa. 6. om. C. 7. °ṅgād asmād C. 8. °na- C. 9 ... 9. kārye iti svabhāva-hetu P. 10. eṣa ca ... prabhāvito =de-bṣin gśegs-paḥi sku ḥdi ni yaṅ-dag-paḥi mthas rab-ta phye-ba de-bṣin-gśegs-paḥi skur—(sde-dge); de-bṣin-gśegs-paḥi sku ḥdi ni yaṅ-dag-paḥi mthas rab-tu phye-ba chos-kyi skuḥi de-bṣin-gśegs-paḥi skur—(gnas-brtan). 11. atyup° C, °tanā P.

vyañjanôjjvalo yo 'yaṃ rūpakāyas tathāgato bhavya-sattvaiḥ samīkṣate. nâsau tāttviko dharmakāyaḥ śāstā. kiṃ tu parama-vimalânanta-guṇa-rāśi-dharma-kāy'ādhipatyād eva teṣāṃ sva-jñānaṃ tathā-bhūta-rūpa-kāy'ākāreṇa pratibhāsate.[1] yena te 'vidita-sva-jñāna-tathāgata-pratibhāsa-rūpā bāhyo 'yaṃ Bhagavān iti śāstṛ-buddhyā vikalpayanto darśana-vandan'ādibhir abhyudaya-niḥśreya-sabhājo bhavanti. krameṇa mithyā-pratibhāsino 'pi hi vikalpasya pāramparyeṇa hita-hetutvaṃ dṛṣṭam evânityatv'ādi-vikalpavad vastu-sambandhān, na tu kṣipraṃ. yasmād yāvad bhāvâbhiniveśena jñeye 'pi[2] jñānaṃ samupajāyate tāvad a-tasmiṃs tad-grahād bhrāntam e(P. 95[a])va taj[3] jñānaṃ tattva-darśanād dūrī-bhavati. tasmād yathā māyākāro bhāvavat pratibhāsamāneṣv[4] api hasty-ādiṣu sva-nirmiteṣu bhāveṣu[5] bhāva-rūpatayā satyā eta iti nâbhiniveśate tathā bahuśo bahudhô-pāyaṃ kālena bahunā 'nabhyasta-mahāyāna-[Tib. 129[a]]sva-rūpeṇâpy ādikarmikeṇa satā kṣipraṃ tāthāgatīm avasthām avāptum icchatā tathāgat'ādhipatya-bhāvini sva-jñāna-pratibimbake rūpa-kāya-tathāgate jagad-gurāv abhiniveśa-yogena pratipatti-sārā śraddhā vidheyêti.

na khalu punar me Bhagavaṃs teṣu tathāgata-śarīreṣv agaura-vaṃ gauravam eva me Bhagavaṃs teṣu tathāgata-śarīreṣu |

tad eva kathayann āha: *na khalu punar me Bhagavann* ity-adi.

api tu khalu punar Bhagavann itaḥ prajñāpāramitāto nirjātāni tathāgata-śarīrāṇi pūjāṃ labhante‖ tasmāt tarhi Bhagavann anayaiva prajñāpāramitayā pūjitayā teṣām api tathāgata-śarīrāṇāṃ paripūrṇā pūjā kṛtā bhavati‖

tṛtīyaṃ[6] mṛdv-adhimātram adhikṛty' āha: *api tu khalu punar Bhagavann* ity-ādi. *api-tu*-śabdo nipāto, yasmād-arthe vartate.

tat kasya hetoḥ | prajñāpāramitā-nirjātatvāt tathāgata-śarīrāṇāṃ |

nanu bhede sati kathaṃ mātuḥ pūjayā tathāgata-pūjêti *tat kasya hetor* ity

1. °sati C. 2. vi- PC. ḥaṅ. 3. tad vi- PC, om. Tib. 4. avabhās° C. 5. om. P. 6. om. C & Tib.

āśaṅky' āha: *prajñāpāramitā-nirjātatvāt tathāgata-śarīrāṇām* iti.

idam atrârtha-tattvaṃ: yasmād īdṛśāḥ sarva-lokâbhyudgata-mūrtayo buddhā bhagavantaḥ prajñāpāramitāto niṣpadyante tasmān mahā'nubhāvatayā pūjyêyam iti tathāgatôtpatti-sambandhenâsyāḥ pūjāyā bhede 'pi tathāgatāḥ pūjitā iti.

tad-yathā 'pi nāma Bhagavan Sudharmāyāṃ deva-sabhāyām aham yasmin samaye divye svake (95) āsane niṣaṇṇo bhavāmi tadā mama deva-putrā upasthānāy' āgacchanti | yasmin samaye na niṣaṇṇo bhavāmi atha tasmin samaye yan mam' āsanaṃ tatra deva-putrā mama gauraveṇa tad āsanaṃ namaskṛtya pradakṣiṇīkṛtya punar eva prakrāmanti ‖

yad-āśrayeṇa yat pūjyaṃ[1] bhavati tat-pūjāyāṃ tad eva pūjitam ity etad eva dṛṣṭânta-pūrvakaṃ spaṣṭayann āha: *tad-yathā 'pi nāma Bhagavan Sudharmāyām* ity-ādi. tatra Sudharmā nāma (P. 95[b]) deva-sabhā Sumeru-sthita-Sudarśana-nagarasya bahir eva dakṣiṇa-paścime[2] sthitā, yasyāṃ niṣadya devāḥ kṛtyâkṛtyaṃ cintayanti.

tat kasya hetoḥ | iha hi kil' āsane niṣadya Śakro devānām indro devānāṃ trayastriṃśānāṃ[(1)] dharmaṃ deśayatîti ‖

kathaṃ punar anyasya gauraveṇânyatra namaskār'ādikam iti *tat kasya hetor* ity āśaṅky' āha: *iha hi kil' āsana* ity-[Tib. 129[b]]ādi. *Kila*-śabdo 'nusmaraṇe. tat-sambandhād āsana-pūjāyāṃ Śakro 'pi pūjita iti matiḥ.

evam eva Bhagavan mahêś'ākhya-hetu-pratyaya-bhūtā prajñāpāramitā tathāgatasyârhataḥ samyaksambuddhasya sarvajñatāyā āhārikā |

mahêś'ākhya-hetu-pratyaya-bhūtêti mahêś'ākhyā câsau mahā'nubhāva-saṃjñatvena *hetu-pratyaya-bhūtā* ca yathākramam upādāna-sahakāri-kāraṇa-bhedād iti tathôktā. *āhārikêty* utpādikā.

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(1) trāyastriṃśānām iti ga° |

1. °jā P. 2. °mena C.

sarvajñatāyāś ca tathāgata-śarīrāṇy āśraya-bhūtāni na tu tāni pratyaya-bhūtāni na kāraṇa-bhūtāni jñānasyôtpādāya | evam eva Bhagavan sarvajña-jñāna-hetukā tathāgata-śarīreṣu pūjā kṛtā bhavati ||

sthiti-hetutvena tathāgata-śarīram eva buddhatvôtpādakam iti kasyacid āśaṅkāyām āha: *sarvajñatāyāś* cêty-ādi.

idam uktaṃ bhavati: sarvajñatā-parigrahād eva *tathāgata-śarīrāṇî*ty ucyante. ato *na tāny* apūrva-sarvajñatôtpattiṃ prati hetu-*pratyaya-bhūtāni*, kiṃ tu niṣpatter uttara-kālaṃ sthiti-hetutven' *āśraya-bhūtānî*ti.

*sarvajña-jñāna-hetuk*êti tathāgata-jñāna-hetukā. prajñāpāramitā pūjyêti śeṣaḥ.

tasmāt tarhi Bhagavann anayor dvayor bhāgayoḥ sthāpitayor imām evâhaṃ Bhagavan prajñāpāramitāṃ parigṛhṇīyāṃ | na khalu punar me Bhagavaṃs teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva me Bhagavaṃs teṣu tathāgata-śarīreṣu | api tu khalu punar Bhagavaṃs tāni tathāgata-śarīrāṇi prajñāpāramitā-paribhāvitatvāt pūjāṃ labhyante ||

upasaṃhārârtham āha: *tasmāt tarhi Bhagavann anayor* ity-ādi.

tiṣṭhatu khalu punar Bhagavann ayaṃ Jambūdvīpas tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddhaḥ | tiṣṭhatu cāturmahādvīpako lokadhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddhaḥ | tiṣṭhatu sāhasro lokadhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddhaḥ | tiṣṭhatu Bhagavan dvisāhasro madhyamo lokadhātus tāthāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddhaḥ | ayam eva Bhagavaṃs trisāhasra-mahāsāhasro lokadhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddha eko bhāgaḥ kṛtvā sthāpyeta | iyaṃ ca prajñāpāramitā likhitvā dvitīyo bhāgaḥ sthāpyeta | anayor dvayor bhāgayoḥ sthāpitayor

ekatareṇa bhāgena pravāryamāṇo 'nayor dvayor bhāgayoḥ (96) sthāpitayor yas te Bhāgo 'bhipretas tam ekaṃ bhāgaṃ gṛhāṇêti tatra imām evâhaṃ Bhagavan prajñāpāramitāṃ parigṛhṇīyāṃ| na khalu punar Bhagavaṃs teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva me Bhāgavaṃs teṣu tathāgata-śarīreṣu| api tu khalu punar Bhagavaṃs tāni tathāgata-śarīrāṇi prajñāpāramitā-paribhāvitāni pūjāṃ labhante|

caturtham[1] madhya-mṛduṃ vaktum āha: *tiṣṭhatu khalu punar Bhagavann ayaṃ Jambūdvīpa* ity-ādi.[2] *api tu khalu punar* ity-ādi kāraṇa-vacanaṃ gatârtham api prasaṅgântareṇôktatvān na puna(P. 96[a])r uktaṃ.

tathāgata-śarīrāṇi hi sarvajña-jñān'āśraya-bhūtāni[(1)] tad api sarvajña-jñānaṃ prajñāpāramitā-nirjātaṃ ‖

prajñāpāramitā-prabhāvitatvam ev' āha: *tathāgata-śarīrāṇi hî*ty-ādi.

tasmāt tarhi Bhagavann anayor dvayor bhāgayoḥ sthāpitayor imām evâhaṃ Bhagavan prajñāpāramitāṃ parigṛhṇīyāṃ| na khalu punar me Bhagavaṃs teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva me Bhagavaṃs teṣu tathāgata-śarīreṣu|

*tasmāt tarhî*ty-ādy upasaṃhāraḥ.

api tu khalu punar Bhagavann itaḥ prajñāpāramitāto nirjātāni tāni tathāgata-śarīrāṇi pūjāṃ labhante yad uta prajñāpāramitā-paribhāvitatvāt||

pañcamaṃ[1] madhya-madhyârtham āha: *api tu*[3] *khalu punar Bhagavann ita* ity-ādi. *ito* viparyāsa-rahitāyāḥ prajñāpāramitāyāḥ[4] śravaṇ'[Tib. 130[a]]ādi-krameṇôtpādāt pūjā'rhāṇi śarīrāṇîty-arthaḥ. tad-utpattyā 'pi kasmāt pūjāṃ

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(1) sarvajñajñānāśraya iti kha° ga°|

1. om. C & Tib. 2. ādinā C. 3. nu PC. ḥon kyaṅ. 4. om. P.

labhanta ity āha: *yad uta prajñāpāramitā-paribhāvitatvād* iti. su-viśuddhāt kāraṇāt samutpannaṃ phalaṃ su-viśuddham evôpajāyata iti kṛtvā yasmāt prajñāpāramitāyā mahā'nubhāvatvôtpādanena[1] paribhāvitās tathāgatāḥ sarvathā vāsitās tasmāt tad-utpattyā *pūjāṃ labhanta* iti.

tad-yathā 'pi nāma Bhagavann anargharaṃ maṇi-ratnam ebhir evaṃrūpair guṇaiḥ samanvāgataṃ syāt tad-yathā tad yatra-yatra sthāpyeta tatra-tatra manuṣyā vā amanuṣyā vā avatāraṃ na labheran| yatra-yatra vā 'manuṣya-gṛhītaḥ kaścid bhavet puruṣo vā strī vā tatra-tatra tasmin maṇi-ratne praveśita-mātre so 'manuṣyas tato 'pakrāmet| vātenâpi bādhyamānasya dhamyamāne śarīre tan maṇi-ratnaṃ sthāpyeta tasya taṃ vātaṃ nigṛhṇīyān na vivardhayed upaśamayet| pittenâpi dahyamāne śarīre sthāpyeta tasya tad api pittaṃ nigṛhṇīyān na vivardhayed upaśamayet| śleṣmaṇā 'pi parivṛddhe sarvato bādhyamāne śarīre sthāpeta tasya tam api 'sleṣmāṇaṃ nigṛhṇīyān na vivardhayed upaśamayet| sānnipātikenâpi vyādhinā duḥkhitasya śarīre sthāpyeta tasya tam api sānnipātikaṃ vyādhiṃ nigrhṇīyān na vivardhayed upaśamayet| andhakāra-tamiśrāyāṃ ca(97)rātrāv apy avabhāsaṃ kuryāt| uṣṇe câpi vartamāne yasmin pṛthivī-pradeśe sthāpyeta sa pṛthivī pradeśaḥ śītalo bhavet| śīte câpi vartamāne yasmin pṛthivī-pradeśe sthāpyeta sa pṛthivī-pradeśa uṣṇo bhavet| yasmiṃś ca pṛthivī-pradeśa āśīviṣā anuvicareyus tathā anye 'pi kṣudra-jantavas tatrâpi pṛthivī-pradeśe dhāryeta sthāpitaṃ vā bhavet te 'py āśīviṣās te ca kṣudra-jantavas tato 'pakrāmeyuḥ| saced Bhagavan strī vā puruṣo vā āśīviṣeṇa daṣṭo bhavet tasya tan maṇi-ratnaṃ daśyeta| tasya saha daṃśanenâlva[(1)] maṇi-ratnasya tad viṣaṃ pratihanyeta vigacchet| ebhiś cânyaiś ca Bhagavann evaṃrūpair guṇaiḥ

(1) darśanenâlvêti kha° ga°|

1. °mitayā mahā'nubhāvôtp° P.

samanvāgataṃ tan maṇi-ratnaṃ bhavet| yeṣām api keṣāṃcid Bhagavann akṣiṣv arbudaṃ vā timiraṃ vā 'kṣir-ogo vā paṭalaṃ vā bhavet teṣāṃ ca tan maṇi-ratnaṃ akṣiṣu sthāpyeta teṣāṃ sthā-pitamātreṇâiva te 'kṣi-doṣā nirghātaṃ praśamaṃ gaccheyuḥ| etaiś cânyaiś ca Bhagavann evaṃrūpair guṇaiḥ samanvāgataṃ maṇi-ratnaṃ bhavet| yatra côdake sthāpyeta tad apy udakam eka-varṇaṃ kuryāt svakena varṇena| sacet pāṇḍareṇa vastreṇa pariveṣṭya udake prakṣipyeta tad udakaṃ pāṇḍarīkuryāt| evaṃ sacen nīlena pītena lohitena mañjiṣṭhena eteṣām anyeṣāṃ vā nānā-prakārāṇāṃ vastrāṇām anyatamena vastreṇa tan maṇi-ratnaṃ veṣṭayitvā vā baddhvā vā udake prakṣipyeta tena-tena vastra-rāgeṇa tat-tat svabhāva-varṇaṃ tad udakaṃ kuryāt| yo 'pi tasyôdakasya kaluṣa-bhāvas tam api prasādayet| ebhir api Bhagavann evaṃrūpair guṇaiḥ samanvāgataṃ tan maṇi-ratnaṃ bhavet ||

etad eva dṛṣṭântena sphuṭīkurvann āha: *tad-yathā 'pi nāma Bhagavann anargham* ity-ādi. tatrânarghaṃ praṇītatvenâmūlyârhaṃ. *ebhir evaṃ-rūpair* iti vakṣyamāṇair evaṃ-svabhāvaiḥ. *dhamyamāna* ity āpūryamāṇe. *nigṛhṇīyād* iti mandatām āpādayet. *na vivardhayed* iti vṛddhiṃ na kuryāt. *upaśamayed* iti samūlam apanayet. *dahyamāna* iti tapyamāne. *parivṛddha*[1] iti vyāpte. *bādhyamāna* iti pīḍyamāne. *andhakāra-tamisrāyām* ity-ādi andhakāra-gahvarāyāṃ.[2] *dhāryetêti*[3] antarīkṣe dhāraṇāt. *sthāpitam* iti bhūmi-sthāpanāt. mandat'āpādanāt *pratihanye* P. 96[b])*ta.* sarvathā 'panayanād *vigacchet.*

*ebhiś cânyaiś cê*ty-ādi ebhir anantarôktair anyair evaṃ vakṣyamāṇair yuktam ity arthaḥ. abhivardhamāna-piṭakam *arbudaṃ.* upaghātas *timiraṃ.* śūl'ādy *akṣi-rogaḥ.* ghanatā *paṭalaṃ.* samudācarad-rūpa-bījâvasthā-[Tib. 130[b]] vigamād yathākramaṃ *nirghātaṃ praśamaṃ gaccheyur* iti yojyaṃ.

kas tasya svako varṇa ity āha: *sacet pāṇḍareṇêty* ādi. *anyeṣām* iti harita-

1. parigṛddha P & Ed., parigṛḍha C. yons-su rgyas-śiṅ. 2. gahvār° C; śaṅkar° P. thibs-pa. 3. °ryoṇêti (!) P, om. C.

śabal'ādīnaṃ.[1] samastaṃ *vastreṇa pariveṣṭayitvā*, tad-eka-deśena *vā baddhvêti* jñeyaṃ. pariveṣṭayitvêty asya sub-dhātu-prayogeṇa nâpaśabdatā. rajo-bahulatā *kaluṣa-bhāvaḥ*. *tam api prasādayed* adho nayet.

(98) atha khalv āyuṣmān Ānandaḥ Śakraṃ devānām indram etad avocat| kiṃ punaḥ Kauśika deva-loka eva tāni maṇiratnāni santi uta Jāmbūdvīpakānām api manuṣyāṇāṃ tāni maṇi-ratnāni santi ‖

Śakra āha| deveṣv ārya' Ānanda tāni maṇi-ratnāni santi| api tu khalu punar Jāmbūdvīpakānām api manuṣyāṇāṃ maṇi-ratnāni santi| tāni tu gurukāni alpāni parīttāni guṇa-vikalāni na tais tathā-rūpair guṇaiḥ samanvāgatāni| tat teṣāṃ divyānāṃ maṇi-ratnānāṃ śatatamīm api kalāṃ nôpayānti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpayānti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam api upaniṣām apy upaniṣadam api na kṣamante nôpayānti| yāni khalu punar deveṣu tāni laghūni sarv'ākāra-guṇa-paripūrṇāni| yatra ca karaṇḍake tan maṇi-ratnaṃ prakṣiptaṃ bhavaty utkṣiptaṃ vā tata uddhṛte 'pi tasmin maṇi-ratne karaṇḍakāt spṛhaṇīya eva sa karaṇḍako bhavati| tair maṇi-ratna-guṇaiḥ parā tatra karaṇḍake spṛhôtpadyate ‖ evam eva Bhagavan prajñāpāramitāyā ete guṇāḥ sarvajña-jñānasya ca| yena parinirvṛtasyâpi tathāgatasyârhataḥ samyaksambuddhasya tāni tathāgata-śarīrāṇi pūjāṃ labhante| sarvajña-jñānasyêmāni tathāgata-śarīrāṇi bhājana-bhūtāny abhūvann iti ‖

Jambūdvīpe[5] mahêś'ākhya-Śuddhodanasyâp' īdṛśa-ratnâsambhavāt sā[6] dṛṣṭâ-

1. °lān° P. Tib. adds: dkris sam bciṅs-te ṣes-bya-ba=veṣṭayitvā baddhvā vêti.
5. °dvīpa- P. 6. °tna-sambhavā PC. rin-po-che med-pas ... ḥdi.

ntâsiddhir iti kasyacid abhiprāya-nivāraṇāy' āha: *kiṃ punar Kauśikêty-ādi.*

prativiśiṣṭa-puṇyatvād āha: *deveṣv* ity-ādi. saṃkhyā-prabhāvābhyāṃ yathā-kramam *alpāni parīttānî*ti dvayam uktaṃ.

tair maṇi-ratna-guṇair iti atra paribhāvitatvād iti śeṣaḥ. 5

*parinirvṛtasyâpî*ti *api*-śabdo tiṣṭhataḥ.

yathā ca Bhagavan sarva-lokadhātuṣu buddhānāṃ bhagavatāṃ dharma-deśanā prajñāpāramitā-nirjātatvāt pūjyā | evaṃ dharma-bhāṇakasya dharma-deśanā prajñāpāramitā-nirjātatvāt pūjyā | 10

prakārântareṇâpi prajñāpāramitā-hetutvena pūjāṃ darśayann āha: *yathā ca Bhagavann* ity-ādi. *buddhānāṃ dharma-deśanê*ti yasmād vikalpasya sv'ākāram bāhya-rūpeṇâdhyāropya pravartanād a-tasmiṃs tad-graheṇa (P. 97ᵃ) svayam avidyā-svabhāvasya [1]sadbhāve 'śeṣ'āvaraṇa-prahāṇaṃ[1] na sambhavati tasmān nitya-samāhitānām eva buddhānāṃ bhagavatāṃ prajñāpāramitā-jñāna-prabhā- 15
vato yathā'dhimukti-bhavyānām asaṃkīrṇa-deśanā-nirbhāsāḥ sva-jñāna-pratyayāḥ samupajāyanta ity evaṃvidha-pratyayânusāreṇa[Tib. 131ᵃ]teṣāṃ deśanā bhagavatāṃ vyavasthāpitā. ataḥ śuddha-laukika-jñāna[2]-saṃmukhībhāvo muninâivaṃ prakāśita ity-ādi-vineya-jana-hitâdhyavasāyena kvacit saṃgīti-kartṛbhir uktaḥ. tasmād vineya-śabda[3]-jñāna-nirbhāsa-rūpatvena śrotṛjana-sambandhiny api 20
deśanā. yathā *prajñāpāramitā*-jñān'ādhipatya-*nirjātatvād* buddhānāṃ dharma-deśanêti kṛtvā *pūjyā*. tathêdānīṃtanānāṃ api *dharma-bhāṇaka*nāṃ *deśanā* Bhagavataḥ paramparā-bal'āyātatvena *prajñāpāramitā*-jñān'ādhipatya-*nirjātatvāt pūjy*êty arthaḥ.

yathā ca Bhagavan rāja-puruṣo rājânubhāvāt mahato jana- 25
kāyasyâ(99)kuto-bhayaḥ pūjyaḥ evaṃ sa dharma-bhāṇako dharma-kāyânubhāvāt mahato jana-kāyasyâkuto-bhayaḥ pūjyaḥ | yathā ca dharma-deśanā dharma-bhāṇakāś ca pūjāṃ labhante

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1 ... 1. °dbhāve śeṣāvaraṇan P, dbhāve 'pi viś° C. yod-na sgrib-pa ma-lus pa spaṅs-pa. 2. vijñāna C. 3. om. CP. sgra.

evaṃ tāni tathāgata-śarīrāṇi pūjāṃ labhante ||

ṣaṣṭhaṃ[1] madhyâdhimātraṃ nirdiśann āha: *yathā ca Bhagavan rāja-puruṣa* ity-ādi. *akuto-bhaya* iti na kutaścid bhayam asyâstîti tathôktaḥ. *dharma-kāyânubhāvād* iti dharma-dhātu-niṣyanda[2]-prajñāpāramitā'nubhāvād ity arthaḥ.

tasmāt tarhi Bhagavaṃs tiṣṭhatu trisāhasra-mahā-sāhasro loka-dhātus tathāgata-śarīrāṇāṃ paripūrṇaś cūḍikā-baddho ye 'pi Bhagavan Gaṅgā-nadī-vālukôpamā lokadhātavas te 'pi sarve tathāgata-śarīrāṇāṃ paripūrṇāś cūḍikā-baddhā eko bhāgaḥ sthāpyeta | iyaṃ ca prajñāpāramitā likhitvā dvitīyo bhāgaḥ sthāpyeta | tatra cen māṃ Bhagavan kaścid eva pravārayed[(1)] anyatareṇa bhāgena pravāryamāṇo 'nayor dvayor bhāgayoḥ sthāpitayor yas te bhāgo 'bhipretas tam ekaṃ bhāgaṃ parigṛhṇīṣvêti tatra imām evâhaṃ Bhagavaṃs tayor dvayor bhāgayoḥ sthāpitayor bhāgaṃ gṛhṇīyāṃ yad uta prajñāpāramitāṃ | na khalu punar Bhagavan mama teṣu tathāgata-śarīreṣv agauravaṃ gauravam eva Bhagavaṃs teṣu tathāgata-śarīreṣu || api tu khalu punar Bhagavan prajñāpāramitā-paribhāvitā sarvajñatā sarvajñatā-nirjātā ca tathāgata-śarīrāṇāṃ pūjā bhavati || tasmāt tarhi Bhagavan prajñāpāramitāyāṃ pūjitāyām atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ pūjā kṛtā bhavati ||

saptamam[1] adhimātra-mṛduṃ vaktum āha: *tiṣṭhatu trisāhasra-mahā-sāhasro lokadhātur* ity ādi.

punar aparaṃ Bhagavan ye 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavanta etarhi tiṣṭhanti dhriyante yāpayanti tān dharmatayā draṣṭu-kāmena kula-putreṇa vā kula-

(1) pravaryet iti kha° |
1. om. Tib. 2. niḥṣy° C.

duhitrā vā prajñāpāramitāyāṃ caritavyāṃ prajñāpāramitāyāṃ yogam āpattavyaṃ prajñāpāramitā bhāvayitavyā ||

aṣṭamam[1] adhimātra-madhyaṃ nirdiśann āha : *punar aparaṃ Bhagavan ye* (P. 97[b]) *'prameyeṣv* ity-ādi. sva-parôbhayârtha-sampad-bhedhād yathākramaṃ *tiṣṭhantî*ty-ādi-pada-trayaṃ vācyaṃ.

atha vā dharma-kāyen' ā-saṃsāram avasthānāt *tiṣṭhanti,* sambhoga-kāyena bodhisattvârtha-saṃdhāraṇād *dhriyante,* nirmāṇa-kāyena katipaya-dinâvasthānād *yāpayanti.*

prajñāpāramitāyāṃ caritavyam ity-ādi prayog'ādy-avasthā-bhedād uktaṃ.

(100) evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat | ye 'pi te Kauśika abhūvann atīte 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambuddhās te 'pi Kauśika imām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhāḥ | ye 'pi te Kauśika bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ samyaksambuddhās te 'pi Kauśika imām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambhotsyante | ye 'pi te Kauśika etarhi aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti te 'pi Kauśika buddhā bhagavanta imām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhāḥ | aham api Kauśika etarhi tathāgato 'rhan samyaksambuddha imām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhaḥ ||

pūrvam iva[2] svahastam *evam etad Kauśikâivam* [Tib. 131[b]] *etad* iti datvā mātur māhātmyam āvedayann āha : *ye 'pi te Kauśikê*ty-ādi.

evam ukte Śakro devānām indro Bhagavantam etad avocat |

1. om. Tib. 2. °rvavat C.

mahā-pāramitêyaṃ Bhagavan yad uta prajñāpāramitā| sarva-sattvānāṃ hi Bhagavaṃs tathāgato 'rhan samyaksambuddhaś citta-caritāni samyak prajānāti sampaśyati ||

navamam[1] adhimātrâdhimātraṃ kathayann āha: *mahā-pāramitêyaṃ Bhagavann* ity-ādi. mahattvam eva kathayann[2] āha: *sarva-sattvānāṃ hî*ty-ādi.

etad uktaṃ: yasmān mātuḥ prabhāvena Bhagavān prayogâvasthāyāṃ *sarva-sattvānāṃ citt*ânuṣṭhānāni *prajānāti*, pṛṣṭhâvasthāyāṃ *sampaśyati* tasmān mahattvam asyā iti.

Bhagavān āha| evam etat Kauśikâ!vam etat| tathā hi Kauśika bodhisattvo mahāsattvo dīrgha-rātraṃ prajñāpāramitāyāṃ carati tena sarva-sattvānāṃ citta-caritāni prajñāpāramitāyāṃ samyak prajānāti sampaśyati ||

etad eva samarthayann āha: *tathā hi Kauśik*êty-ādi. [3]*dīrgha-rātram* iti[3] dīrgha-kālaṃ.

atha khalu Śakro devānām indro Bhagavantam etad avocat| kiṃ Bhagavan prajñāpāramitāyām eva bodhisattvo mahāsattvaś carati nânyāsu pāramitāsu ||

*prajñāpāramitāyāṃ caratî*ti vacanād anya-vyavaccheda ity abhiprāyavān āha: *kiṃ Bhagavann* ity-ādi. *nânyāsv* iti dān'ādy-ātmikāsu.

Bhagavān āha| sarvāsu Kauśika ṣaṭsu pāramitāsu bodhisattvo mahāsattvaś carati|

sarvatrâ!vêty āha: *sarvāsv* ity-ādi.

dānaṃ niṣpratikāṅkṣasya, niḥspṛhasya punar-bhave
śīlaṃ, kṣāntiś ca sarvatra, vīryaṃ sarva-śubhôdaye ||
vin' ārūpyaṃ tathā dhyānaṃ prajñā côpāya-saṃhitā
samyak-prayogo dhīrāṇāṃ ṣaṭsu pāramitāsu hi ||

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1. om. Tib. 2. samarth° P. bstan-pa. 3 ... 3. om. P.

iti vacanād a(P. 98ª)nena samyak-prayogena *sarvāsv* eva *bodhisattvaś ca-ratî*ty arthaḥ.

api tu khalu punaḥ Kauśika prajñā(101)pāramitâ*lv*âtra pūrvaṅgamā bodhisattvasya mahāsattvasya dānaṃ vā dadataḥ śīlaṃ vā rakṣataḥ kṣāntyā vā sampādayamānasya vīryaṃ v' ārabhamānasya dhyānaṃ vā samāpadyamānasya dharmān vā vipaśyato[1] bodhisattvasya mahāsattvasya prajñāpāramitâ*lv*âtra pūrvaṅgamā ‖

prajñāpāramitā-vacanaṃ kim-artham ity āha : *api tu khalv* ity-ādi. yathā ca *pūrvaṃgamā* bhavati tathā prāg āveditaṃ. tad[1] eva kathayann āha : *bodhisattvasya mahāsattvasya dānaṃ dadata* ity-ādi. *vipaśyata* iti bhāvayataḥ.

na ca Kauśika āsāṃ ṣaṇṇāṃ pāramitānām upāya-kauśalya-parigṛhītānāṃ prajñāpāramitā-pariṇāmitānāṃ sarvajñatā-pariṇāmitānāṃ viśeṣo na ca nānā-karaṇam upalabhyate ‖ tad-yathā 'pi nāma Kauśika Jambūdvīpe nānā-vṛkṣā nānā-varṇā nānā-saṃsthānā nānā-pattrā nānā-puṣpā nānā-phalā nān'āroha-pariṇāha-sampannā na ca teṣāṃ vṛkṣāṇāṃ chāyāyā viśeṣo vā nānā-karaṇaṃ vā prajñāyate | api tu chāyā chāyêty evaṃ saṃkhyāṃ gacchati | evam eva Kauśika āsāṃ ṣaṇāṃ pāramitānām upāya-kauśalya-parigṛhītānāṃ prajñāpāramitā-pariṇāmitānāṃ sarvajñatā-pariṇāmitānāṃ na viśeṣo na ca nānā-karaṇam upalabhyate ‖

upacayârtham āha : *na ca Kauśik' āsām* [Tib. 132ª] ity-ādi. *prajñāpāramitā-pariṇāmitānām* iti tri-maṇḍala-viśuddhyā paribhāvitānāṃ. *sarvajñatā-pariṇāmitānām* iti tathāgatatve niryātitānāṃ. apāramitā-vyavacchedāt pāramitā-rūpeṇa *viśeṣo na* cêti pūrveṇa saṃbandhaḥ. pāramitā-śabda-vācyatayā *na ca*

(1) vipaśyamānasyêti kha° ga°|

1. °ditavyam. etad C.

nānā-karaṇaṃ.

nīla-pīt'ādi-bhedān *nānā-varṇāḥ*. sama-viṣama-rūpeṇa *nānā-saṃsthānāḥ*. *nān'āroha-pariṇāha-sampannā* iti *āroho* dairghyaṃ. *pariṇāhaḥ* pārimaṇḍalyaṃ. a-tad-rūpa-parāvṛttyā *na ca cchāyā*[1]*-viśeṣaḥ*. tathâivâika-śabda-vācyatvān *na ca nānā-karaṇaṃ*. tad ev' āha: *api tu chāyā chāyê*ty-ādi. *saṃkhyām* iti vyapadeśaṃ.

evam ukte Śakro devānām indro Bhagavantam etad avocat| mahā-guṇa-samanvāgatêyaṃ Bhagavan yad uta prajñāpāramitā aprameya-guṇa-samanvāgatêyaṃ Bhagavan yad uta prajñāpāramitā aparyanta-guṇa-samanvāgatêyaṃ Bhagavan yad uta prajñāpāramitêti ‖

evaṃ trividhā'dhimukti-manaskārāṇāṃ pratyekaṃ mṛdu-mṛdv-ādi-nava-prakārān pratipādyôpasaṃharann āha: *mahā-guṇê*ty-ādi. bahv-anuśaṃsa-svârthâdhimukter niṣpādanān *mahā-guṇa-samanvāgatā*.[2] saṃkhyā-pramāṇâviṣaya-svaparârthâdhimukti-yogād *aprameya-guṇa-samanvāgatā*.[2] aparyanta-sattva-dhātu-deśa-parârthâdhimukti-sadbhāvād *aparyanta-guṇa-samanvāgatā*.[2]

etāvaty eva sva-parôbhayârtha-bhedena pratyekam nava-prakāratvenâdhimuktiḥ saptaviṃśati-prakārâivêti na vipratipattiḥ kāryā.

tathā côktaṃ:

adhimuktis tridhā jñeyā, svârthā ca sva-parârthikā
parârthikâivety. eṣā ca pratyekaṃ trividhêṣyate ‖ (18)
mṛdvī madhyādhimātrā ca. mṛdu-mṛdv-ādi-bhedataḥ
sā punas trividhêty evaṃ saptaviṃśatidhā matā ‖ iti. (19)

yathôktena ca grantha-pratānena[3] kramād uttarôttarâdhikânuśaṃsā[4]-[Tib. 132^{b}]pratipādana-pareṇânyâpadeśena sarva evâyam adhimukti-manaskāraḥ paridīpitaḥ. [5]sarvatra ca svârthâdhimukti[5]-prakāre mṛdu-mṛdv-ādau pratipakṣ'ātmake 'dhimātrâdhimātr'ādir[6] vipakṣo 'rthān nirdiṣṭaḥ. svârthâdhimuktāv[7] uddiṣṭaḥ[7] parârtho bhavati. dvitīyāyāṃ[8] sântaraḥ[9] prayogas, tṛtīyāyāṃ nirantaro 'va-

1. chāyāyā Ed. 2. sambandh'āg° P. 3. prabhāvena C. 4. °ṃsā C. 5...5. sarva-svarth'ādy-adh° C, °rth'ādy-adh° P. 6. °di-C. 7. om. P. 8. °tīyāyāḥ C. 9. (raḥ). lacuna C.

gantavyaḥ. anyathā 'nuśaṃsa-kathana-mātre 'bhyupagamyamāne yāvān anuśaṃsaḥ sambhavati tāvataḥ sakṛd evâbhidhānād grantha-pratānasya[1] nirarthakatā syād iti Pūrv'ācāryāḥ.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ guṇa-parikīrtana-parivarto nāma caturthaḥ ‖ 129 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ guṇa-parikīrtana-parivarto nāma caturthaḥ.

1. (tāna) lacuna C.

V.

PUṆYA-PARYĀYA-PARIVARTO NĀMA PAÑCAMAḤ

atha khalu Śakro devānām indro Bhagavantam etad avocat| yo Bhagavan kula-putro vā kula-duhitā vā imāṃ prajñāpāramitām abhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādyâdhyāśayataḥ śṛṇuyād udgṛhṇīyād dhārayet vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parebhyaś ca vistareṇa samprakāśayed artham asyā vivṛṇuyān manasā 'nvavekṣeta yathā 'dhikayā ca prajñayā 'tra parimīmāṃsām āpadyeta| antaśaḥ pustakagatām api kṛtvā dhārayet sthāpayet saddharma-cira-sthiti-hetor mā buddha-netrī-samucchedo bhūn mā saddharmântardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cânugrahôpasaṃhāraḥ kṛto bhaviṣyati netry-avaikalyenêti| evam imaṃ nirdeśaṃ śrutvā evaṃ-mahā'rthikā batêyaṃ prajñāpāramitā evaṃ-mahā'nuśaṃsā evaṃ-mahā-phalā evaṃ-mahā-vipākā batêyaṃ prajñāpāramitā evaṃ-bahu-guṇa-samanvāgatêyaṃ prajñāpāramitā aparityajanīyā mayā prajñāpāramitā rakṣitavyā mama prajñāpāramitā gopāyitavyā mama prajñāpāramitā parama-durlabhā hîyaṃ prajñāpāramitêty adhimuñcet| svayam eva cânāṃ prajñāpāramitāṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpamālābhir bahuvidhābhiś ca pūjābhiḥ| yo vā anyaḥ saṃpūjya parasmai cârthikāya chandikāya kula-putrāya kula-duhitre vā yācamānāya dadyād upanāmayet niryātayet (103) parityajet

antaśaḥ pustaka-gatām api kṛtvā| kataras tayor Bhagavan kula-putrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasaved yo vā parityāga-buddhir yo vā na parityāga-buddhiḥ ||

yathā'dhimokṣa-dṛṣṭa-dharma-lakṣaṇāṃ prajñāpāramitāṃ prati pravṛttasyâ-dhimokṣa-manaskārasya prathama-dvi-tri-navâvasthānāṃ bhāvaka-bodhisattvasya yathā(P. 99ᵃ)kramam utsāhanāya pratyekaṃ navabhiḥ prakārair uttarôttarâ-bhinandanaṃ stutiḥ stobhaḥ[1] praśaṃsā ca buddh'ādibhiḥ kriyata ity adhimokṣa-manaskārânantaraṃ prathamāṃ stuti-mātrāṃ nirdiśann āha: *atha khalu Śakra* ity-ādi. tyakta-mukt'āśayenâpratyākhyānād[2] *aparityajanīyā*. bāhyôdak'ādy-upadrava-nirākaraṇād *rakṣitavyā*. ādhyātmikâkṣar'ādi-bhraṃśa[3]-doṣâpanayanād *gopāyitavyā*. *adhimuñced* ity aparityāga-buddhyā svīkuryāt. *arthikāy*êti pra-yogataḥ. *chandikāy*êty āśayataḥ. [Tib. 133ⁿ] *dadyād* iti granthârtha-svabhāvāyāḥ phalena saha sarva-sva-dānāt. etad eva prayoga-maula-pṛṣṭhâvasthā-bhedena yathākramaṃ darśayann āha: *upanāmayen niryātayet parityajed* iti. deya-dāyaka-pratigrāhakânupalabdhi-bhedād vā pada-trayam uktaṃ.

evam ukte Bhagavān Śakraṃ devānām indram etad avo-cat| tena hi Kauśika tvām evâtra pratiprakṣyāmi yathā te kṣamate tathā vyākuryāḥ| tat kiṃ manyase Kauśika yaḥ kula-putro vā kula-duhitā vā tathāgatasya parinirvṛtasya śarī-raṃ satkṛtya paricared dhārayet satkuryād gurukuryān māna-yet pūjayed arcayed apacāyet svayam eva| yo vā 'nyaḥ kula-putro vā kula-duhitā vā tathāgata-śarīraṃ svayaṃ ca satkuryād gurukuryān mānayet pūjayed arcayed apacāyet parebhyaś ca vistareṇa samprakāśayed dadyāt saṃvibhajed vaistārikī pūjā bhaviṣyatîti sattvānāṃ cânukampām upādāya| kataras tayor dvayoḥ kula-putrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasavet| kiṃ yaḥ svayaṃ ca pūjayet parebhyāś ca vistareṇa samprakāśayed dadyāt saṃvibhajet kiṃ vā yaḥ svayam eva

1. stotraḥ C. bkur-ba. 2. °khyāṇād PC. 3. °kṣaraṃ graṃśa C, bhrama P. om. Tib.

pratyātmaṃ[1] pūjayet ||

Śakra āha | yo Bhagavan kula-putro vā kula-duhitā vā svayaṃ ca tathāgata-śarīraṃ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet parebhyaś ca vistareṇa samprakāśayed dadyāt saṃvibhajed vaistārikī pūjā bhaviṣyatîti sattvānāṃ cânukampām upādāya | ayam evânayor dvayoḥ kula-putrayoḥ kula-duhitror vā bahutaraṃ puṇyaṃ prasavati ||

tad-vacanena pratipādayitum āha: *tena hî*ty-ādi. *śarīram* iti pratim'ādikaṃ. tāvatkālikatvena dānāt *saṃvibhajet.*

ayam eva tayor iti kṛpā-pūrvaka[1]-dān'āśayasy'ādhikyena *tayor* madhye satkār'ādi-puraḥsaraṃ tathāgata-śarīraṃ yo dadyāt so 'yam evêty arthaḥ.

Bhagavān āha | evam etat Kauśikâivam etat | evam etat Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā (104) pustaka-gatāṃ kṛtvā udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet parasmai cârthikāya chandikāya kula-putrāya kula-duhitre vā yācamānāya dadyād upanāmayen niryātayet parityajed antaśaḥ pustaka-gatām api kṛtvā | ayam eva Kauśika tayor dvayoḥ kula-putrayoḥ kula-duhitror vā parânugrahakaraḥ kula-putro vā kula-duhitā vā parityāga-buddhis tan nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

tad-vacanenêdānīṃ pariharann āha: *evam eva Kauśik*êty-ādi.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā yatra-yatra bhājanībhūtāḥ kula-putrā vā kula-duhitaro vā syur asyāḥ prajñāpāramitāyās tatra-tatra gatvā tebhyaḥ imāṃ prajñāpāramitāṃ dadyāt saṃvibhāgaṃ kuryād ayam eva Kauśika

(1) pratyātmanā iti kha°|

1. °kaṃ P.

tataḥ kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet‖

dvitīyām āha *punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā yatra yatr*êty-ādinā. paṭutara-śraddhêndriy'ādi-yogena pā(P. 99ᵇ)trībhūtatvād *bhājanī-bhūtā* yatra Magadh'ādau deśe sthitāḥ. *tata* ity agatvā dātuḥ[1] pūrvôktāt pudgalād ity arthaḥ.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā ye Jambūdvīpe sattvās tān sarvān daśasu kuśaleṣu karmapatheṣu samādāpayet pratiṣṭhāpayet tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahupuṇyam prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavet yaḥ imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā 'bhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayed udyukto 'muṃ grāhayet sandarśayet samādāpayet samuttejayet (105) samprahaṛṣayed vācā neṣyati vineṣyaty artham asyā[(1)] asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitāṃ sattva-dhātum

(1) asya iti kha° ga°|

1. dāntaḥ PC.

anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūtakoṭi-prabhāvanatāyām iti‖ ayaṃ Kauśika kula-putro vā kula-duhitā vā parityāga-buddhyā tataḥ paurvakāt kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet‖

tṛtīyām āha *punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā ye Jambūdvīpa* ity-ādinā. grahaṇāya yatna-karaṇāt *samādāpayet.* gṛhītānāṃ sthirīkaraṇāt *pratiṣṭhāpayet.*

ata ity asmād anantarârtha-kāriṇaḥ pudgalāt. *akilāsitay*êty anālasyena. svayaṃ pratipatty-anuṣṭhānāt *sampādayet.* kṛtôtsāhatvād *udyuktaḥ. amum* [Tib. 133ᵇ] ity utpādita-bodhicittaṃ. samāsato[1] granthârtha-śikṣaṇād *grāhayed* imāṃ prajñāpāramitām iti pūrveṇa sambandhaḥ. ajñāna-saṃśaya-mithyājñāna-yogān[2] mūḍhaṃ prati[3] samyag-artha-kathanāt *saṃdarśayet.* kausīdyâcchandikatā[4]-vyāsaṅga-yogāt pramattaṃ kuśalârthaṃ pravartanāt *samādāpayet.* hīnâdhimukty-aśaky'ātma[6]-sambhāvanā-kaukṛtya-bahukṛtya[6]-bhīrutā-yogāt saṃlīnaṃ viśiṣṭa-vīryânuśaṃsa-kathanāt *samuttejayet.* aviparīta-samādhy-asaṃtuṣṭi[7]-vīrya-pratipatti-yogāt samyak-pratipanna-bhūta-guṇâbhinandanāt *sampraharṣayet.* vidheyat'āpādanād evaṃ *vācā* 'nuśāsanyā *neṣyati* prajñāpāramitāṃ prāpūrayiṣyati.[8] tatra ca samprajanyena samyag-upalakṣaṇatayā layauddhatya-doṣâpanayanād yathākramaṃ *vineṣyaty anuneṣyati. artham* i(P. 100ᵛ)ti phalânuśaṃsaṃ.[9] *evaṃ* cêty anantarôktena[10] krameṇa. ajñāna-mithyājñāna-vigamāc *cittaṃ viśodhayiṣyati.* saṃśaya-jñāna-nirākaraṇān *nirvicikitsaṃ kariṣyati. ehi tvam* iti āgaccha tvaṃ. *bodhisattva-mārga* iti prajñāpāramitāyāṃ. saṃnāha-prayogânivartana-vīrya-bhedād yathākramaṃ *śikṣamāṇaś caran vyāyacchamāna* iti pada-trayam uktaṃ. *upadhi-saṃkṣaya* iti sa-mala-skandhâbhāve dharmakāya ity arthaḥ.

tiṣṭhantu khalu punaḥ Kauśika Jambūdvīpe sarva-sattvā etena Kauśika paryāyena ye 'pi te Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā

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1. °māgrato C. 2. °gena C. 3. om. P. 4. °ndīk° P. 5. asakt'āt° P. 6. oṁ. P. 7. °dhi-sattaṣṭi PC. mñam-pa daṅ chog mi śes-paḥi. 8. prāray° P, prāpray° C. 9. °lam an° C, °lam anuśaṃsāṃ P. ḥbras-buḥi phan-yon. 10. °kta-C.

kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet‖ tiṣṭhantu khalu punaḥ Kauśika cāturmahā-dvīpake lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika sāhasre cūḍike[1] lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet‖ tiṣṭhantu khalu punaḥ Kauśika sāhasre cūḍike[2] lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet| tiṣṭhantu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvā etena paryāyeṇa (106) ye 'pi te Kauśika trisāhasra-mahāsāhasre loka-dhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet‖

tiṣṭhantu khalu [Tib. 134ᵃ] *punaḥ Kauśika Jambūdvīpe sarva-sattvās,* tathā *cāturmahādvīpake, sāhasre cūḍike, dvisāhasre madhyama*[1] iti hāraka-catuṣṭayena yathāsaṃkhyaṃ caturthī, pañcamī, ṣaṣṭhī, saptamī ca stuti-mātrā nirdiṣṭā.

kiṃ tu sarvatra *samādāpayet pratiṣṭhāpayed* iti paryanta-nirdiṣṭa-padânantaraṃ pūrvôkta-hārakāt *tat kiṃ manyasa* ity-ādi yāvad *bahutaraṃ puṇyaṃ prasaved* ity anuvartanīyaṃ.

tiṣṭhantu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvā etena Kauśika prayāyeṇa yāvanto Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pra-

(1) cūḍikāyām iti ga°|
(2) cūḍikānām iti ga°|

1. °pake sāhasre madhyame cūḍikāyāṃ, dvisāhasra-madhyame, trisāhasra-mahāsāhasra C.

tiṣṭhāpayet‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśaḥ likhanāyâpi vācanāyâpy akilāsitayā sampādayed udyukto 'muṃ grāhayet sandarśayet samādāpayet samuttejayet sampraharṣayed vācā neṣyati vineṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhi(107)vineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti‖ ayaṃ Kauśika kula-putro vā kula-duhitā vā parityāga-buddhyā tataḥ paurvakāt kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet‖

aṣṭamīṃ stuti-mātrām āha *tiṣṭhantu khalu punaḥ*[1] *Kauśika trisāhasra-mahāsāhasra* ity-ādinā.

ataḥ khalu punar iti daśa-kuśale[2] samādāpayituḥ pratiṣṭhāpayituś ca sakāśād ity arthaḥ.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣu

1. °ha punar aparaṃ C. 2. °la PC.

dhyāneṣu pratiṣṭhāpayet| tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśayasampannāya bodhāya cittam utpādya samutpāditabodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayed udyukto 'muṃ grāhayet sandarśayet samādāpayet samuttejayet sampraharṣayed vācā neṣyati vineṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câsmaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattvamārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhisaṃkṣaye 'bhivineṣyasi· yad uta bhūta-koṭi-prabhāvanatāyām iti‖ tiṣṭhantu khalu punaḥ Kauśika Jambūdvīpe sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā (108) vā caturṣu dhyāneṣu pratiṣṭhāpayet‖ tiṣṭhantu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika sāhasre cūḍike[1] lokadhātau sattvās tān api sarvān Kaścid eva kula-putro vā kula-duhitā caturṣu dhyāneṣu pratiṣṭhāpayet‖ tiṣṭhantu khalu punaḥ Kauśika

(1) cūḍikāyāṃ iti ga°|

cūḍike[1] lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣu dhyāneṣu pratiṣṭhāpayet‖ tiṣṭhantu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvā etena paryāyeṇa ye 'pi te Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣu dhyāneṣu pratiṣṭhāpayet‖ tiṣṭhantu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvā etena Kauśika paryāyeṇa yāvanto Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣu dhyāneṣu pratiṣṭhāpayet‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampa(109)nnāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayed udyukto 'muṃ grāhayet sandarśayet samādāpayet samuttejayet sampraharṣayed vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyā-

(1) cūḍikāyāṃ iti ga°|

yacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti ||

navamīṃ stuti-mātrām āha *punar aparam Kauśikê*ty-ādinā. yāvad-Gaṅgānadī-vālukôpama-trisāhasra-mahā-sāhasra-lokadhātu-sattvānāṃ catur-dhyāneṣu pratiṣṭhāpayitur adhika-puṇya-pratipādanena.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās tān sarvān kaścid eva kula-putro vā kula-duhitā vā caturṣv apramāṇeṣu pratiṣṭhāpayed evaṃ peyālena kartavyaṃ | yathā caturṣv apramāṇeṣu evaṃ catasṛṣv ārūpya-samāpattiṣu pañcasv abhijñāsu yāvat samastāsu dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet| tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha| bahu Bhagavan bahu Sugata|

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpāditabodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vacanāyâpy akilāsitayā (110) sampādayiṣyaty udyukto 'muṃ grāhayiṣyati sandarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ cânaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ

samyaksambodhim abhisambhotsyase | abhisambudhya cāpa-rimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti ||

tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakān sarva-sattvān dhyānāpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpya puṇyābhisaṃskāro 'nena paryāyeṇa ye 'pi te Kauśika cātur-mahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānāpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet ||

tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake loka-dhātau sarva-sattvān dhyānāpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpya puṇyābhisaṃskāro ye 'pi te Kauśika sāhaśre cūḍike[1] lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānāpramāṇ'ārūpya-samāpatty-abhi-jñāsu pratiṣṭhāpayet ||

tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān dhyānāpramāṇ'ārūpya-samāpatty-abhijñāsu pra-tiṣṭhāpya puṇyābhisaṃskāro ye 'pi te Kauśika dvisāhasre ma-dhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānāpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet ||

tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame (111) lokadhātau sarva-sattvān dhyānāpramāṇ'ārūpya-samāpatty-abhi-jñāsu pratiṣṭhāpya puṇyābhisaṃskāro ye 'pi te Kauśika trisā-hasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānāpramāṇ'ārūpya-samā-patty-abhijñāsu pratiṣṭhāpayet ||

pra(P. 100[b])thamāṃ stobha-mātrām āha *puuar aparaṃ Kauśika yāvanto*

(1) cūḍikāyam iti ga° |

Jambūdvīpa ity-ādinā. *cāturmahādvīpake, sāhasre, dvisāhasre, trisāhasre* ca *lokadhātau* sarva-sattvān *dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayed* iti hāraka-catuṣṭayena yathākramaṃ dvitīyā, tṛtīyā, caturthī, pañcamī ca stobha-mātrā nirdiṣṭā. sarvatra ca hāraka-catuṣṭaye *pratiṣṭhāpayed* iti padânantaraṃ pūrvôkta-hārakāt *tat kiṃ manyasa* ity [Tib. 134b] ārabhya yāvad *bhūta-koṭi-prabhāvanatāyām* ity etat paryantam anuvartanīyaṃ.

tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvān dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpya puṇyâbhisaṃskāro 'nena paryāyeṇa ye 'pi kecit Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā dhyānâpramāṇ'ārūpya-samāpatty-abhijñāsu pratiṣṭhāpayet‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsmin eva bodhisattva-mārge (112) śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya

câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti ‖

ṣaṣṭhīṃ stobha-mātrām āha *tiṣṭhantu khalu punaḥ Kauśika trisāhasra-mahāsāhasre lokadhātāv* ity-ādinā.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ likhitvā svayaṃ ca vācayet parebhyaś ca likhitvā pūrvavad dadyād ayatnataḥ Kauśika pūrvakāt kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet ‖

saptamīṃ stobha-mātrām āha *punar aparaṃ Kauśikê*ty-ādinā.

punar aparaṃ Kauśika yaḥ kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ artha-kuśalo vācayet parebhyaś ca likhitvā pūrvavad dadyāt sârthāṃ sa-vyañjanām upadiśet paridīpayed ayatnataḥ Kauśika sa kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavet ‖

aṣṭamīṃ stobha-mātrām āha *punar aparam* ity-ādinā.
arthâvabodha-nipuṇatvād *artha-kuśalaḥ*.

atha khalu Śakro devānām indro Bhagavantam etad avocat | iyam api Bhagavan prajñāpāramitā upadeṣṭavyā ‖

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā[1]
dharmadhātu-vinirmukto yasmād dharmo na vidyate[2] ‖

iti vacanāt pratīyamāna-padârtha eva hi prajñāpāramitā kasmād upadiśyata ity abhiprāyavān āha: *iyam api Bhagavan prajñāpāramitôpadeṣṭavyêti*.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | iyam api Kauśika prajñāpāramitā upadeṣṭavyā abudhyamānasya kula-putrasya vā kula-duhitur vā ‖

1. This line occurs at P 65ᵃ, 116ᵃ. 2. °taḥ PC.

padârtha-svabhāva-śūnyatā 'nabhijñasya deśyata ity āha: *iyam apîty-ādi.*

tat kasya hetoḥ | utpatsyate hi Kauśika anāgate 'dhvani prajñāpāramitā-prativarṇikā | tatrâbudhyamānaḥ kula-putro vā kula-duhitā vā anuttarāṃ samyaksambodhim abhisamboddhukāmo mā praṇaṃkṣīt tāṃ prajñāpāramitā-prativarṇikāṃ śrutvā ‖

nanu padârtha-pratipattau tat[1]-svabhāva-śūnyatā'pratipattiḥ[2] katham iti *tat kasya hetor* ity āśaṅky' āha: *utpatsyate* (P. 101[a]) *hîty-ādi.*

etad uktaṃ: yasmād anāgate kāle sādṛśyârthena prajñāpāramitā-prativarṇikôtpatsyate, 'tas tāṃ śrutvā mithyā-śāstrâbhyāsena pracchādita-pratīyamāna-padârthe māyôpama-svabhāvâvabodhād anuttara-bodhy-arthī[3] bodhisattvas tāṃ samyak-prajñāpāramitām[4] anavabudhyamāno 'bhimatârtha-bhraṃśān mā vinaṣṭo bhaviṣyati tasmād deśyata [Tib. 135[a]] iti.

atha khalu Śakro devānām indro Bhagavantam etad avocat | kathaṃ Bhagavann anāgate 'dhvani prajñāpāramitā-prativarṇikā veditavyā | iyaṃ sā prajñāpāramitā-prativarṇikôpadiśyata iti ‖

kiṃ-hetukā kiṃ-sva-rūpā ca sā yena[5] tad-dhetu-svabhāva-parityāgāt parihriyata[6] ity āha: *katham* ity-ādi. *prajñāpāramitā-prativarṇikêti*

prakrāntârtha-tiraskāro yā cârthântara-kalpanā
prajñāpāramitāyāṃ hi proktā sā prativarṇikā ‖

ity ācārya-Dignāgaḥ.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | bhaviṣyanti (113) Kauśika anāgate 'dhvani eke bhikṣavo 'bhāvita-kāyā abhāvita-śīlā abhāvita-cittā abhāvita-prajñā eḍamūka-jātīyā prajñā-parihīṇās te prajñāpāramitām upadekṣyāma iti tasyāḥ prativarṇikām upadekṣyanti ‖ kathaṃ ca Kauśika

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1. tatra C. 2. °nyaḥ prat° P. 3. artho P. 4. saṃbodhim C. śes-rab-kyi pha-rol-tu phin-pa. 5. sic PC. gaṅ-gis. Qu. yâlva? 6. parikriy° P.

prajñāpāramitā-prativarṇikām upadekṣyanti | rūpa-vināśo rūpânityatêty upadekṣyanti | evaṃ vedanā-saṃjñā-saṃskārā vijñāna-vināśo vijñānânityatêty upadekṣyanti |

eke bhikṣava iti mahāyānikā eva Vijñānavādina ity arthaḥ. ekâneka-svabhāva-virahān niḥsvabhāvatvenânabhyasta-saviṣaya-ṣaḍ-vijñāna-kāya-svabhāvatvenâ*bhāvita-kāyāḥ*. tad eva kathayann āha: *abhāvita-śīlā* ity-ādi. etac ca pada-trayam adhiśīlâdhicittâdhiprajña-śikṣā-traya-vaikalyād yathākramam uktaṃ. etat-samarthanârtham āha: *duḥprajñā*[1] ity-ādi. yasmād ajñāna-yogena duḥprajñāḥ. saṃśaya-jñānād *eḍamūka-jātīyāḥ*. mithyā-jñānāt *prajñā-parihīṇāḥ*.[2]

*rūpa-vināśo rūpânityatê*ti rūpasya kalpita[3]syâbhāvo vināśo rūpânityatā, vikalpi(P. 101[b])tasya[4] rūpasya[5] kṣaṇād ūrdhvam anavasthānam vināśo rūpânityatā, dharmat'ātmakasya ca rūpasya kalpita[3]-rūpa-rahitatā vināśo rūpânityatā prajñāpāramitêty *upadekṣyanti*. artha-[Tib. 135[b]]trayaṃ câitad āvṛtti-nyāyena draṣṭavyaṃ.

evaṃ côpadekṣyanti ya evaṃ gaveṣayayiṣyati sa prajñāpāramitāyāṃ cariṣyatîti || iyaṃ sā Kauśika prajñāpāramitā-prativarṇikā veditavyā ||

mithyā-jñānôpahatatven' ātmānam utkarṣayantîty āha: *evaṃ côpadekṣyanti*: *ya evaṃ gaveṣayiṣyati sa prajñāpāramitāyāṃ cariṣyatî*ti.

na khalu punaḥ Kauśika rūpa-vināśo rūpânityatā draṣṭavyā | evaṃ vedanā-saṃjñā-saṃskārā na khalu punaḥ Kauśika vijñāna-vināśo vijñānânityatā draṣṭavyā | saced evaṃ paśyati prajñāpāramitā-prativarṇikāyāṃ carati || tasmāt tarhi Kauśika kula-putreṇa vā kula-duhitrā vā prajñāpāramitāyā artha upadeṣṭavyaḥ | prajñāpāramitāyām artham upadiśan kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavet ||

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1. This word is wanting in Ed. 2. prah° C, h° P. yoṅs-su mñam-poḥo. 3. kun-brtags-pa = parikalpita. 4. °kalpasya tu C. 5. Tib. adds mtshan-ñid = lakṣaṇam.

yathôktena ca nirdeśena dharma-dharmiṇor anirākaraṇe viparyasta-bhāvâbhiniveśān na muktir ity abhiprāyavān āha: *na khalu punaḥ Kauśika rūpavināśo rūpânityatā draṣṭavyêty-ādi.* api tu rūp'ādīnāṃ māyôpama-svabhāvatâiva prajñāpāramitā bhāvâbhāv'ādi-viparyāsâbhiniveśa[1]-mūlasya sa-vāsana-sakala[2]-kleśa-jñey'āvaraṇasya samyak-prahāṇa[3]-hetutvena tathāgatatva-pada-prāpaṇāt pratipattavyêti matiḥ.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās tān sarvān kaścid eva kula-putro vā kula-duhitā vā srotaāpatti-phale pratiṣṭhāpayet| tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet||

Śakra āha| bahu Bhagavan bahu Sugata||

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyā(114)śaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati sandarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadi-saṅkṣaye 'bhivineṣyasi yad

1. viparyâbh° C, pary° P. 2. °kara C, om. P & Tib. 3. sampr° P

uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva Kauśika tataḥ paurvakāt kula-putrataḥ[1] kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika srotaāpatti-phalaṃ prabhāvyate || tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakān sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā srotaāpatti-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās tān api sarvān kaścid eva (115) kula-putro vā kula-dahitā vā srotaāpatti-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā srotaāpatti-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā srotaāpatti-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre loka-dhātau sarva-sattvān srotaāpatti-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā srota-āpatti-phale pra-

(1) kula-putrād iti ga° |

tiṣṭhāpayet‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy aki(116)lāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti| evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti‖ ayam eva Kauśika tataḥ paurvakāt kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet‖

navamīṃ stobha-mātrām āha *punar aparam Kauśika yāvanta* ity ārabhya yāvad-Gaṅgā-nadī-vālukôpama[1]-lokadhātu-pratiṣṭhita-sattva-dhātu-srotaāpatti-phala-pratiṣṭhāpa-kāriṇaḥ sakāśād bahutara-puṇya-prasavatva-pratipādanena.

1. According to the context the word trisāhasra-mahāsāhasra ought to stand here, but not in Tib. too.

tat kasya hetoḥ | ato hi Kauśika srotaāpatti-phalaṃ pra=
bhāvyate ||

nanu srotaāpatti-phale pratiṣṭhāpanam[1] anāsrave dhātau vyavasthāpanaṃ, śraddh'ādi-pūrvakaṃ prajñāpāramitā-pustaka-dānaṃ tat-saṃdarśan'ādikaṃ ca s'āsravaṃ. tat kathaṃ (P. 102[a]) pūrvakârtha-kāriṇaḥ sakāśād uttarârtha-kāriṇo bahutaraṃ puṇyam iti *tat kasya hetor* ity āśaṅky' āha: *ato hi Kauśika srota=āpatti-phalam* ity-ādi.

etad uktaṃ: vipula-vimalânanta-guṇa-rāśi-tathāgatatv'ādi-[Tib. 136[a]]sa=rv'ārya-dharmāṇāṃ jina-jananyā hetutvena sutarām eva srotaāpatti-phalam ataḥ prajñāpāramitātaḥ sambhavati. tasmād asyāḥ pustaka-dān'ādinā 'vikala-kāraṇa-svabhāvatvāt srotaāpatti-phalasyânyasya ca prativiśiṣṭa-svabhāvasya bud=dhatv'āder dānād bahutaraṃ puṇyam iti.[2]

punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā kula-duhitā vā yāvanto Jambūdvīpe sattvās tān sarvān sakṛd=āgāmi-phale pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata |

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpā=ramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiś=raddadhate avakalpayann avakalpayate adhimuñcann adhimuñ=cate prasanna-cittaḥ prasanna-cittāyâdhyāśaya-sampanno 'dhyāśa=ya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisa(117)ttvāyâdhyāśayena dadyād antaśo likhanāyâpi vāca=nāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣa=yiṣyati vācā neṣyati vinyeṣyaty anuneṣyaty artham asyā asmai

1. °ṣṭhānam C. 2. °ṇyaṃ prasavati P, but Tib. as C.

samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câ̂naṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭiprabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣāṃ eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva Kauśika tataḥ paurvakāt kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika sakṛdāgāmiphalaṃ prabhāvyate || tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakān sarva-sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān sakṛdāgāmiphale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cuḍike lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau (118) sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahāsāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-

sattvān sakṛdāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yā vantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahāsāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā sakṛdāgāmi-phale pratiṣṭhāpayet‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpāditabodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanyāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodha(119)yiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipraṃ evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti| evaṃ vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti‖ ayam eva Kauśika tataḥ paurvakāt kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet‖

prathamāṃ praśaṃsā-mātrām āha *punar aparaṃ Kauśika yo hi kaścid eva*

kula-putro vā kula-dukitā vā yāvanto Jambūdvīpe sattvās tān sarvān sakṛdāgāmi-phale pratiṣṭhāpayed ity-ādinā.

tat kasya hetoḥ | ato hi Kauśika sakṛdāgāmi-phalaṃ pra=bhāvyate ||

pūrvavat *tat kasya hetor* ity āśaṅkya tathâiva pariharann āha: *ato hi Kauśika sakṛdāgāmî*ty-ādi.

punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā kula-duhitā vā yāvanto Jambūdvīpe sattvās tān sarvān anāgāmi-phale pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ pra=savet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ pra=jñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhi=muñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antāśo likhanā=yâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodha=yiṣyati nirvi(120)cikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câpari=mitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi

yad uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva tato bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika anāgāmi-phalaṃ prabhāvyate || tiṣṭhatu khalu punaḥ Kauśika Jambūdvīpakān sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvāntaḥ Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgāmi-phale pratiṣṭhāpayet | tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgāmi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yavantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgā(121)mi-phale pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvān anāgāmi-phale pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā anāgāmi-phale pratiṣṭhāpayet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata |

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno adhyāśaya-sampannāya bodhāya cittam utpādya samutpādita-bodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati sandarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyati evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câînaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva (122) tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti ‖ ayam eva tato bahutaraṃ puṇyaṃ prasavet ‖

dvitīyām āha *punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā kula-duhitā vā yāvanto Jambūdvīpe sattvās tān sarvān anāgāmi-phale pratiṣṭhāpayed* ity-ādinā.

tat kasya hetoḥ | ato hi kauśika anāgāmiphalaṃ prabhāvyate ‖

pūrvôktâbhiprāyeṇa *tat kasya hetor* ity āśaṅkya tathâîva pariharann āha: *ato hi Kauśikânāgāmî*ty-ādi.

punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā

kula-duhitā vā yāvanto Jambūdvīpe sattvās tān api sarvān arhattve pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpāditabodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati samprahaṛṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyati evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kulaputrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânutarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva tato (I23) bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika arhattvaṃ prabhāvyate || evaṃ câsyôtsāhaṃ vardhayiṣyati yathā-yathā hi tvaṃ kula-putra prajñāpāramitāyāṃ śikṣiṣyase tatha-tathā tvam anupūrveṇa buddha-dharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksambodheḥ | atra hi tvaṃ śikṣāyām śikṣamāṇaś caran vyāyacchamānaḥ srotaāpatti-phalaṃ

prabhāvayiṣyasi sakṛdāgāmi-phalaṃ prabhāvayiṣyasi anāgāmi-phalaṃ prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi pratyeka-buddhatvaṃ prabhāvayiṣyasi samyaksambuddhatvaṃ prabhā-vayiṣyasîti‖ tiṣṭhatu khalu punaḥ Kauśika Jambūdvīpakān sarva-sattvān arhattve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhā-payet‖ tiṣṭhatu khalu punaḥ Kauśika cāturmahā-dvīpake lokadhātau sarva-sattvān arhattve pratiṣṭhāpya puṇyâbhisaṃ-skāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet‖ tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān arhattve pratiṣṭhāpya puṇyâbhisaṃ-skāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet‖ tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān arhattve pra-tiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet‖ tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvān (124) arhattve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā arhattve pratiṣṭhāpayet‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| saṃkhyā api Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ| gaṇanā 'py upamā 'py aupa-

myam apy upaniśā 'py upaniṣad api Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpāditabodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kulaputrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evānuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattvadhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūtakoṭi-prabhāvanatāyām iti | evaṃ ca (125) vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva tato bahutaraṃ puṇyaṃ prasavet ||

tṛtīyām āha *punar aparaṃ Kauśika yo hi kaścid eva kula-putro vā kula-duhitā vā yāvanto Jambūdvīpe sattvās tān sarvān arhattve pratiṣṭhāpayed* ityādinā.

tat kasya hetoḥ | ato hi Kauśika arhattvaṃ prabhāvyate || evaṃ câsyôtsāhaṃ vardhayiṣyati yathā-yathā hi tvaṃ kulaputra prajñāpāramitāyāṃ śikṣiṣyase tathā-tathā tvam anupūrveṇa buddha-dharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bha-

viṣyasy anuttarāyāḥ samyaksambodheḥ | atra hi tvaṃ śikṣāyāṃ śikṣamāṇaś caran vyāyacchamānaḥ srotaāpatti-phalaṃ prabhāvayiṣyasi sakṛdāgāmi-phalaṃ prabhāvayiṣyasi anāgāmi-phalaṃ prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi pratyekabuddhatvaṃ prabhāvayiṣyasi samyaksambuddhatvaṃ prabhāvayiṣyasîti ||

yathā-vihita-prakāreṇa *tat kasya hetor* ity āśaṅkya pūrvavad āha: *ato hi Kauśikârhattvam* ity-ādi.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet | tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet ||

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpāditabodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati (126) vineṣyaty anuneṣyaty artham asyā asmai samprakāśayiṣyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase | abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta

bhūta-koṭi-prabhāvanatāyām iti | evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti || ayam eva tato bahuatraṃ puṇyaṃ prasavet || tat kasya hetoḥ | ato hi Kauśika pratyekabuddhatvaṃ prabhāvyate || evaṃ câsyôtsāhaṃ vardhayiṣyati yathā-yathā hi tvaṃ kula-putra prajñāpāramitāyāṃ śikṣiṣyase tathā-tathā tvam anupūrveṇa buddha-dharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksambodheḥ | atra hi tvaṃ śikṣāyāṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram eva srotaāpatti-phalaṃ prabhāvayiṣyasi sakṛdāgāmi-phalaṃ prabhāvayiṣyasi anāgāmi-phalaṃ prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi pratyekabuddhatvaṃ prabhāvayiṣyasi samyaksambuddhatvaṃ prabhāvayiṣyasîti || tiṣṭhatu khalu punaḥ Kausika Jāmbūdvīpakān sarvā-sattvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmāhādvīpake lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyeka(127)buddhatve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvān pratyekabuddhatve pratiṣṭhāpya puṇyâbhisaṃskāro ye 'pi kecit kauśika trisāhasramahā-sāhasre lokadhātau sattvās tān api sarvān kaścid eva

kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet‖ tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre loka-dhātau sarva-sāttvān pratyekabuddhatve pratiṣṭhāpya puṇyâ-bhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās tān api sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayet‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata‖

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitām antaśaḥ pustaka-gatām api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasanna-cittaḥ prasanna-cittāya adhyāśaya-sampanno 'dhyāśaya-sampannāya bodhāya cittam utpādya samutpāditabodhicittāya bodhisattvāyâdhyāśayena dadyād antaśo likhanāyâpi vācanāyâpy akilāsitayā sampādayiṣyaty udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati samādāpayiṣyati (128) samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyaty anuneṣyaty artham asyā asmai samprakāśayisyaty evaṃ câsya cittaṃ viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ câinaṃ vakṣyaty ehi tvaṃ kula-putrâsminn eva bodhisattva-mārge śikṣasvâtra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evânuttarāṃ samyaksambodhim abhisambhotsyase| abhisambudhya câparimitaṃ sattva-dhātum anuttare upadhi-saṃkṣaye 'bhivineṣyasi yad uta bhūta-koṭi-prabhāvanatāyām iti| evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kula-putra-dharmāṇāṃ lābhī bhava yad uta prajñāpāramitā-pratisaṃyuktānām iti‖ ayam eva tato bahutaraṃ puṇyaṃ prasavet‖

caturthīm āha *puna*(P. 102[b])*r aparaṃ Kauśikā yāvanto Jambūdvīpe sattvās tān sarvān kaścid eva kula-putro vā kula-duhitā vā pratyekabuddhatve pratiṣṭhāpayed* ity-ādinā.

tat kasya hetoḥ | ato hi Kauśika pratyekabuddhatvaṃ prabhāvyate || evaṃ câsyôtsāhaṃ vardhayiṣyati yathā-yathā hi tvaṃ kula-putra prajñāpāramitāyāṃ śikṣiṣyase tathā-tathā tvam anupūrveṇa buddha-dharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksambodheḥ | atra hi tvaṃ śikṣāyāṃ śikṣamāṇaś caran vyāyacchamānaḥ srotaāpatti-phalaṃ prabhāvayiṣyasi sakṛdāgāmi-phalaṃ prabhāvayiṣyasi anāgāmi-phalaṃ prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi samyaksaṃbuddhatvaṃ prabhāvayiṣyasîti ||

yathôdita-vidhinā *tat kasya hetor* ity āśaṅkya tathâiv' āha: *ato hi Kauśika pratyekabuddhatvam* ity-ādi.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās teṣāṃ sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau cittaṃ samutpādayet | yaś cânyaḥ kaścit Kauśika kula-putro vā kula-duhitā vā teṣāṃ sarveṣām anuttarāyāṃ samyaksaṃbodhau cittam utpādya tebhya imāṃ prajñāpāramitāṃ likhitvā dadyāt | yo vā Kauśika kula-putro vā kula-duhitā vā avinivartanīyāya bodhisattvāya mahāsattvāyâlināṃ prajñāpāramitāṃ likhitvā upanāmayed atrâiva prajñāpā(129)ramitāyāṃ śikṣiṣyate yogam āpatsyate |

[Tib. 136[b]] pañcamīm āha *punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās teṣāṃ sarveṣām* ity-ādinā.

upanāmayed iti dadyāt.

atrâiva prajñāpāramitāṃ bhāvayan vṛddhiṃ virūḍhiṃ vipulatāṃ gataḥ paripūrayiṣyati buddha-dharmān ity ayaṃ

tasmāt paurvakān kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet|

ken' āśayenêty āha: *atrâiva prajñāpāramitāyām* ity-ādi. prayoga-mārgeṇa *prajñāpāramitāṃ bhāvayan*, darśana-mārgeṇa *vṛddhiṃ*, bhāvanā-mārgeṇa *virūḍhiṃ*, bodhisattva-viśeṣa-mārgeṇa *vipulatāṃ gatas*, tathāgata-bhūmau *paripūrayiṣyati buddha-dharmān* ity artha-bhedo vācyaḥ. *tasmāt paurvakād* iti yaḥ kaścid bodhau cittam utpādayed, yaś cânyo bodhau[1] cittam utpādya pustakaṃ dadyāt tataḥ pudgala-dvayād ity arthaḥ.

tat kasya hetoḥ| niyatam eṣo 'nuttarāṃ samyaksambodhim abhisambudhya sattvānāṃ duḥkhasyântaṃ kariṣyatîti ||

nanu bodhicittôtpādana-pūrvakaṃ pustaka-dātur adhikârtha-kāriṇaḥ sakāśāt kevala-pustaka-mātra-dātuḥ kathaṃ puṇya-mahattvam iti *tat kasya hetor* ity āśaṅky' āha: *niyatam eṣa* ity-ādi. niyatam avaśyam eṣo 'vinivartanīya ity arthaḥ.

etad uktaṃ: yasmād avaivartiko bodhisattvo niyatam *abhisambudhya sattvānāṃ duḥkhânta*-kāritvena viśiṣṭaṃ puṇya-kṣetram atas tasmai pustaka-dātur bahutaraṃ puṇyaṃ. na tu bodhicittôtpādana-pūrvakam aniyata-gotra-pudgalāya (P. 103[a]) pustaka-dātur iti.

tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakānāṃ sarvasattvānām anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās teṣām api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau cittam utpādayet ||

ṣaṣṭhīm āha *tiṣṭhantu khalu punaḥ Kauśika Jāmbūdvīpakānām* ity-ādinā. etad-dhārakânte *'nuttarāyāṃ samyaksam*[Tib. 137[a]]*bodhau cittam utpādayed* ity

1. °dhi- P.

ato 'nantaraṃ *yaś cânyaḥ kaścit*[1] *Kauśika kula-putro vā kula-duhitêty*°-ādi-granthaḥ[2] pūrvôkta evânuvartanīyaḥ.[3]

tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvānāṃ anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās teṣāṃ api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā anuttarāyāṃ samyaksambodhau cittam utpādayet ||

saptamīm āha *tiṣṭhantu khalu punaḥ Kauśika cāturmahādvīpake lokadhātāv* ity-ādinā. tathâivâtra hārakânte grantho 'nuvartanīyaḥ.

tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvānāṃ anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās teṣāṃ api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau cittam utpādayet || tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvānāṃ anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās teṣāṃ api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau cittam utpādayet || tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sahāsre lokadhātau sarva-sattvā(130)nām anuttarāyāṃ samyaksambodhau cittam utpādya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās teṣām api sarveṣāṃ kaścid eva kula-putro vā kula-duhitā vā anuttarāyāṃ samyaksambodhau

1. om. P. 2. °putro vêty P. 3. Ed. 128[18]. 4. ev' āvart° P. rjes-su bzla-bar byaḥo.

cittam utpādayet | yaś cânyaḥ kaścit Kauśika kula-putro vā kula-duhitā vā teṣāṃ sarveṣām anuttarāyāṃ samyaksambodhau cittam utpādya tebhya imāṃ prajñāpāramitāṃ likhitvā dadyād | yo vā Kauśika kula-putro vā kula-duhitā vā avinivartanīyāya bodhisattvāya mahāsattvāyâināṃ prajñāpāramitāṃ likhitvā dadyād upanāmayed atrâiṣa prajñāpāramitāyāṃ śikṣiṣyate yogam āpatsyate | evam asyêyaṃ prajñāparamitā bhūyasyā mātrayā bhāvanāṃ vṛddhiṃ virūḍhiṃ vipulatāṃ paripūriṃ gamiṣyatîti | ayaṃ Kauśika tataḥ paurvakāt kula-putrataḥ kula-duhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet || tat kasya hetoḥ | niyatam eṣo 'nuttarāṃ samyaksambodhim abhisambudhya sattvānāṃ duḥkhasyântaṃ kariṣyatîti ||

aṣṭamīm āha *tiṣṭhantu khalu punaḥ Kauśika sāhasre cūḍikāyāṃ*[1] *lokadhātāv* ity-ādinā.

bhūyasyā mātrayêti adhikena prakāreṇêty arthaḥ. *tat kasya hetor* ity atrâpi praśna-parihārârthaḥ[2] pūrvavad vācyaḥ.

punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās te sarve avinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyaḥ(1) kaścid eva kula-putro vā kula-duhitā vā auuttarāṃ samyaksambodhim abhisamprasthitebhya imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet | yaś ca tebhyaḥ kaścid eva kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet || tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyam prasavet ||

(131) Śakra āha | bahu Bhagavan bahu Sugata | saṃkhyā

(1) tebhyo 'pi sarvebhyaḥ iti kha°, tebhyaś ca iti gha° |
1. °ḍike Ed. 2. °rtho PC.

'pi Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ | gaṇanā 'py upamā 'py aupamyam apy upaniṣā 'py upaniṣad api Bhagavaṃs tasya na sukarā kartuṃ ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kula-putro vā kula-duhitā vā bahutaraṃ puṇyaṃ prasaved yas teṣām avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ kṣipratarām anuttarāṃ samyaksambodhim abhisamboddhu-kāmebhya imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanām upadiśet iha ca tān prajñāpāramitāyā[1]m avavaded anuśiṣyāt || tiṣṭhatu khalu punaḥ Kauśika Jāmbūdvīpakebhyaḥ sarva-sattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika cāturmahādvīpake lokadhātau sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanām upadiśet || tiṣṭhatu khalu punaḥ Kauśika cāturmahādvīpake lokadhātau sarva-sattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika sāhasre cūḍike lokadhātau sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanām upadiśet || tiṣṭhatu khalu punaḥ Kauśika sāhasre cūḍike lokadhātau sarva-sattvebhyo 'vinivartanīyebhyaḥ imāṃ prajñāpāra(132)mitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika dvisāhasre madhyame lokadhātau sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva

(1) tāṃ prajñāparimitām iti ga°|

kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet‖ tiṣṭhatu khalu punaḥ Kauśika dvisāhasre madhyame lokadhātau sarva-sattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet‖ tiṣṭhatu khalu punaḥ Kauśika trisāhasra-mahā-sāhasre lokadhātau sarva-sattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitām upanāmya puṇyâbhisaṃskāro yāvantaḥ Kauśika Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te 'pi sarve 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodhes tebhyo 'pi kaścid eva kula-putro va kula-duhitā vā imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet‖ tat kiṃ manyase Kauśika api nu sa kula-putro vā kula-duhitā vā tato nidānaṃ bahu-puṇyaṃ prasavet‖

Śakra āha| bahu Bhagavan bahu Sugata| saṃkhyā 'pi Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ| gaṇanā 'py upamā 'py aupamyam apy upaniṣā 'py upaniṣad api Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ‖

Bhagavān āha| ataḥ khalu punaḥ sa Kauśika kula-putro vā (133) kula-duhitā vā bahutaraṃ puṇyaṃ prasaved yas teṣām avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ samyaksambodhim abhisamboddhu-kāmebhya imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayet sârthāṃ savyañjanām upadiśet iha ca tān prajñāpāramitāyām avavaded anuśikṣyāt‖ athâparaḥ Kauśika bodhisattvo mahāsattva utpadyeta|

sa evaṃ vaded aham eteṣāṃ kṣiprataraṃ anuttarāṃ samyak-sambodhim abhisambhotsya iti || yas taṃ Kauśika kula-putro vā kula-duhitā vā kṣiprâbhijñataraṃ bodhisattvaṃ mahāsattvaṃ prajñā-pāramitāyām avavaded anuśiṣyād ayaṃ tataḥ(1) paurvakāt kula-putrāt kula-duhitur vā sakāśād bahutaraṃ puṇyaṃ pra-savet ||

navamīṃ praśaṃsā-mātrām āha *punar aparaṃ Kauśika yāvanto Jambūdvīpe sattvās te sarva* ity-ādinā.

atha khalu Śakro Devānām indro Bhagavantam etad avocat | yathā-yathā Bhagavan bodhisattvo mahāsattva āsannībhavaty anuttarāyāḥ samyaksambodhes tathā-tathā prajñāpāramitāyām avavaditavyo 'nuśāsitavyaḥ tathā-tathā prajñāpāramitāyām avodyamāno(2) 'nuśiṣyamāṇas tathatāyā āsannībhavati | tathatāyā āsannībhavan yeṣāṃ paribhuṅkte cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkārāṃs teṣāṃ tān kāran kṛtān mahā-phalān karoti mahā'nuśaṃsān ataḥ sa bahutaraṃ puṇyaṃ prasavati ||

na kevalam abhisambudhyânyeṣām artha-karaṇāt kṣiprâbhijñaṃ bodhisattvam avavadato 'nuśāsataś ca bahutaraṃ puṇyaṃ, kiṃ tarhy anabhisambudhyâpîti pratipādayann āha: *yathā-yathā Bhagavann* ity-ādi. tatra *cīvaraṃ* vastraṃ. *piṇḍapāto*[1] maṇḍak'ādi. *śayanaṃ* tūlik'ādi.[2] *āsanaṃ* daṇḍ'āsan'ādi.[3] vyādhibhir upahataṃ *glānaṃ* [4]*praty* eti gacchati yukta-rūpaṃ bhaiṣajyam[4] harītaky[5]-ādi. *pariṣkāraḥ*[6] khallak'ādi. *tān kārān kṛtān* iti cīvar'ādīn dattān ity arthaḥ. saṃ-dṛṣṭa-phala-dāna-sāmarthyān *mahā-phalān karoti.* janmântare phala-dānān *mahā'nuśaṃsāṃ karotî*ti pūrveṇa [Tib. 137ᵇ] sambandhaḥ. tathāgatānāṃ bo(P.

(1) ayatnataḥ Kauśika iti ga° |
(2) avavodyamānaḥ iti kha° ga° |
1. °pātro C. 2, stan nan-tshans-can la-sogs-paho. 3. khri stan la-sogs-pa.
4 ... 4. °ktaṃ r° C, °kta-rūpa-bh° P. gso-sman ni de bsal-ba dan rjes-su mthun-pa ni =tat praty eti yukta-rūpaṃ bhi° ? 5. °rīt° P. 6. °risk° PC & Ed.

103[b])dhisattvānāṃ ca parama-dakṣiṇīyatvena nirviśiṣṭatvād iti bhāvaḥ.

kuta etad iti cet, yasmāc Cundasya karmakāra-putrasya piṇḍapātaṃ paribhujya parinirvāṇa-kāla-samaye Bhagavatâivôktam Āgame: mā hâiva[1] tannimittaṃ Cundasya karmakāra-putrasya vipratisāro bhūt. sa tvay' Ānanda Cundasya karmakāra-putrasya prativinodayitavyaḥ. evaṃ ca[2] vaktavyaḥ: yaś ca piṇḍapātaṃ[3] paribhujya Tathāgato 'nuttarāṃ samyaksambodhim abhisambuddhaḥ, yaś ca piṇḍapātaṃ[3] paribhujya nirupadhiśeṣe nirvāṇa-dhātau parinirvṛto[4] dvāv imau piṇḍapātāv[5] asama-sama-vipākāv iti tulya-phala-pratipādanāt tayoḥ sama-dakṣiṇīyatvam āveditam iti.

tat kasya hetoḥ | evaṃ hy etad Bhagavan bhavati | yad bodhisattvo(1) mahāsattva āsannībhavaty anuttarāyāḥ samyaksambodheḥ ||

nanu bhāvanā'bhyāsād āsannībhāve sati katham avavādânuśāsanībhyām āsannībhāvo nirdiśyata iti *tat kasya hetor* ity āśaṅky' āha: *evaṃ hy etad Bhagavann* ity-ādi.

evaṃ manyate: pratītyasamutpāda-dharmatâiṣā, yasmād avavādânuśāsanībhyāṃ viśiṣṭa-citta[6]-kṣaṇôtpādād āsannībhāvo bhavati, bhāvanā-balāt tu nitarām evêti.

atha khalu āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat | (134) sādhu sādhu Kauśika yas tvaṃ bodhisattvayānikānāṃ pudgalānām utsāhaṃ dadāsi anugṛhṇīṣe anuparivārayasi | evaṃ ca Kauśika tvayā karaṇīyaṃ ya ārya śrāvakaḥ sarva-sattvānām anugrahaṃ kartu-kāmaḥ sa bodhisattvānāṃ mahāsattvānāṃ anuttarāyāṃ samyaksambodhav utsāhaṃ vardhayaty anugṛhṇīte 'nuparivārayaty evam etat karaṇīyaṃ ||

bodhisattvôtsāha-dātṝṇāṃ *sādhu sādhv* iti sādhu-kāra-dānena stuti[7]-stobhita-

(1) yathā bodhisattva iti kha° |

1. hai C. 2. °vaṃ ca sa C. 3. °traṃ C. 4. °vṛtto PC. 5. °trāv C. 6. om. C. 7. stuta P.

praśaṃsā'rtham upasaṃharatîty ārya-Vimuktiṣeṇaḥ[1]. kṣipratar'āsannībhāva-kathanād *utsāhaṃ da*(P. 104[a])*dāsi.* avavādanā°-mukhen[Tib. 138[a]]*ânugṛhṇīṣe.* anuśāsanī-dvāreṇâ*nuparivārayasi.*

tat kasya hetoḥ | ataḥ prasūtā hi bodhisattvānāṃ mahā-sattvānām anuttarā samyaksambodhiḥ |

katham anyasyôtsāha-vardhanenânyasyânugraha[2] iti *tat kasya hetor* ity āśaṅky' āha: *ataḥ prasūtā hî*ty-ādi.

etad uktaṃ: yasmād anuttarasamyaksambodhi-cittôtsāha-vardhanena niṣ-padyate *bodhisattvānāṃ mahāsattvānāṃ*[4] jagad-artha-kārikā *'nuttarasamyaksam-bodhis* tasmāt teṣām utsāha-vardhanāt sattvānām anugraha iti.

yadi hi bodhisattvā mahāsattvā etad bodhicittaṃ nôt-pādayeran na câite bodhisattvā mahāsattvā anuttarāyāṃ sam-yaksambodhau śikṣeran na ṣaṭ-pāramitāsu śikṣerann aśikṣamāṇā anuttarāṃ samyaksambodhiṃ nâbhisambudhyeran |

etad eva vyatireka-mukhena kathayann āha: *yadi hî*ty-ādi. *nâbhisam-budhyerann* ato na sattvârthaṃ kuryur iti śeṣaḥ.

yasmāt tarhi bodhisattvā mahāsattvā bodhisattva-śikṣāyām āsu ṣaṭ-pāramitāsu śikṣante tasmād etad bodhicittam utpāda-yante tasmād anuttarāṃ samyaksambodhim abhiṣambudhyanta iti ||

anvaya-mukhena c'[5] āha *yasmāt tarhî*ty-ādinā. *abhisambudhyante tasmāj* jagad-artha-kāriṇa iti matiḥ. ta ete stuty-ādaya uttarôttara-puṇya-mahattvasya pratipādanāt tat-svabhāvatvena nirdiṣṭā yathā-bhūtârthâdhigama-mātra-lakṣaṇā, [6]nârthavād'ādi-rūpā,[6] yathôkta-prabhedā eva pratipattavyāḥ.

tathā côktaṃ:

1. °ktisenaḥ C. 2. atha vāda C. 3. °dhanenâsyânugr° P. 4. om. P. 5. °n' P. 6...6. nâvavād° C. gcam-gsag-tsam-du smra-ba la-sogs-pa ni ma yin-pas.

stutiḥ[I] stobhaḥ[II] praśaṃsā[III] ca prajñāpāramitāṃ prati
adhimokṣasya mātrānāṃ navakais tribhir iṣyate ‖ iti. (20)

evaṃ ca kṛtvā tatra[1] sūtrântare nidāneṣu yad uktaṃ sarvair[2] bodhisattvair mahāsattvaiḥ sarva-buddha-stuta-stobhita-praśastaiḥ sârdhaṃ Bhagavān viharatîti tad upapannaṃ bhavati.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ puṇya-paryāya-parivarto nāma pañcamaḥ ‖ 539 ‖

Abhisamayâlaṃ(P. 104[b])kārâlokāyāṃ prajñāpāramitā-vyākhyāyāṃ puṇya-paryāya-parivarto nāma [Tib. 138[b]] pañcamaḥ.

1. °tra tatra C. 2. °rva- C.

VI.

ANUMODANĀ-PARIṆĀMANĀ-PARIVARTO NAMA ṢAṢṬHAḤ

(135) atha khalu Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtiṃ sthaviram āmantrayate sma | yac ca khalu punaḥ ārya Subhūte bodhisattvasya mahāsattvasyânumodanā-pariṇāmanā-sahagataṃ puṇya-kriyā-vastu yac ca sarva-sattvānāṃ dānamayaṃ puṇya-kriyā-vastu śīlamayaṃ puṇya-kriyā-vastu bhāvanāmayaṃ puṇya-kriyā-vastu idam eva tato bodhisattvasya mahāsattvasyânumodanā-pariṇāmanā-sahagataṃ puṇya-kriyā-vastu agram ākhyāyate(1) śreṣṭham ākhyāyate jyeṣṭham ākhyāyate varam ākhyāyate pravaram ākhyāyate praṇītam ākhyāyate uttamam ākhyāyate anuttamam ākhyāyate niruttama(2)m ākhyāyate asamam ākhyāyate asama-samam ākhyāyate ||

sarva-buddha-stuta-stobhita-praśastasyâdhimukti-manaskārasyânuttara[1]-samyaksambodhau pariṇāmanaṃ vidheyam ity ato 'nantaraṃ pariṇāmanā-manaskāro vaktavyaḥ.

sa ca vyāvṛtti-viṣaya-bhedād anekavidha ity ādau viśeṣa-pariṇāmanā-manaskāraṃ nirdiśann āha: *atha khalu Maitreya* ity-ādi. tatra *maitreyo* nāma samādhiḥ. tal-lābhāt kasyacit samādher maitreyatvaṃ phalaṃ. tad-adhigamāt, pūrva-praṇihita-maitrī-phalâbhisamayād, īdṛśā vā guṇās tena maitrī-vimokṣa-mukha-prabhāvitatvād arjitā yenâsau maitreyo jāta iti *Maitreyaḥ*. samyak-prajñā-yogād *bodhisattvaḥ*. sarv'ākārôpāya-sambaddhān[2] *mahāsattvāḥ*. bodhisattva-mahāsattva-śabdayoḥ prajñôpāyâbhidhāyitayā 'moghapāśa-sūtre pāṭhād

(1) agra ākhyāyate iti kha° ga° |
(2) niruttaram iti ga° |
1. °ttarāyāṃ C. 2. °mbandhān PC. dan ldan-pa.

iti.[1] *anumodanā-pariṇāmanā-sahagatam* iti anumodanā-pūrvikā pariṇāmanā tathāgatânuttara-samyaksambodhy-anupalambh'ālambanena manaskāreṇa pariṇāmanād viśeṣaḥ pariṇāmanā-manaskāras, tayā ca sahagatam iti samāsaḥ. [2]tathā hi[2] parakīyaṃ dānamay'ādi-puṇya-(P. 105[a])kriyā-vastu vakṣyamāṇânumodanā-manaskāreṇânumodya bodhau pariṇāmayitavyaṃ ity ayam api prakāraḥ sambhavati. tathā cânantaram eva vakṣyaty: *evam anumodyânumodanā-sahagataṃ puṇya-*[Tib. 139[a]]*kriyā-vastv anuttarāyāṃ samyaksambodhau pariṇāmayāmîti vācaṃ bhāṣetêti.*[3] *tata* iti sarva-sattvānāṃ dānamay'ādi-puṇya-kriyā-vastunaḥ sakāśād ity arthaḥ. *agram ākhyāyate* dvividhâgratā-yogāt. dvividhâgratā śreṣṭhâgratā côttaptatayā jyeṣṭhâgratā câdvitīyatayêty āha: *śreṣṭham ākhyāyate jyeṣṭham ākhyāyata* iti. śreṣṭhâgratā 'pi dvividhā varatayā côpāya-kauśalena pravaratayā ca prajñāpāramitayêty āha: *varam ākhyāyate pravaram ākhyāyata* iti. ubhābhyāṃ nânyat praṇītam iti kathanāyôktaṃ *praṇītam ākhyāyata* iti. jyeṣṭhâgratā 'pi dvividhôttamatayā ca samâbhāvād, anuttamatayācâdhikâbhāvād iti darśanāyôktaṃ: *uttamam ākhyāyate 'nuttamam ākhyāyata* iti. ābhyāṃ nânyan niruttamam ity āha: *niruttamam ākhyāyata* iti. yathôktena ca vidhinā śrāvak'ādy-asādhāraṇatvenâ*samam ākhyāyate.* asamair buddhaih samatā-prāptu[4]-hetutvād *asama-samam ākhyāyate.*

evam ukte āyuṣmān Subhūtiḥ sthaviraṃ Maitreyam bodhisattvaṃ mahāsattvam etad avocat| yat punar ayaṃ Maitreya bodhisattvo mahāsattvo daśa-diśi loke sarvataḥ sarvatragatayā aprameyâprameyeṣu asaṃkhyeyâsaṃkhyeyeṣu aparimāṇâparimāṇeṣu acintyâcintyeṣu anantâparyanteṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu atīte 'dhvani ekâikasyāṃ diśi ekâikasmiṃs trisāhasra-mahā-sāhasre lokadhātau aprameyâprameyāṇām asaṃkhyeyâsaṃkhyeyānām aparimāṇâparimāṇānām acintyâcintyānām anantâparyantānām anupadhiśeṣe nirvāṇa-dhātau parinirvṛtānān tathāgatānām arhatāṃ (136) samyaksambuddhānāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-

1. Sic PC. Not rendered in Tib 2...2. ḥdi-las. 3. Ed. 138[7]. 4. °ptaṃ P, °pta C.

netrīkānāṃ paryātta-bāṣpāṇāṃ mardita-kaṇṭakānāṃ sv-apahṛta-bhārāṇāṃ anuprāpta-svakârthānāṃ parikṣīṇa-bhava-saṃyojanānāṃ samyag-ājñā-suvimukta-cittānāṃ sarva-ceto-vaśi-paramapārami-prāptānāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyaksambodhim abhisambuddhānāṃ yāvac cânupadhiśeṣe nirvāṇa-dhātau parinirvṛtānāṃ yāvac ca saddharmo nântarhitaḥ etasminn antare yas teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandho vimukti-skandho vimukti-jñāna-darśana-skandhaś ca | yāni ca ṣaṭ-pāramitā-pratisaṃyuktāni kuśala-mūlāni buddha-guṇa-sampat-pratisaṃyuktāni kuśala-mūlāni bala-vaiśāradya-pāramitāpratisaṃyuktāni kuśala-mūlāni evam abhijñā-pāramitā-pratisaṃyuktāni parijñā-pāramitā-pratisaṃyuktāni[1] praṇidhāna-pāramitā-pratisaṃyuktāni sarvajña-jñāna-sampat-pratisaṃyuktāni kuśala-mūlāni yā ca hitâiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā ye câprameyā 'saṃkhyeyā buddha-guṇā yā cânuttarā[2] samyaksambodhir yac cânuttaraṃ samyaksambodhi-sukhaṃ yā ca sarva-dharmâiśvarya-pāramitā yaś câparimeyo 'nabhibhūtaḥ sarvâbhibhūtaḥ parama-ṛddhy-abhisaṃskāraḥ yac cânāvaraṇam asaṃgam apratihatam asama[3]m asama-samam anupamam aparimeyaṃ tathāgata-yathābhūta-jñāna-balaṃ yad buddha-jñāna-balaṃ balānāṃ yad buddha-jñāna-darśanaṃ yā ca daśa-bala-pāramitā yaś ca catur-vaiśāradya-parama-sukha-(137)paripūrṇo 'dhigamaḥ yaś ca sarva-dharmāṇāṃ paramârthâbhinirhāreṇa dharmâdhigamaḥ yac ca dharma-cakra-pravartanaṃ dharmôlkā-pragrahaṇaṃ dharma-bherī-sampratāḍanaṃ dharma-śaṅkha-prapūraṇaṃ dharma-śaṅkha-pravyā-

(1) ga° pustake parijñāpāramitā pratisaṃyuktānīty atra prajñāpāramitā pratisaṃyuktānīti pāṭho vartate|

(2) yāvac cānuttarā iti ga°|

(3) kha° ga° pustakayoḥ asamam iti pāṭho nâsti|

haraṇaṃ dharma-khaḍga-praharaṇaṃ dharma-vṛṣṭi-pravarṣaṇaṃ dharma-yajña-yajanaṃ dharma-dānena sarva-sattva-saṃtarpaṇaṃ dharma-dāna-sampravāraṇaṃ ye ca tatra dharmadeśanāsu buddha-dharmeṣu pratyekabuddha-dharmeṣu śrāvaka-
5 dharmeṣu vā vinītāḥ śikṣitā adhimuktā niyatāḥ sambodhi-parāyaṇās teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni ye ca tair buddhair bhagavadbhir bodhisattvā mahāsattvā vyākṛtā anuttarāyāṃ samyaksambodhau teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni ṣaṭ-pāramitā-prati-saṃyuktāni ye ca pratyekabuddha-yānikāḥ
10 pudgalā vyākṛtāḥ pratyekabodhau teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni yac ca śrāvaka-yānikānāṃ pudgalānān dānamayaṃ puṇya-kriyā-vastu śīlamayaṃ puṇya-kriyā-vastu bhāvanāmayaṃ puṇya-kriyā-vastu yāni ca śaikṣāṇy anāsravāṇi kuśala-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni yaiś ca
15 pṛthagjanais tatra dharma-kuśala-mūlāny avaropitāni teṣāṃ ca[1] buddhānāṃ bhagavatāṃ catasṛṇāṃ parṣadāṃ bhikṣūṇāṃ bhikṣuṇīnāṃ upāsakānāṃ upāsikānāṃ yac ca dānamayaṃ puṇya-kriyā-vastu śīlamayaṃ puṇya-kriyā-vastu bhāvanāmayaṃ puṇya-kriyā-vastu yaiś ca tatra teṣāṃ buddhānāṃ bhagavatāṃ
20 dharmaṃ deśayatāṃ devair nāgair yakṣair gandharvair asurair garuḍaiḥ kinnarair mahoragair manuṣyâmanuṣyair vā yaiś ca tiryag-yonigatair api sattvaiḥ kuśala-mūlāny avaropitāni yaiś ca teṣāṃ buddhānāṃ bhagavatāṃ parinirvāpayatā[2]m api kuśala-mūlāny avaropitāni yaiś ca tatra teṣāṃ buddhānāṃ
25 bhagavatāṃ pari(138)nirvṛtānām api kuśala-mūlāny avaropitāni buddhaṃ ca bhagavantam āgamya dharmaṃ c' āgamya saṃghaṃ c' āgamya mano-bhāvanīyāṃś ca pudgalān āgamya teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni tat sarvaṃ kuśala-mūlaṃ

(1) yeṣāñ cati ka° gha°|
(2) parinirvāpatāṇāmi ga° parinirvāyatām iti gha°|

niravaśeṣam anavaśeṣa(1)ṃ aikadhyam abhisaṃkṣipya piṇḍayitvā tulayitvā agrayā 'numodanayā 'numodeta śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttaraya(2) asamayā asama-samayā anumodanayā anumodeta | evam anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayāmîti vācaṃ bhāṣetânuttarāyāḥ samyaksambodher āhārakaṃ bhavatv iti ||

anupalambh'ākā(P. 105ᵇ)ra-pariṇāmanā-manaskāraṃ nirdidikṣur āha: *evam ukta āyuṣmān Subhūtir* ity-ādi. *daśa-diśi loke sarvataḥ sarvatragatayêti* daśasu dikṣu lokadhātau sarvasmin pūrv'ādi-dig-vyāptyêty arthaḥ. pūrva-dakṣiṇa-paścimôttarāsu dikṣu yathākramam *aprameyâsaṃkhyeyâparimāṇâcintyasu*[1] sthitā [Tib. 139ᵇ] lokadhātavo yathāsaṃkhyam aprameyâ*prameyeṣv* ity-ādinā nirdiṣṭāḥ. tathôrdhvâdho[2]-diśi sthitā *anantâparyanteṣv* ity artha-bhedo vācyaḥ. *aprameyâprameyāṇām* ity-ādi laukika-vīta-rāgāṇāṃ śaikṣāṇām aśaikṣāṇāṃ[3] pratyekabuddhānāṃ bodhisattvānāṃ ca yathākramam *aprameyâsaṃkhyeyâparimāṇâcintyâparyantānāṃ*. jñāna-pathâtītatvenâpramey'ādayo veditavyāḥ. *chinna-vartmanām* ity-ādi hatâritvena kṣīṇ'āsravatvena ca *chinna-vartmānaḥ*. niḥkleśatvena vaśībhūtatvena ca *chinna-vartmanayaḥ*. suvimukta-citta-suvimukta-prajñatvena *chinna-prapañca-bhavanetrīkāḥ*.[4] ājāneya-mahānāgatvena *paryātta-bāṣpāḥ*. kṛta-kṛtyatvena[5] kṛta-karaṇīyatvena ca *mardita-kaṇṭakāḥ*. *sv-apahṛta-bhārāṇām* ity-ādi vyākhyātaṃ. atha vā sarv'ākārajñatā mārgajñatā sarvajñatā sarv'ākārâbhisambodho mūrdhâbhisambodha iti pañcabhir abhisamayaiḥ prahātavya-vastu-pra(P. 106ᵃ)hāṇād yathākramaṃ chinna-vartmanām ity-ādi-pañca-padāni. tair eva pañcabhir abhisamayaiḥ prāptavya-dharmâdhigama-yogād yathāsaṃkhyaṃ sv-apahṛta-bhārāṇām ity-ādi-pañca-padāni vācyāni. *etasminn antara* iti madhye. anāsravaṃ śīlaṃ samādhiḥ prajñā ca *śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandhaḥ*. sarv'āvaraṇa-prahāṇaṃ *vimukti-skandhaḥ*. viśiṣṭa-jñāna-sākṣātkaraṇaṃ *vimukti-jñāna-darśana-skandhaḥ*.

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(1) niravaśeṣam avaśeṣam iti ka° kha° gha° |
(2) niruttarayā uttarôttarayā iti ga° |
1. °cityāsu P, °cittyāsu C. 2. tathādho P, °rddhāvo C. 3. om. C. 4. °trīk° P. 5. kṛtyena C.

[Tib. 140ᵃ] sarvaś cêva śrāvak'ādibhiḥ sādhāraṇa ity asādhāraṇârtham āha: *yāni* cêty-ādi. tatra dravyataḥ *ṣaṭ-pāramitā*. nāmatas tu daśa bhavanti prajñā-pāramitā-prabhedatvāc catasṛṇāṃ pāramitānāṃ. tathā hi lokôttaraṃ nirvikalpakaṃ jñānaṃ krameṇa sarv'āvaraṇa-prahāṇa-kāri-prajñāpāramitā. lokôttara-
5 mārga-pṛṣṭhalabdhajñāna-saṃgṛhītāḥ punar upāya-praṇidhāna-bala-jñāna-pāramitāḥ syur iti. prādhānyād ādau ṣaṭ-pāramitā nirdiśya pariśiṣṭa-pāramitôpādānârtham āha: *buddha-guṇa-sampad* ity-ādi. buddha-guṇa-sampad upāya-pāramitā. *balapāramit*êti[1] sugamaṃ.[2] *abhijñāpāramit*êti[3] bauddhī[4] sarvâbhijñā.[5] ṣaṣṭhī[6] vā grāhyā. *parijñāpāramit*êti jñānapāramitā.

10 kathaṃ prakṛṣṭā 'pi satī jñāna-pārami(P. 106ᵇ)tā na nirvikalpêti cet. ucyate: yasmāj jñāna-pāramitā nirvikalpa-jñāna-pṛṣṭha-labdhaṃ jñānaṃ yena jñānenâdhigamaṃ paricchidya svayaṃ ca dharma-sambhogaṃ[7] pratyanubhavati. parāṃś ca paripācayati. tac cântan[8] nirvikalpa-jñāne dvayam api nâstîty, [Tib. 140ᵇ] ato na nirvikalpā jñāna-pāramitā.

15 *praṇidhāna-pāramit*êti jñāyata eva.[9] *sarvajña-jñāna-sampad* iti pramudit'ādi-bhūmayaḥ. *yā ca hitaiṣit*êti muditôpekṣe. *buddha-guṇā* ity aṣṭādaś'āveṇika[10]-buddha-dharm'ādayaḥ. *samyaksambodhi-sukham* iti kleśa-jñey'āvaraṇa[11]-vāsanā'nusaṃdhi-prahāṇa-phalaṃ. *sarva-dharmâiśvarya-pāramit*êti sarv'ākāra-jagad-artha-[12]saṃpādana-śaktatā.[12] [13]*anabhibhūtaḥ sarvâbhibhūr*[13] iti Māra-tīr-
20 thik'ādibhir a-tiraskṛtas, teṣāṃ ca kṛtâbhibhavanaḥ. *ṛddhy-abhisaṃskāra* iti ṛddhi-prātihāryam āvarjana[14]-pūrvaka-bodhi-bīj'āropaṇa-hetuḥ. *yac cânāvaraṇam* ity-ādi kleśa-jñey'āvaraṇâbhāvād yathākramam *anāvaraṇam asaṅgam* ata evâ*pratihataṃ*. samâbhāvād *asamaṃ*. asamenâiva samatvād *asama-samaṃ*. sarvânyôpamā'tikrāntatvād *anupamaṃ*. ananta-jñāna-paricchedya-yogyatvād *aparimeyaṃ*. evaṃ viśeṣaṇa-viśiṣṭaṃ kiṃ tad ity āha: *tathāgata-yathābhūtajñāna-balam* iti. āde(P. 107ᵃ)śan'ādi-prātihārya-karaṇa-samartham eva jñānam avyāhatatvād *balam* uktaṃ. *yad buddha-jñāna-balaṃ balānām* iti āsravakṣaya-jñānam eva balaṃ balānāṃ madhye prakṛṣṭataraṃ. *yad buddha-jñāna*-[Tib. 141ᵃ]*darśa-*

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1. bala-vaiśāradya-p° Ed. & 大般若第五百四十三 (正藏七 791ᵃ). 2. °gataṃ C, om. P. 3. om. P. 4. °ddhī- P. 5. °jñāḥ P. 6. °ṣṭī PC. 7. °bhāg° P. 8. °taṃ PC. 9. evam P. 10. °kā C. 11. °ṇā C. 12 ... 12. sapadāna-ś° P, saṃvādana-ś° C. rdsogs-par spyod-pa-ñid-do. 13 ... 13. °taḥ sarvâbhibhūtaḥ Ed. zil-gyis mi gnon-pa daṅ zil-gyis gnon-pa. 14. °ni C.

nam iti.

jñānaṃ satyâbhisambodhir, abhijñāḥ pañca darśanam ‖

daśabala-pāramitêti sthānâsthāna-jñāna-bal'ādīni daśa. *catur-vaiśāradyêti* samyaksambuddho 'ham ity-ādi-pratijñāne paryanuyoktur abhāvena nirbhaya-t'ākārās catvāras; taiś[1] caturbhir vaiśāradyaiḥ *parama-sukha-paripūrṇo* 'yam *adhigamaḥ* sāṃvṛtaḥ.[2]

tāttvikas tv anya ity āha: *yaś cêty*-ādi. *paramârthâbhinirhāreṇêti* māyô-pamatā'bhimukhīkaraṇena. *dharma-cakra-pravartanam* iti dharmasya svâdhigamasya dyotikayā prajñāpāramitā-deśanayā cakravat punaḥ-punar āmukhīkaraṇârthena pravartanaṃ vineya-saṃtāne vistārīkaraṇaṃ. tad eva tamo'panayanād *dharmôlkā-pragrahaṇaṃ*. samyak-pratibodhanād *dharma-bherī-sampratāḍanaṃ*. vineya-manaḥ-prapūraṇād *dharma-śankha-prapūraṇaṃ*. paurītvena[3] *dharma-śankha-pravyāharaṇaṃ*. dṛḍha-sarv'āvaraṇa-praharaṇād *dharma-khaḍga-praharaṇaṃ*. tarpaṇatvena[4] *dharma-vṛṣṭi-pravarṣaṇaṃ*. vispaṣṭatvena vijñeyatvena ca *dharma-yajña-yajanaṃ*. manojñatvena *sarva-sattva-saṃtarpaṇaṃ*. śravaṇīyatve-(P. 107[b])na yathāsukhīkaraṇā[5] *sampravāraṇaṃ*.

ye ca tatrêty-ādi. *buddha-dharmeṣu* vinayanād *vinītāḥ*. *pratyekabuddha-dharmeṣu* śikṣaṇāc[6] *chikṣitāḥ*. *śrāvaka-dharmeṣv* adhimokṣād *adhimuktā* iti yojyaṃ. [Tib. 141[b]] sva-bodhy-adhigamaṃ prati niyata-gotratva-lābhān *niyatāḥ*. tata eva *sambodhi-parāyaṇāḥ*. *śaikṣāṇîti* prathama-phala-pratipannak'ādīnāṃ sambandhīni. *aśaikṣāṇîty* arhatāṃ.[6] tatra traivācik'ādi-karmaṇôpasampanno *bhikṣuḥ*. evaṃ *bhikṣuṇī*. tri-śaraṇa-parigrahāt pañca-śikṣāpada-parigrahāc *côpāsakaḥ*. tathô*pāsikêti* dvidhā bhedaḥ. tri-śaraṇa-parigṛhītam upāsakaṃ ma ācāryo dhārayatu. tathā tri-śaraṇa-gataṃ pañca-śikṣāpada-gṛhītam upāsakaṃ ma ācāryo dhārayatv iti Vinaye dvidhā-pāṭhāt. *mano-bhāvanīyān* iti eka-dvi-tri-pudgalān manaḥ-prasāda-kāriṇaḥ. *niravaśeṣam anavaśeṣam* iti [7]ananta-hetutvād[7] aprameya-phala-pradatvāc ca yathākramaṃ vācyaṃ. *aikadhyam* ity-ādi. atīta-tathāgata-sambandhena nirdiṣṭatvād aikadhyam eka-prakāratvam *abhisaṃkṣipya* cetasy adhyāropya, aprameyatv'ādi-rūpeṇa *piṇḍayitvā* gaṇayitvā, bodhisattv'ādi[8]-

1. om. P. 2. °taḥs P, saṃvṛttaḥ C. kun rdsob -tuho. 3. °rit° P. rgyas-par byed-pa. Cf. paurī = gron-khyer-du ḥgro-ba. & 圓上 in Bodhisattvabhūmi I, 65[11]. 4. varṇ° PC. tshim-par byed-pa. 5. °kṣamāṇāc C. 6. °tāḥ P. 7 ... 7. rgyu mthaḥ-yas-pe-las byuṅ-ba-ñid yin-paḥi phyir. 8. °diḥ P.

yāvat-tiryag-yoni-sambandhena *tulayitvā* pramāṇīkṛtya, vakṣyamāṇa-lakṣaṇayā *'grayā 'numo*(P. 108ᵃ)*danayā 'numodeta* [1]kartur āśayâtiśaya-śraddhā'tiharṣaḥ[1] svayaṃ tat-sarva-sampādan'āśayâtiśayaṃ kuryād iti yāvat.

agrârtham eva kathayann āha: *śreṣṭhay*êty-ādi. vyākhyātam etat. *vācaṃ bhāṣet*êti sarva-tathāgata-[Tib. 142ᵃ]śīl'ādi-skandhasyânupalambh'ālambanena manaskāreṇânumodanā-sahagataṃ puṇyaṃ sarva-sattvârtham anuttara-bodhau pariṇāmayāmîti vacanam uccārayed ity arthaḥ. *āhārakaṃ* iti utpādakam. mama sarva-sattvānāṃ cêti śeṣaḥ.

> tatra bodhisattva-yānikaḥ pudgalo yair vastubhiḥ anumodeta yair ārambaṇai(1)r yair ākārais tac cittaṃ utpādayet api nu tāni vastūni tāni vā ārambaṇāni(2) te vā ākārās tathôpalabhyeran yathā nimittīkaroti ‖

anupalambha-pariṇāmanā-manaskāraṃ nirdiśyêdānīṃ tatra ku-codya-parihārârthaṃ praśnayann āha: *tatra bodhisattva-yānika* ity-ādi. *yair vastubhiḥ pariṇāmayatî*ti yais tathāgatatv'ādi-gotra[2]-hetubhir niryātayatîty arthaḥ. kvacid *anumodet*êti pāṭhaḥ. tatrâpi pariṇāmanā-manaskārasya prakrāntatvāt pariṇāmayatîty arthe grāhyaḥ. tathā cânantaram eva vakṣyati: katamair vastubhiḥ pariṇāmayatîti.[3] *yair ālambanair*[4] *yair ākārair*[5] iti ālambanāni śīl'ādi-skandhāḥ sarva-dharmāḥ. tad-grahaṇa-prakārā ev' ākārāḥ. *taccittaṃ* iti grāhaka-vikalpaṃ. *api nv* iti api-nu-śabdo nipātaḥ kiṃ-śabdârthe vartate. *tathôpalabhyeran*[6] *yathā nimittīkarot*îti vastv-ādīny animittīkṛtya pari(P. 108ᵇ)ṇāmayitum aśakyatvāt tāny atītatayā[7] 'vidyamānāny evâdhyāropya yathôdbhāvanā-saṃvṛtyā viṣayīkriyante. kiṃ tattvatas tathâîva samupalabhyanta ity arthaḥ. yady upalabhyanta iti mataṃ, [8]tathā ca sati,[8]

> pramāṇa-vyāhatatvena viparyāso hi vastunaḥ
> upalambho marīcy-ādi-jñānavat [Tib. 142ᵇ]pariniścitaḥ ‖

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(1) ārambhanair iti pāṭhaḥ sambhāvyate|
(2) ārambhaṇānîti pāṭho 'numīyate|

1...1. °rtur āśayād atiśaya-śraddhā'tiharṣa- PC. byed-pa-poḥi bsam-pa phul-du byuṅ-baḥi dad-pas śin-tu dgaḥ-śiṅ. 2. °trair P. 3. See Ed. 139⁸. 4. ākārair P. 5. ālambanair P. 6. °lambhy° P. 7. °tvāt tāni tyatatayā P, °tvāt tāny agītatayo(!) C. ḥdas-pa-ñid kyis. 8...8. de lta-na ni.

tasmāt tad-balato vṛttaḥ pariṇāma-vidhir mataḥ
ātm'ātmīya-viparyāsa-pravṛtta iva durbalaḥ ||

iti matiḥ.

evam ukte Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | na tāni[1] bhadanta Subhūte vastūni tāni vā ārambaṇāni[2] te vā ākārās tathôpalabhyante yathā nimittīkaroti ||

vikalpa-viṣayasyâdhyāropitatvenâlīkatvāt pratyayâdhīnatayā[1] vīta°-vṛttitvāc ca svapna-māyā-marīci-van naivôpalabhyante tattvata ity āha: *na tāni bhadanta* ity-ādi.

evam ukte āyuṣmān Subhūtiḥ sthaviro Maitreyaṃ bodhisattvaṃ mahāsattvam etad avocat | yadi so 'saṃvidyamānaṃ vastu asaṃvidyamānam ārambaṇa(139)m ārambaṇīkuryā[3]n nimittīkuryāt tat[4] katham asya saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāso na bhavet ||

evam api viparyasta-pariṇāma-prasaṅga ity āha: *yadi so 'saṃvidyamānam* ity-ādi. sva-lakṣaṇa-viṣayīkaraṇād *ālambanīkuryāt.* sāmānya[3]-rūpa-paricchedān *nimittīkuryāt.* saṃjñāyā [4]nimittôdgrahaṇ'ātmikāyāḥ sva-viṣayâbhāvena viparyāso 'tasmin tad-grahād[4] bhrāntiḥ *saṃjñā-viparyāsaḥ.* cittasy' ālambana-grāhaka-vijñānasya tathâiva viparyāsaś *citta-viparyāsaḥ.* dṛṣṭer ev' ākāra-paricchedarūpāyāḥ saṃtīraṇ'ātmikāyāḥ prajñāyāḥ pūrvavad viparyāso *dṛṣṭi-viparyāsaḥ. na bhaved* iti *kathamasyê*ti pūrveṇa sambandhād api nu bhaved ity arthaḥ. tathā (P. 109[1]) cânupalambha-pariṇāmanā-manaskāraḥ saṃjñā-viparyās'ādi-rūpa iti śeṣaḥ. yasmād[5] anyathā saṃjñ'ādīnāṃ[6] viparyāsatva-pratipādanena prā-

(1) na nu tāni iti ga° |
(2) ārambhaṇānîti pāṭho 'numīyate |
(3) ārambhaṇam ārambhaṇī-kuryād iti pāṭhaḥ sambhavaparaḥ |
(4) gha° pustake tad iti pāṭho na vidyate |

1. °tyayâvīt° P, °tyayādhāna C. 2. om. C. 3. °nye C, sāmā P. 4(haṇ°)... 4(gra). om. P. 5. tasm° P. gaṅ-gi phyir. 6. °jñānāṃ C.

kṛtârthâvirodhān[1] na kiṃcid uktam syāt.

tat kasya hetoḥ| tathā hi rāgo 'py asaṃvidyamānaṃ vastu anitye nityam iti duḥkhe sukham iti anātmany ātmêti aśubhe śubham iti vikalpya saṃkalpya utpadyate saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāsaḥ|

[2]nanv anyasya[2] sva-viṣayâbhāvena saṃjñ'āder viparyāsatve[3] 'tat-svabhāvasyânyasya kathaṃ saṃjñā-viparyās'ādi-rūpatêti[4] *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. [Tib. 143ᵃ] *rāgo'pî*ty *api*-śabdena dveṣ'ādi-parigrahaḥ. *vikalpyê*ty adhyāropya. *saṃkalpyê*ti punaḥ-punar ālambya. viparyasta-saṃjñ'ādi-prabhavatvād *rāgo 'pi saṃjñā-viparyāsa* ity-ādi[5] yojyaṃ.

etad uktaṃ: yasmād avidyamānaṃ nityatv'ādikam anityatv'ādi-dharma-yukte vastuny adhyāropya tad eva punaḥ-punar ālambyôtpadyamāno rāg'ādir[6] viparyasta-saṃjñ'ādi-hetukatvena saṃjñā-viparyās'ādi-rūpaḥ samutpadyate tasmād anupalambha-pariṇāmanā-manaskāras tathâivôtpadyata iti.

athâpi yathā vastu yath' ārambaṇaṃ[(1)] yath' ākāras tathā bodhis tathā cittam evaṃ sarva-dharmāḥ sarva-dhātavaḥ|

pakṣântarârtham āha: *athâpî*ty-ādi. athâpi *yathā vastu yath' ālambanaṃ yath' ākāro* 'samvidyamāna[7] iti śeṣaḥ. *tathā bodhis tathā cittaṃ*. kim. asaṃvidyamānam ity adhyāhāryaṃ. evam ity abhyupagame saty āha: *evam* ity-ādi. grāhyā grāhakāś ca *sarva-dharmāḥ*. tad-vāsanāḥ[8] *sarva-dhā*(P. 109ᵇ)*tavo* 'saṃvidyamānāḥ prāptā iti matiḥ.

yadi ca yathā vastu yath' ārambaṇaṃ[(2)] yath' ākāras tathā bodhis tathā cittaṃ tat katamair vastubhiḥ katamair ārambaṇaiḥ katamair ākārair katamaṃ cittam anuttarāyāṃ samyaksambodhau pariṇāmayati katamad vā anumodanā-sahagataṃ puṇya-

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(1) (2) ārambhaṇam iti pāṭho 'tra sambhāvanīyaḥ|

1. prak° PC. dkyusma. 2... 2. nand an° C, nanv asya P. gal-te gṣan-la=yady anyasya? 3. sic PC. °tvam a-? 4. °tveti PC. 5. om. C. 6. °di PC. 7. 'vidy° P. 8. PC add here sarvāḥ, apparently by mistake.

kriyā-vastu kvânuttarāyāṃ samyaksambodhau pariṇāmayati |

bhavatv evaṃ ko doṣa iti cet. āha: *yadi* cêty-ādi.

evaṃ manyate: yadi *yathā vastv*-ādikam asaṃvidyamānaṃ *tathā bodhicitt*-'ādikaṃ tadā *katamair vastv*-ādi*bhiḥ katama*ac *citt*'ādikaṃ kva *bodhau pariṇāma-yati.* yāvatā nâiva kenacit kiṃcit kvacit pariṇāmayati. ataḥ sarvathā pariṇāmânupapattau pariṇāma-viparyāsa iti.

atha khalu Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | nêdaṃ ārya-Subhūte navayāna-samprasthitasya bodhisattvasya mahāsattvasya purato bhāṣitavyaṃ nôpadeṣṭavyaṃ

tattvena viparyasto 'py anity'ādi-vikalpavat pāramparyeṇa bhūtârtha-prāpakaḥ [Tib. 143^{b}] saṃvṛtyā vastv-āder vidyamānatvena pariṇāmanā-manaskāra iṣyata eva. ato na kiṃcid adhikaṃ tvayôktam[1] ity abhiprāyeṇ' āha: *nêdam ārya Subhūta* ity-ādi.

atha vā tasmin vastv-ālamban'ādau pāramārthikâbhiniveśa-vigamena saṃvṛtyā māyā-puruṣasyêva pariṇāmanān na viparyasta-pariṇāma ity abhiprāyavān āha: *nêdam ārya Subhuta* ity-ādi.

tat kasya hetoḥ | yad api hi syāt tasya śraddhā-mātrakaṃ prema-mātrakaṃ prasāda-mātrakaṃ gaurava-mātrakaṃ tad api tasya sarvam antardhīyeta |

yukti-yuktam api katham ādikarmikasya na vaktavyam iti *tat kasya hetor* ity āśaṅky 'āha: *yad api hi syād* ity-ādi. adhigama-sampratyaya-vaikalyād adṛḍhatvena *śraddhā-mātrakaṃ.* tad eva mṛdu-madhyâdhimātra-bhedād uktaṃ *prema-mātrakam* ity-ādi-pada-trayeṇa. atha vā *śraddhā-mātrakam* astitva-guṇavattva-(P. 110^{a})śaktatveṣu yathākramam abhisampratyayaḥ prasādo 'bhilāṣa ity evaṃ *prema-mātrakam* ity-ādi-tridhā nirdiṣṭaṃ. *antardhīyetê*ti vinaśyet saṃvṛti-paramârtha-vibhāgâkuśalatvād iti bhāvaḥ.

1. °dhikatv° khyed-kyis lhag-ma.

avinivartanīyasyêdam ārya-Subhūte bodhisattvasya mahā-sattvasya purato bhāṣitavyam upadeṣṭavyaṃ | yo vā kalyāṇa-mitrôpastabdho bodhisattvo mahāsattvo bhavet so 'tra nâva-leṣyate na saṃleṣyate na vipatsyati na viṣādam āpatsyate na vipṛṣṭhīkariṣyati mānasaṃ na bhagnapṛṣṭhīkariṣyati nôttra-siṣyati na saṃtrasiṣyati[1] na saṃtrāsam ā(140)patsyate |

na vaktavyam eva tarhi prāptam ity āha : *avinivartanīyasyê*ty-ādi. *yo vā kalyāṇa-mitrôpastabdha*[1] iti pṛthag-janasyâpi kalyāṇa-mitrâdhiṣṭhitatvenôbhaya-satya-svarūpa-parijñānād ity bhāvaḥ.

evaṃ ca bodhisattvena mahāsattvena anumodanā-sahagataṃ puṇya-kriyā-vastu sarvajñatāyāṃ pariṇāmayitavyaṃ ||

upasaṃhārârtham āha : *evaṃ cê*ty-ādi. *evam* iti saṃvṛti-satyânatikra-meṇa.

atha khalve āyuṣmān Subhūtiḥ sthaviro Maitreyaṃ bo-dhisattvaṃ mahāsattvam etad avocat | yena Maitreya cittenân-umodya yat pariṇāmayati tac cittaṃ[2] kṣīṇaṃ niruddhaṃ vigataṃ vipariṇataṃ tat katamat tac cittaṃ yena pariṇāmayaty[3] anuttarā-yai samyaksambodhaye |

punar api saṃvṛti-pakṣ'āśrayeṇa codyârtham āha : *yenê*ty-ādi. [Tib. 144ᵃ] *yad* ity anumodanā-sahagataṃ kuśala-mūlaṃ. *tac cittam* ity anumodakaṃ, [2]pa-riṇāmanā-kāle *kṣīṇam* upacaya[2]-vināśān, *niruddhaṃ* prabandha-vināśena, *vigataṃ* prakṛti-nāśād,[3] *vipariṇataṃ* vikāra-vināśena. *tat* tasmāt *katamac cittam* anumoda-kaṃ pariṇāmanā-kāle *yen*ânumodaka-cittena *pariṇāmayati.* nâiva kenacid ity arthaḥ.

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(1) nôtrasyati na santrasyati iti kha° ga° |
(2) tac cittam evam iti kha° |
(3) yat pariṇāmayati iti ga° |
1. °pastartha P, °tro yas tathā (!) Ed. ñe-bar bstan-pa. 2(nā)...2(u). om. P.
3. °taṃ vikṛti-vināśād C.

evaṃ manyate: *evaṃ cêtra bodhisattvena mahāsattvenânumodyânumodanā*[1]*-sahagataṃ puṇya-kriyā-vastu sarvajñatāyāṃ pariṇāmayitavyam* iti[2] vacanena paurvāparya-pratipādanān naikasmin kṣaṇe dvāv anumodanā-pariṇāmanā-manaskārau bhavata iti pratipāditaṃ. tasmāt sa(P. 110[b])māna-kartṛtve ktvā-pratyaya-vidhānād ekam eva cittaṃ pūrvam anumodya paścāt pariṇāmayatîty uktaṃ cet.[3] tac câyuktaṃ. yato nityasya krama-yaugapadyābhyām artha-kriyā-virodhāt, kṣaṇikatvenânumodakam cittaṃ [4]pariṇāmanā-kṣaṇe nâsti. atas tena kathaṃ[4] pariṇāmayatîti.

katamad vā tac cittam anumodanā-sahagataṃ puṇya-kriyā-vastu yat pariṇāmayaty anuttarāyai samyaksambodhaye |

evam *anumodyêti* padam asaṅgatam iti nirdiśyêdānīm anumodanā-sahagataṃ puṇya-kriyā-vastv iti padam ayuktam ity āvedayann āha: *katamad vêty-ādi.*

etad uktam: anumodan'ākāreṇôtpādād anumodakam eva cittam anumodanā-sahagataṃ puṇya-kriyā-vastûcyate yatas, tasmāt *katamad vā* tac cittaṃ vyatiriktam[5] *anumodanā-sahagataṃ puṇya-kriyā-vastu* [Tib. 144[b]] *yac* cittaṃ karma-bhūtam anumodakaṃ cittaṃ kartṛ-bhūtaṃ *pariṇāmayati.* na ca tenâiva cittena tasyâiva pariṇāmanā yuktā, sv'ātmani kāritra-virodhād iti matiḥ.

atha matam: anumodanā-cittânantaraṃ viśiṣṭa-citta-kṣaṇôtpādād anumodanā-sahagataṃ puṇya-kriyā-vastu yac cittaṃ' prāptaṃ tat paścāt pariṇāmanā-cittena pariṇāmayitavyam ity ayaṃ tasya vākyasyârtha iti.

katham vā śakyaṃ cittena cittaṃ pariṇāmayitum(1) yadā dvayoś cittayoḥ samavadhānaṃ nâsti |

tathā 'pi *pariṇāmayitavyam* iti padam nôpapannam ity āha: *kathaṃ vā* [6]*śakyam* ity-ādi.

evaṃ vākyârth:o[6] yojanīyaḥ: prathama-kṣaṇa-bhāvino vijñānasya kṣaṇikatvena dvitīye kṣaṇe[7] 'bhāvaḥ. ta(P 111[a])thā dvitīya-kṣaṇa-bhāvino 'pi kāraṇa-

(1) parigṛhītuṃ pariṇāmayitum iti ga°|

1. °ttvenânumodanā C. rjes-su yi-raṅ-bar byas-nas rjes-su yi-raṅ-ba cf. P. 338[2].
2. Ed. 140[1]? 3. Ex conj. °ktañ cai P, °ktaṃ C. For ity uktaṃ cet Tib. has ṣes brjod-par gyur-na. 4 ... 4. om. P. 5. om. P. 6 ... 6 (vā). om. P. 7. om. P.

vaikalyād anutpādena prathama-kṣaṇe 'bhāvaḥ. ity evaṃ[1] *yadā dvayoḥ* pariṇāmanīya-pariṇāmakayoḥ prathama-dvitīya-kṣaṇa-bhāvinoś *cittayoḥ samavadhānaṃ* sambhavo *nâsti* tat *kathaṃ* dvitīya-kṣaṇa-bhāvinā [2]pariṇāmanā-cittena[3] prathama-kṣaṇa-bhāvi-cittam anumodanā-sahagataṃ puṇya-kriyā-vastu[2] pariṇāmayitum *śakyam* iti.

na ca tac-citta-svabhāvatā śakyā pariṇāmayituṃ ||

pūrva-cittânutpādatā tarhi vidyamānā pariṇāmyata iti cet. āha: *na ca tac-citta-svabhāvatā śakyā pariṇāmayitum* iti. nīrūpatvād iti bhāvaḥ.

Atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat| mā khalv ārya Subhūte nava-yāna-samprasthitā bodhisattvā mahāsattvā imaṃ nirdeśaṃ śrutvā uttrasiṣuḥ saṃtrasiṣuḥ saṃtrāsam āpatsyate|

bhagavad-ārya-Maitreyâdhiṣṭhānena Śakraḥ pariharann āha: *mā khalv* ity-ādi.

ayam abhiprāyaḥ: saṃvṛtyā 'bhyupagata-bhāvānām artha-kriyā-kāritvena kṣaṇikatve sati viśiṣṭôtpatti-kriyā-samāveśaṃ muktvā na vai kaścit kriyā'ntara-samāveśaḥ sambhavati. [Tib. 145ᵃ] ato yogināṃ viśiṣṭânumodaka-cittânantaraṃ viśiṣṭataram anumodanā-sahagataṃ puṇya-kriyā-vastu-cittam utpadyate. tato 'py anantaraṃ tat-kuśala-mūla-vāsanā-vāsitaṃ viśiṣṭatamaṃ cittaṃ pariṇāman-'ākāreṇôdayam āsādayati pratītyasamutpāda-dharmatā-balāt. iti sthitam etaṃ[4] vastu-tattvaṃ kṣaṇena vyavahārâyogād bāla-janânurodhena saṃtānâpekṣaṇāt sāmayi(P. 111ᵇ)katvena ca śabda-vṛtter *evaṃ câtra bodhisattvena mahāsattvenânumodyânumodanā-sahagataṃ puṇya-kriyā-vastu sarvajñatāyāṃ pariṇāmayitavyam* ity anena vākyenôktam ārya-Maitreyeṇa karma-kartṛ-kriy'ādi-rūpatayā. tatra ca vastu-bhāgaṃ[5] parityajya śabda-mātram eva[6] gṛhītvā bāla-janôttrāsakaro vikalpo na kārya iti.

kathaṃ c' ārya-Subhūte bodhisattvena mahāsattvena tad

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1. eva PC. de ltar-na. 2...2 om. P. 3. °tte C. sems-kyis. 4. evaṃ C. ḥdi. 5. dṅos-poḥi cha-tsam = vastu-bhāga-mātram ? dṅos-poḥi che-tsam (gnas-brtan). 6. evaṃ C.

anumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyak-sambodhaye pariṇāmayitavyaṃ | kathaṃ cânumodanā-sahagataṃ puṇya-kriyā-vastu parigṛhṇatā 'numodanā-sahagataṃ cittaṃ pariṇāmayatā tad anumodanā-sahagataṃ cittaṃ suparigṛhītaṃ supariṇāmitaṃ bhavati ||

kiṃ ca *evam anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayāmîti vācam bhāṣet*êti[1] prāk sva-vacanād āryaSubhūtinā 'pi saṃvṛti-pakṣe yathôkta evâbhiprāyo 'bhyupagantavya ity abhiprāyeṇ' āha: *kathaṃ c' ārya-Subhūta* ity-ādi. yadi yathôktâbhiprāyo na gṛhyate tadā gaty-antarâbhāvāt kathaṃ pariṇāmayitavyaṃ. nâiva kathaṃcit. tasmād yathôkta evâbhiprāyo grāhya ity arthaḥ. tad eva kathayann āha: *kathaṃ cânumodanā-sahagataṃ* ity-ādi. *parigṛhṇatā suparigṛhītaṃ*, [2]*pariṇāmayatā su-pariṇāmitaṃ*[2] [Tib. 145[b]] *kathaṃ bhavat*îti yojyam

Atha khalv āyuṣmān Subhūtiḥ sthaviro Maitreyaṃ bodhisattvaṃ mahāsattvam ārabhya Maitreyaṃ bodhisattvaṃ mahāsattvaṃ adhiṣṭhānaṃ kṛtvā Maitreyaṃ bodhisattvaṃ (141) mahāsattvam āmantrayate sma | iha Maitreya bodhisattvo mahāsattvas teṣām atītanāṃ buddhānāṃ bhagavatāṃ chinnavartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-netrīkānāṃ paryātta-bāṣpāṇāṃ mardita-kaṇṭakānāṃ apaḥrta-bhārāṇām anuprāpta-svakârthānāṃ parikṣīṇa-bhava-saṃyojanānāṃ samyag-ājñā-suvimukta-cittānāṃ sarva-ceto-vaśi-parama-pāramī-prāptānāṃ daśasu dikṣu aprameyâsaṃkhyeyeṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣv ekâlkasyāṃ diśy ekâlkasmiṃś ca trisāhasra-mahā-sāhasre lokadhātau aprameyâsaṃkhyeyānāṃ buddhānāṃ bhagavatāṃ parinirvṛtānāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyaksambodhim abhisambuddhānāṃ yāvac cânupadhiśeṣe nirvāṇa-dhātau parinir-

1. Ed. 138[a-8]. 2...2. om. P.

vṛtānāṃ yāvac ca sad-dharmo nântarhita etasminn antare yāni teṣāṃ buddhānāṃ bhagavatāṃ kuśala-mūlāni pāramitā-pratisaṃyuktāni yaś ca teṣāṃ buddhānāṃ bhagavatāṃ puṇyâbhisaṃskāraḥ kuśala-mūlâbhisaṃskāraḥ yaś ca teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandho vimukti-skandho vimukti-jñāna-darśana-skandhaḥ yā ca hitaiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā ye câprameyâsaṃkhyeyā buddha-guṇā yaś ca tair buddhair bhagavadbhir dharmo deśitaḥ ye ca tasmin dharme śikṣitā adhimuktāḥ pratiṣṭhitās teṣāṃ ca yāni kuśala-mulāni ye ca tair buddhair bhagavadbhir bodhisattvā mahāsattvā vyākṛtā anuttarāyaṃ samyaksambodhau teṣāṃ ca yāni kuśala-mūlāni ṣaṭ-pāramitā-pratisaṃyuktāni ye ca pratyekabuddha-yānikāḥ pudgalā vyākṛtāḥ pratyekabodhau teṣāṃ ca yāni kuśala-mūlāni yāni ca śrāvaka-yānikānāṃ pudgalānāṃ dānamaynāi kuśala-mūlāni śīlamayāni kuśala-mūlāni bhāvanāmayāni kuśala-mūlāni yāni ca śaikṣā(142)ṇy anāsravāṇi kuśala-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni yaiś ca tasmin dharme pṛthagjanaiḥ kuśala-mūlāny avaropitāni yaiś ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyair vā sa dharmaḥ śrutaḥ śrutvā ca kuśala-mūlāny avaropitāni yaiś ca tiryagyoni-gatair api sattvaiḥ sa dharmaḥ śrutaḥ śrutvā ca kuśala-mūlāny avaropitāny yaiś ca teṣu buddheṣu bhagavatsu parinirvāyatsu parinirvṛteṣu ca kuśala-mūlāny avaropitāni teṣām ca sarveṣāṃ yāni kuśala-mūlāni tāni sarvāṇy ekato 'bhisaṃkṣipya piṇḍayitvā tulyitvā niravaśeṣya niravaśeṣam anumodetu| anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayate|

aviparyāsa-lakṣaṇa-pariṇāmanā-manaskārârtham āha: *atha khalv āyuṣmān Subhūtir* ity-ādi. *ārabhyêti* vikalpakena vijñānen' āmukhīkṛtya. *adhiṣṭhānaṃ*

kṛtvêti agrato (C. 99[a]) [1]*viṣaya-bhāvenâvasthāpya.*

pariṇāmayato bodhisattvasya mahāsattvasya kathaṃ na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati ||

pariṇāmayāmîti vācā pariṇāmanād vikalpena pariṇāmaḥ kṛtas, tasmāt sarvasyâiva vikalpasya prakṛtyā sva-pratibhāse 'narthe 'rtha[2]-vyavasāyena pravṛtter bhrāntatvam ity abhiprāyeṇ' āha : *kathaṃ na saṃjñā-viparyāsa* ity-ādi.

evam ukte Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | saced ārya-Subhūte bodhisattvo mahāsattvo yena cittena yat pariṇāmayati tasmin citte na citta-saṃjñī bhavati |

parihārârtham āha : *saced ārya-Subhūta* ity-ādi. *tasmiṃś citte na citta-saṃjñī bhavatî*ti pariṇāmaka-cittena tasmin paramârthato *na cittâ*bhiniveśī *bhavati.*

evaṃ bodhisattvena mahāsattvenânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmitaṃ bhavati |

evaṃ ko guṇo bhavatîty āha : *evam bodhisattven*êty-ādi.

yathā tac cittaṃ na saṃjānīte idaṃ tac cittam iti | evaṃ bodhisattvasya mahāsattvasya na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati |

upasaṃharann āha : *yathā tac cittam* ity-ādi. *idaṃ tad* vartamāna-pariṇāmakaṃ *cittam* ity abhiniveśena. tattvato *yathā tac cittaṃ na saṃjānīte* na pratipadyate tathā yadi pariṇāmayati tad evaṃ samyag-anupalambha-hetu-pravṛttatvān *na saṃjñā-viparyāsa* ity-ādi yojyaṃ.

etad uktaṃ : yadi tasya vikalpasyâviṣayasya viṣayavattāṃ gṛhṇīyāt tadā

1. In P from here up to C108[a] many leaves are wanting. 2. 'rtho C cf. P. 349 .

bhrānto bhavet. yāvatā māyākāravad asau taj jñānam aviṣayam aviṣayatayâ-vâvagamya[1] vikalpena pariṇāmane[2] 'pi svarūpa-parijñānāt katham bhrānto bhavatîti.

atha yena cittena yat pariṇāmayati tac cittaṃ saṃjānīte idaṃ tac cittam iti citta-saṃjñī bhavati | evaṃ bodhisattvasya mahāsattvasya saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyaso bhavati |

sāmarthya-kathitam apy [Tib. 146ᵃ] arthaṃ spaṣṭayann āha : (C, 99ᵇ) *atha yena cittenê*ty-ādi.

sacet punar bodhisattvo mahāsattvo yac cittaṃ pariṇāmayati tac cittam evaṃ saṃjā(143)nīte evaṃ samanvāharati | tac cittaṃ samanvāhriyamāṇam eva kṣīṇaṃ kṣīṇam ity evaṃ saṃjānīte viruddhaṃ vigataṃ vipariṇatam ity evaṃ saṃjānīte | yac ca kṣīṇaṃ na tac chakyaṃ pariṇāmayituṃ | yenâpi cittena pariṇāmyate tasyâpi cittasya sâîva dharmatā | yair api dharmaiḥ pariṇāmyate teṣām api dharmāṇāṃ sâîva dharmatā | yeṣv api dharmeṣu pariṇāmyate teṣām api dharmāṇāṃ sâîva dharmatêti | saced evaṃ pariṇāmayati samyak pariṇāmyati na mithyā pariṇāmyati || evaṃ ca bodhisattvena mahāsattvena pariṇāmayitavyaṃ ||

māyākāro yathā kaścin nirmitâśv'ādi-gocaraṃ
ceto[3] nirviṣayaṃ vetti tena bhrānto na jāyate ||

iti nyāyena pariṇāmyamāna-citt'ādāv[4] api māyā-puruṣasyêva pravartanān[5] na viparyāsa ity āha : *sacet punar* ity-ādi. *yac cittam* iti pariṇāmyamānaṃ. *evaṃ saṃjānīta* iti vakṣyamāṇa kṣīṇatv'ādinā prayoga-pṛṣṭhâvasthāyāṃ pratipadyate. *evaṃ samanvāharatî*ti maulâvasthāyāṃ. *tasyâpi cittasya sâîva dharmatê*ti pariṇāmaka-*cittasya*[6] svabhāva-virahāt *sâîva* kṣīṇatv'ādi-*dharmatā*. *yair api dharmair*

1. °ṣayatâv° C. 2. °ṇānām° C. 3. ce C. 4. °ttā ād° C. sems la-sogspa. 5. °rtanā C. ḥjug-pas. 6. C adds again cittasya.

iti vastv-ādibhiḥ. *yeṣv api dharmeṣv* iti sarvajñat'ādiṣu.

punar aparaṃ ārya-Subhūte bodhisattvena mahāsattvena yathā 'tītānām evam anāgatānāṃ buddhānāṃ bhagavatāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-netrīkāṇām aprameyāṇām asaṃkhyeyānāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyakasambodhim abhisambhotsyante yāvac cânupadhiśeṣe nirvāṇa-dhātau pari-nirvāsyanti yāvac ca sad-dharmo nântardhāsyati etasminn an-tare yāni teṣāṃ buddhānāṃ bhagavatāṃ pāramitā-pratisaṃyuk-tāni kuśala-mūlāni yaś ca teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandho vimukti-skandho vimukti-jñāna-darśana-skandho yā ca hitâiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā ye câprameyâsaṃkhyeyā buddha-guṇā ye ca te buddhā bhagavanto dharmaṃ deśayiṣyanti ye ca tasmin dharme śikṣiṣyante 'dhimokṣayiṣyanti pratiṣṭhāsyanti teṣāṃ ca yāni kuśala-mūlāni yāṃs ca te buddhā bhagavanto bodhisattvān mahāsattvān vyākariṣyanti anuttarāyāṃ samyaksambodhau teṣām ca yāni ṣaṭ-pāramitā-pratisaṃyuktāni kuśala-mūlāni yāṃś ca te buddhā bhagavantaḥ pratyekabuddha-yānikān pudgalān vyākariṣyanti pratyekabodhau teṣāṃ ca yāni kuśala-(144)mūlāni yāni ca śrāvaka-yānikānāṃ pudgalānāṃ dānamayāni kuśala-mūlāni śīlamayāni kuśala-mūlāni bhāvanāmayāni kuśala-mūlā-ni yāni ca śaikṣāṇy anāsravāṇi kuśula-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni ye ca tasmin dharme pṛthagjanāḥ kuśala-mūlāny avaropayiṣyanti ye ca deva-nāga-yakṣa-gandha-rvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyā kuśala-mū-lāny avaropayiṣyanti ye ca tiryagyoni-gatā api sattvās taṃ dharmaṃ śroṣyanti śrutvā ca kuśala-mūlāny avaropayiṣyanti ye ca sattvās teṣu buddheṣu bhagavatsu parinirvāyatsu[1] pari-

(1) parinirvāpatsu iti ga°|

nirvṛteṣu ca kuśala-mūlāny avaropayiṣyanti teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni tāni sarvāṇy ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣaṃ anumoditavyāni | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmayato bodhisattvasya mahāsattvasya kathaṃ na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | saced bodhisattvo mahāsattvo yena cittena yat pariṇāmayati tasmiṃś citte na citta-saṃjñī bhavati | evaṃ bodhisattvena mahāsattvenânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmitaṃ bhavati sa yathā tac cittaṃ na saṃjānīte idaṃ tac cittam iti | evaṃ bodhisattvasya mahāsattvasya na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | atha yena cittena yat pariṇāmayati tac cittaṃ saṃjānīte idaṃ tac cittam iti citta-saṃjñī bhavati | evaṃ bodhisattvasya mahāsattvasya saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāso (145) bhavati || sacet punar bodhisattvo mahāsattvo yac cittaṃ pariṇāmayati[1] tac cittam evaṃ saṃjānīte evaṃ samanvāharati | tac cittaṃ samanvāhriyamāṇam evaṃ kṣīṇaṃ kṣīṇam ity evaṃ saṃjānīte niruddhaṃ vigataṃ viparinatam ity evaṃ saṃjānīte | yac ca kṣīṇaṃ na tac chakyaṃ pariṇāmayituṃ | yenâpi cittena pariṇāmyate[2] tasyâpi cittasya sâlva dharmatā | yair api dharmaiḥ pariṇāmyate teṣām api dharmāṇāṃ sâlva dharmatā | yeṣv api dharmeṣu pariṇāmyate teṣāṃ api dharmāṇāṃ sâlva dharmatêti | saced evaṃ pariṇāmayati samyak pariṇāmayati na mithyā pariṇāmayati || evaṃ ca bodhisattvena mahāsattvena pariṇāmayitavyaṃ || punar aparaṃ ārya-Subhūte bodhisattvena mahāsattvena pratyutpannā-

(1) ga° pustake, sacet punar bodhisattvo mahāsattvo yac cittaṃ pariṇāmayati iti pāṭho nâsti | tatra, atha yena cittena yat pariṇāmayati iti pāṭho vartate |

(2) yat pariṇāmyate iti ga° |

nāṃ buddhānāṃ bhagavatāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-netrīkāṇāṃ aprameyāṇāṃ asaṃkhyeyānāṃ aprameyâsaṃkhyeyeṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu tiṣṭhatāṃ dhriyamāṇānāṃ yāpayatāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyaksambodhim abhisambudhyante yāvac ca nirupadhiśeṣe nirvāṇā-dhātau parinirvānti yāvac ca sad-dharmo nântardadhāti etasminn antare yāni teṣāṃ buddhānām bhagavatāṃ pāramitā-pratisaṃyuktāni kuśala-mūlāni | yaś ca teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandhaḥ vimukti-skandhaḥ vimukti-jñāna-darśana-skandhaḥ yā ca hitâiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā (146) ye câprameyâsaṃkhyeyā buddha-guṇāḥ | yaṃ ca te buddhā bhagavanto dharmaṃ deśayanti ye ca tasmin dharme śikṣante 'dhimokṣayanti pratitiṣṭhanti teṣāṃ ca yāni kuśala-mūlāni | yāṃś ca te buddhā bhagavanto bodhisattvān mahāsattvān vyākurvanti anuttarāyāṃ samyaksambodhau teṣāṃ ca yāni ṣaṭ-pārāmitā-pratisaṃyuktāni kuśala-mūlāni | yāṃś ca te buddhā bhagavantaḥ pratyekabuddha-yānikān vyākurvanti pratyekabodhau teṣāṃ ca yāni kuśala-mūlāni | yāni ca śrāvaka-yānikānāṃ pudgalānāṃ dānamayāni kuśala-mūlāni śīlamayāni kuśala-mūlāni bhāvanāmayāni kuśala-mūlāni yāni ca śaikṣāṇy anāsravāṇi kuśala-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni | ye ca tasmin dharme pṛthagjanāḥ kuśala-mūlāny avaropayanti ye ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoragā manuṣyâmanuṣyā vā taṃ dharmaṃ śṛṇvanti śrutvā ca kuśala-mūlāny avaropayanti ye ca tiryagyoni-gatā api sattvā[1]s taṃ dharmaṃ śṛṇvanti śrutvā ca kuśala-mūlāny avaropayanti ye ca teṣu buddheṣu bhagavatsu parinirvāyatsu parinirvṛteṣu ca

(1) tiryagyoni-gatāḥ sattvā iti ga° |

kuśala-mūlāny avaropayanti teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni | tāni sarvāṇy ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumoditavyāni | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmayato bodhisattvasya mahāsattvasya kathaṃ na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | saced bodhisattvo mahāsattvo yena cittena yat pariṇāmayati tasmiṃś citte na citta-saṃjñī bhavati || evaṃ bodhisattvena (147) mahāsattvenânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmitaṃ bhavati yathā tac cittaṃ na saṃjānīte idaṃ tac cittam iti | evaṃ bodhisattvasya mahāsattvasya na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | atha yena cittena yat pariṇāmayati tac cittaṃ saṃjānīte idaṃ tac cittam iti citta-saṃjñī bhavati || evam bodhisattvasya mahāsattvasya saṃjñā-viparyāsaś citta-viparyāso dṛṣṭi-viparyāso bhavati | sacet punar bodhisattvo mahāsattvo yac cittaṃ pariṇāmayati tac cittam evaṃ saṃjānīte evaṃ samanvāharati | tac cittaṃ samanvāhriyamāṇam evaṃ kṣīṇaṃ kṣīṇam ity evaṃ saṃjānīte niruddhaṃ vigataṃ vipariṇatam ity evaṃ saṃjānīte | yac ca kṣīṇaṃ na tac chakyaṃ pariṇāmayituṃ | yenâpi cittena pariṇāmyate tasyâpi cittasya sâiva dharmatā | yair api dharmaiḥ pariṇāmyate teṣām api dharmāṇāṃ sâiva dharmatā | yeṣv api dharmeṣu pariṇāmyate teṣām api dharmāṇāṃ sâiva dharmetêti | saced evaṃ pariṇāmayati samyak pariṇāmayati na mithyā pariṇāmayati || evaṃ ca bodhisattvena mahāsattvena pariṇāmayitavyaṃ || punar aparaṃ ārya Subhūte bodhisattvo mahāsattvo 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ chinna-vartmanāṃ chinna-vartmanīnāṃ chinna-prapañca-bhava-netrīkāṇām aprameyāṇām asaṃkhyeyānāṃ yāvat prathama-cittôtpādam upādāya yāvac

cânuttarāṃ samyaksambodhim abhisambuddhā abhisambhotsyante abhisambudhyante ca yāvac ca nirupadhiśeṣe nirvāṇadhātau parinirvṛtāḥ parinirvāsyanti parinirvānti ca yāvac ca sad-dharmo nântarhitaḥ nântardhāsyati nântardadhāti ca etasminn antare yāni teṣāṃ buddhānāṃ bhagavatāṃ ṣaṭ-pāramitāpratisaṃyuktāni kuśala-mūlāni | yaś ca (148) teṣāṃ buddhānāṃ bhagavatāṃ śīla-skandhaḥ samādhi-skandhaḥ prajñā-skandhaḥ vimukti-skandhaḥ vimukti-jñāna-darśana-skandhaḥ yā ca hitâiṣitā yā ca mahā-maitrī yā ca mahā-karuṇā ye câprameyâsaṃkhyeyā buddha-guṇāḥ yaiś ca tair buddhair bhagavadbhir dharmo deśito deśayiṣyate deśyate ca ye ca tasmin dharme śikṣitāḥ śikṣiṣyante śikṣante ca adhimuktā adhimokṣayiṣyanti adhimokṣayanti ca sthitāḥ sthāsyanti tiṣṭhanti ca teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni | ye ca tair buddhair bhagavadbhir bodhisattvā mahāsattvā vyākṛtā vyākariṣyante vyākriyante cânuttarāyāṃ samyaksambodhau teṣāṃ ca sarveṣâṃ yāni kuśala-mūlāni | ye ca pratyekabuddha-yānikāḥ pudgalā vyākṛtā vyākariṣyante vyākriyante ca pratyekaboddhau teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni | yāni ca śrāvaka-yānikānāṃ pudgalānāṃ dānamayāni kuśala-mūlāni śīlamayāni kuśala-mūlāni bhāvanāmayāni kuśala-mūlāni yāni ca śaikṣāṇy anāsravāṇi kuśala-mūlāni yāni câśaikṣāṇy anāsravāṇi kuśala-mūlāni | yaiś ca tasmin dharme pṛthagjanaiḥ kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca yaiś ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoragair manuṣyâmanuṣyair vā sa dharmaḥ śrutaḥ śroṣyate śrūyate ca śrutvā ca kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca yaiś ca tiryagyonigatair api sattvaiḥ sa dharmaḥ śrutaḥ śroṣyate śrūyate ca śrutvā ca kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca yaiś ca sattvais teṣu buddheṣu bhagavatsu parinir-

vṛteṣu parinirvāsyatsu parinirvāyatsu ca kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca teṣāṃ ca sarveṣāṃ yāni kuśala-mūlāni tāni sarvāṇy ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā (148) niravaśeṣya niravaśeṣam agrayā 'numodanayā 'numodeta śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā asamayā asama-samayā anumodanayā 'numodeta | evam anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyai samyaksambodhaye pariṇāmayāmîti vācam bhāṣetânuttarāyāḥ samyaksambodher āhārakaṃ bhavatv iti || tasya katham bodhisattvasya mahāsattvasya na saṃjñā-viparāyso na citta-viparyāso na dṛṣṭi-viparyāso bhavati | sacet pariṇāmayann evaṃ samanvāharati te dharmāḥ kṣīṇā niruddhā vigatā vipariṇatāḥ sa ca dharmo 'kṣayo yatra pariṇāmyate ity evaṃ pariṇāmitaṃ bhavaty anuttarāyāṃ samyaksambodhau | sacet punar evam upaparīkṣate na dharmo dharmaṃ pariṇāmayatîty api pariṇāmitaṃ bhavaty anuttarāyāṃ samyaksambodhau || evaṃ bhadanta Subhūte pariṇāmayato bodhisattvasya mahāsattvasya na saṃjñā-viparyāso na citta-viparyāso na dṛṣṭi-viparyāso bhavati ||

amum[1] evârtham anāgat'ādi-hāraka-traya-bhedena darśayann āha: *yathā 'tītānām evam anāgatānām* ity-ādi.

sa ca dharmo 'kṣaya iti dharmatā-rūpeṇa kṣayâbhāvād akṣayo buddhatvaṃ. *na dharmo dharmaṃ pariṇāmayatîti dharmaḥ* pariṇāmanā-manaskāraḥ puṇya-kriyā-vastu-dharmaḥ.

tat kasya hetoḥ | tathā hi sa tāṃ pariṇāmatāṃ nâbhiniviśate ||

nanu *pariṇāmayāmîti* śabdôllekhena[2] pariṇāmanād[3] vikalpaḥ samākṣiptas, tasya

1. aparam C. ḥdi. 2. °bdo-lekhe MS. 3. °nā C. yoṅs-su bsṅos-pa yin-paḥi phyir.

prakṛtyā sva-pratibhāse 'narthe 'rtha-vyavasāyena[1] pravṛtter bhrāntatvāt[2]. katham na saṃjñ'ādi-viparyāsa iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi sa tām* ity-ādi.

etad uktaṃ: yad[3] āropitasya tāttvikasya ca rūpasya vibhāgaṃ na jānīyāt tadā dṛśya-[Tib. 146b]vikalpyāv arthāv[4] ekīkṛtya sva-pratibhāse 'narthe 'rthâdhya-vasāyena[5] pravartanād[6] bhrānto bhavet. yāvatā vikalpa-viṣayam āropitam āropi-t'ātmanā 'līka-rūpeṇa niścitya[7] saṃvṛtyā, sva-lakṣaṇaṃ ca vastu nirvikalpaka-jñāna-gocaraṃ pṛthag eva māyôpam'ātmakaṃ[8] māyôpam'ātmanā 'vitatha-rūpeṇa paśyan yadā *pariṇāmanāṃ*[9] *nâbhinivišate*,[10] *na* ca pariṇāmyamānaṃ *cit*taṃ[11] pari-ṇāmakaṃ *cittaṃ jānātî*ty api pratipadyate, *na ca dharmo dharmaṃ pariṇāma-yatîty* avagacchati,[12] tadā katham viparyasto nā(C. 100a)mêti.

sacet punar evaṃ saṃjānīte(1) na cittaṃ cittaṃ jānāti na dharmo dharmaṃ jānāti ity api pariṇāmitaṃ bhavaty anuttarā-yai samyaksambodhaye‖ ayam bodhisattvasya mahāsattvasya anuttaraḥ pariṇāmaḥ| sacet punar bodhisattvas taṃ puṇyâbhi-saṃskāraṃ saṃjānīte na pariṇāmayaty anuttarāyāṃ samyak-sambodhau‖

yathôktam evârthaṃ vyatireka-mukhena spaṣṭayann āha: *sacet punar* ity-ādi.

tat kasya hetoḥ| tathā hi sa tām pariṇāmanām abhini-viśate‖

nanv avabodham antareṇa pravṛtty-asambhavāt katham jānāno[13] *na pariṇā-mayatî*ti *tat kasya hetor* ity āśaṅky' āha: *tathā hi sa tāṃ pariṇāmanām*[14] *abhi-nivišata*[15] iti. pramāṇa-bādhita-bhāva-rūpāt tattvenêti[16] śeṣaḥ.

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(1) sañjānāti iti ka° kha° gha°|

1. °rthe 'rthāvy° C. 2. °ntitv° C. 3. yady C. gaṅ-gi tshe. 4. °lpâbandhāv C. nam-par brtag-par bya-baḥi don. 5. 'rtha-vyavas° C. 6. °nā C. ḥjug yin-paḥi phyir. 7. °tatvāt C. ṅes-śiṅ. 8. °ka C. 9. °matāṃ Ed. 10. °ves° C. Corrected accord. to Ed. 11. °tta C. 12. °yaty av° C. sñam-du yaṅ rtogs-pa. 13. jānāto C. śes-pa ñid. = jānāna eva? 14. °matāṃ Ed. 15. °veś° C. Corrected accord. to Ed. 16. °pā ... ntven° C. de-kho-na-ñid-du-na ... phyir-ro ṣes-bya-ba.

sacet punar asyâivaṃ bhavati so 'pi puṇyâbhisaṃskāro viviktaḥ śāntaḥ yad apy anumodanā-sahagataṃ puṇya-kriyā-(150) vastu tad api viviktaṃ śāntam iti pariṇāmayaty anuttarāyāṃ samyaksambodhau |

vivikta-pariṇāmanā-manaskāram āha: *sacet punar asyâivaṃ bhavati so 'pi puṇyâbhisaṃskāra* [1]ity-ādi.[1] *puṇyaṃ* kuśala-mūlāny alobh'ādīni,[2] tasyâ*bhisaṃskāras* tat-samutthāpikā kriyā-cetanā. ātm'ādi-sambandha-doṣa-rahitatvād *viviktaḥ*. māyôpamatayā sarvôpadrava-praśama-hetutvena *śāntaḥ*.

saced evam api na saṃjānīte sarva-saṃskārāḥ śāntā viviktā iti | evam iyaṃ tasya bodhisattvasya mahāsattvasya prajñāpāramitā |

śāntatv'ādi-rūpeṇâpy abhiniveśo[3] viparyāsa ity āha: *saced evam* ity-ādi. yadi śāntā ity-ādy[4]-evaṃ[5]-rūpeṇa bhāvato na saṃjānīte tadā samyak-pravṛttatvād *evam iyaṃ tasya prajñāpāramitê*ti yojyaṃ.

yad api tat teṣāṃ buddhānāṃ bhagavatāṃ parinirvṛtānāṃ kuśala-mūlaṃ | yādṛśa eva sa pariṇāmas tādṛśam eve tat kuśala-mūlaṃ yenâpi tat pariṇāmitaṃ tad api taj-jātikaṃ tal-lakṣaṇaṃ tan-nikāyaṃ tat-svabhāvaṃ | saced evaṃ saṃjānīte na pariṇāmayaty anuttarāyāṃ samyaksambodhau ||

buddha-[Tib. 147ª]kuśala-mūla-svabhāvânusmṛti-pariṇāmanā-manaskāraṃ nirdiśann āha: *yad api tat teṣāṃ*[6] *buddhānām* ity-ādi. *yādṛśa eva sa*[7] *pariṇāma* iti māyôpamaḥ. *tad apî*ti pariṇāmakaṃ cittaṃ. saṃvṛtyā 'vicāraikaramya-pūrva-pūrva-sva-kāraṇam āśritya kuśala-mūlasyâivôtpādāt *taj-jātikaṃ*. sva-sāmānya-lakṣaṇa-rūpeṇa[8] yathākramam artha-kriyāsu yogyatvād ayogyatvāc ca *tal-lakṣaṇaṃ tan-nikāyaṃ*.[9] dharma-dhātu-svabhāvatvāt *tat-svabhāvaṃ*. *saced evaṃ saṃjānīta* iti nimitta iti śeṣaḥ.

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1 ... 1. iti CT. 2. °mūlānsalobh° C. 3. abhivyav°(!) C. 4. śā ity-ādy (!) C. 5. eva C. 6. veṣ° C. 7. om. C. 8. Ex conj. tshulgyis. om. C. 9. °kāryaṃ C.

tat kasya hetoḥ | na hi buddhā bhagavanto nimitta-yogena pariṇāmanām abhyanujānanti |

buddhi[1]-pūrvakatvād vyāpārāṇāṃ kathaṃ pratipadyamāno na pariṇāmayatîti *tat kasya hetor* ity āśaṅky' āha: *na hi buddhā* ity-ādi. niṣedhyâbhāve[2] niṣedhânupapattau tatra śūnyatv'ādau tattvâbhiniveśo viparyāsa ity abhiprāyaḥ.[3]

yac cātītaṃ tat kṣīṇaṃ niruddhaṃ vigataṃ vipariṇataṃ yad apy anāgataṃ tad apy asamprāptaṃ pratyutpannasya sthitir nôpalabhyate yac ca nôpalabhyate tan nâiva nimittaṃ na viṣayaḥ | saced evaṃ nimittīkaroti na samanvāharati na pariṇāmayaty anuttarāyāṃ samyaksambodhau ||

prakārântaram apy āha: *yac cātītam* ity-ādi. *asamprāptam* iti vartamānakālatāṃ na pratipannaṃ. svabhāva-vaidhuryeṇâvasthānânupapatteḥ *sthitir nôpalabhyate*. sahakāri-kāraṇatayā *nâiva nimi*(C. 100[b])*ttaṃ*. upādāna-kāraṇatayā *na viṣayaḥ*. yathôkta-rūpeṇ' ālambanāt *saced evaṃ nimittīkaroti*. tathâiva niṣedhâbhiniveśena vastu-tattvâparīkṣaṇān *na samanvāharati*. tato viparyastatvān na *pariṇāmayatî*ti.

atha smṛti-vaikalyena na nimittīkaroti na samanvāharati na manasikaroti smṛti-vaikalyād anavabodhād vā || evaṃ api na pariṇāmayaty anuttarāyāṃ samyaksambodhau ||

animittīkāreṇa[4] tarhi pariṇāmanāyāṃ kāṣṭh'āder api prāpnotîty āśaṅky' āha: *atha smṛti-vaikalyenê*ty-ādi. smṛty-[Tib. 147[b]]abhāvena śūnyat'ādikam[5] kāṣṭh'ādi-bhāvo[6] *na nimittīkaroti*. tathā 'pi vastu-tattvâparijñānān *na samanvāharati*. evaṃ *smṛti-vaikalyād anavabodhād vā* Devadatt'ādir na *manasikaroti* kiṃcit.[7] tathā 'pi pūrvavaṃ *na samanvāharati*. tataś ca tathâiva viparyastatvān *na pariṇāmayatî*ti vākyârthaḥ.

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1. vṛddhi C. blo. 2. °ṣevy° C. 3. ābh° C. 4. °ttāk° C. -mtshan-mar mi byed-pas. 5. °nyak'ād' C. stoṅ-pa-ñid. 6. bhīvo C. dṅos-po. 7. °ci C.

atha tan nimittaṃ samanvāharati na ca nimittīkaroty evaṃ pariṇāmitaṃ bhavati tat kuśala-mūlaṃ bodhisattvena mahā-sattvenânuttarāyāṃ samyaksambodhau ‖

yadi [1]nimittīkāreṇa animittīkārena ca na[1] pariṇāmas tadā kathaṃ tarhi kriyatām[2] ity āha: *atha tan-nimittam* ity-ādi.

etad uktaṃ: nimīlitâkṣa-jātyandh'ādīnām[3] iva pratyaya[4]-vaikalyenâmanasikāra[5]-mātrān na bhāv'ādi-viparyāsa-vāsanā prahīyate. asaṃjñi-samāpatty-ādi-vyutthitasyêva yoginaḥ punar api bhāv'ādy-abhiniveśa[6]-mūlasya rāg'ādi-kleśa-gaṇasyôtpattiḥ. na câpi vinā viparyāsa-prahāṇaṃ[7] pūrvôpalabdheṣu rūp'ādiṣu paṭutara-tad-anubhav'āhita-manasikāra-parivarjanaṃ śakyaṃ kartum agny[8]-aparivarjane dāhâparivarjanavat. tathā hîme[9] rūp'ādi-mithyā-vikalpā[10] na kaṇṭak'ādivad[11] utkīlya cetaso 'panetavyāḥ. kiṃ tarhi. bhāv'ādiṣv astitva-viparyāsa-bījâpagamāt. atas tad-abhinivṛttāv aprahīṇa-timira-doṣasyêva puṃso 'līka-rūp'ādy-abhiniveśaḥ pravartamānaḥ kena vāryeta. tac ca viparyāsa-bījaṃ yoginaḥ prajñā-cakṣuṣā nirūpayataḥ sarva-dharmāṇāṃ samyag-jñān'āloken' ādarśanān na bhavati. evaṃ [12]saty utkhāta-mūlā[12] iva taravo nirmūlatayā[13] durvi-kalpāś[14] cetasi tattvato na punar virohantî[Tib. 148[a]]ty evaṃ *tan-nimittaṃ* tathā-gata-kuśala-mūlaṃ pariṇāmakaṃ ca cittaṃ māyôpama(C. 101[b]) tayā *samanvāharati.* tad-rūpeṇâiva tattvato 'nabhiniveśān *na ca nimittīkarotî*ti.

evam atra bodhisattvena mahāsattvena śikṣitavyam idaṃ tad bodhisattvasya mahāsattvasyôpāya-kauśalaṃ veditavyaṃ ‖ yenôpāya-kauśalena kuśala-mūlaṃ pariṇāmayati sa āsannaḥ sarvajñatāyāḥ ‖ atra côpāya-kauśala-śikṣitu-kāmena bodhi-sattvena mahāsattvena iyam eva prajñāpāramitā 'bhīkṣṇaṃ śro-tavyā udgṛhītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyā upadeṣṭavyā uddeṣṭavyā svādhyāta-

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1 ... 1. nimittākāreṇa ca pariṇāmas tadā nimittākāreṇa C. gal-te mtshan-mar byed-pa daṅ mtshan-mar mi byed-pas yoṅs-su bsṅo-ba ma yin-na. 2. yant° C. 3. yāty° C. dmus-loṅ. 4. pratya C. 5. °lyona m° C. yid-la mi byed-pa. 6. °v'ādibh° C. 7. °ṇa C. 8. asy C. me. 9. °mi C. ḥdi-dag. 10. °lpo C. 11. °ṇṭhak° C. 12 ... 12. satyaṃ tvata-m° C. de ltar gyur-na sa-las rtsa-ba druṅs-nas phyuṅ-ba. 13. sa-bon med-pa-ñid-kyis = nirbījatayā.

vyā (151) paripraśnīkartavyā ||

upāya-kauśala-pariṇāmanā-manaskāraṃ kathayann āha: *evam atra bodhisattvenêty-ādi. upāya-kauśalam* iti dān'ādīnām anuṣṭhāne[1] 'py anupalambhaḥ.

tat kasya hetoḥ | na hi prajñāpāramitām anāgamya śakyêyam aśrutavatā prajñāpāramitā pariṇāmanā-kriyā praveṣṭaṃ ||

nanu bhinnatvād upāya-kauśala-śikṣāyā mātuḥ śravaṇ'ādinā kaḥ sambandha iti *tat kasya hetor* ity āśaṅky' āha: *na hi prajñāpāramitām* ity-ādi.

etad uktaṃ: dān'ādīnām anupalambhena yā *prajñāpāramitāyā pariṇāmanā*[2]-*kriyā* sâiva yasmād upāya-kauśala-śikṣā[3] tasmān mātuḥ śravaṇ'ādikaṃ vinā na[4] bhavatîti.

tatra ya evaṃ vadec chakyam āgamya prajñāpāramitāṃ tat puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayitum iti sa mâivaṃ vocad iti syād vacanīyaḥ ||

etad eva spaṣṭayann āha: *tatra ya evaṃ vaded* ity-ādi. *vacanīya* iti vaktavyo bahved ity arthaḥ.

tat kasya hetoḥ | niruddhā hi te ātmabhāvā niruddhā hi te saṃskārāḥ śāntā viviktā virahitā upalabdhinaḥ |

nanu bhinnatvāt pariṇāmasya prajñāpāramitayā[5] saha kaḥ sambandha iti *tat kasya hetor* ity āśaṅky' āha: *niruddhā hî*ty-ādi. pūrva-kuśala-mūlôpārjaka-citta-caitasika-dharmāṇāṃ tad-vāsanānāṃ ca tattvato 'nutpādān *niruddhā hi te ātmabhāvā niruddhā hi*[6] *te saṃskārā* iti dvayam uktaṃ. prayoga-maula-pṛṣṭhâvasthāyām upalambhâbhāvena *te* eva yathākramaṃ *śāntā viviktā virahitā upalabdhina* iti yojyaṃ. atha vā tad-ākāreṇa nirākāreṇâny'ākāreṇa' ca jñānena grahītum aśakyatvād [Tib. 148ᵇ] yathāsaṃkhyaṃ vācyaṃ.

1. °ni py° C. rjes-su sgrub kyaaṅ. 2. °maya C. See Ed. 151². 3. °kṣyā C. slob-pa. 4. °kaṃ vina C. med-par mi. 5. °tāyā C. 6. Supplied from Ed.

ayam abhipāyaḥ: pariṇāmya[1]-dharmāṇāṃ tad-vāsanānāṃ ca tattvato 'nutpādāt pariṇāmaka-jñāna-pathātītatvena yasmāt pariṇāmânupapattis tasmād vikalpenâdhyāropya prajñāpāramitā-balena māyôpama-dharmatā-'dhimokṣād aviparyastaḥ samyag-upāya-kuśala-pariṇāmaḥ śakyate kartum iti.

> api tu khalu punaḥ sa pudgalo nimittīkṛtya vikalpya ca yathābhūtam ayathābhūte yathābhūta-saṃjñī upalambham anupalambhe pariṇāmayet| tasya kuśala-mūlaṃ buddhā bhagavanta evaṃ pariṇāmitam anuttarāyaṃ samyaksambodhau nâbhyanujānanti ||

animitta-pariṇāmana-manaskāraṃ vaktum āha: *api tu*[2] *khalu punaḥ sa pudgala* ity-ādi. śūnyat'ādy-eka-rūpeṇa grahaṇān *nimittīkṛtya* punaḥ-punar manasikaraṇād *vikalpya ca yathābhūtam* apagata-bhāvâbhāv'ādi-rūpaṃ tattvaṃ, [4]paścāt sva-vikalpa-pratibhāse 'narthe *'yathā-bhūte* 'rthâdhyavasāyena[3] *yathā-bhū*-(C.101[b])*ta-saṃjñī* pāramārthika-saṃjñī san vikalpa-pratibhāsitam artham *upalambham anupalambhe* buddhatve *pariṇāmayed* iti vākyârthaḥ.

> tat kasya hetoḥ| eṣa eva hi tasya mahān upalambho bhavati| yat sa parinirvāṇam api buddhānāṃ bhagavatāṃ nimittīkaroti vikalpayati ca ākārataś ca nirvāṇam upalabhate na côpalambha-saṃjñinas tathāgatā arhantaḥ samyaksambuddhāḥ pariṇāmanāṃ mahā'rtha-karīṃ vadanti ||

nanv arthôpalambhâbhāvāt katham evaṃ pariṇāmitaṃ *nâbhyanujānantî*ti *tat kasya hetor* ity āśaṅky' āha: *eṣa eva hi tasy*êty-ādi.

etad uktaṃ: yasmāt *sa* pudgalaḥ śūnyat'ādy-ākāratayā *parinirvāṇam* anuttarāṃ bodhiṃ *nimittīkaroti vikalpayati ca* sva-vikalpa-pratibhāsen' ākāreṇa[4] tathâiva *côpalabhate* tasmād adhyāropitârtha-rūpeṇa grahaṇād acikitsyatvena *tasyaîva mahān upalambha* iti.

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1. °myana C. sño-ba bya-ba. 2. nu C & Ed. ḥon kyaṅ. 3. 'rtho vyavas° C. 4. ārūpiṇa C. rnam-pas.

tat kasya hetoḥ | saviṣaḥ saśalyo hy eṣa pariṇāmaḥ |

nanûpalambhasya manaḥ prasād'ādi-kāritvāt katham tat-*saṃjñinaḥ pariṇāmanā na mahā'rtha-karī* 'ti *tat kasya hetor* ity āśaṅky' [Tib. 149ª] āha : *saviṣa*[1] ity-ādi. abhimata-dharma-tattvâdhigama-bhraṃśârthena maraṇa-hetutvāt *saviṣaḥ*.[2] sarva-saṃsāra-duruddhara-duḥkha-hetutvena *saśalyaḥ*. ādikarmikāṇāṃ manaḥ-prasād'ādi-kāritve 'pi pramāṇa-vyāhatatvād iti śeṣaḥ.

tad-yathā 'pi nāma praṇītaṃ saviṣam bhojanaṃ bhavet | kiṃ câpi tad varṇataś ca gandhataś ca rasataś sparśataś cêbhilaṣaṇīyam bhavati api tu khalu punaḥ saviṣatvāt parivarjanīyaṃ bhavati paṇḍitānāṃ na paribhogāya | tad eva bāla-jātīyo duṣprajña-jātīyaḥ puruṣaḥ paribhoktavyaṃ manyeta | tasya tad bhojanaṃ paribhuñjānasya varṇataś ca gandhataś ca rasataś ca sparśataś ca svādeṣu sukha-karaṃ pariṇāme câsya duḥkha-vipākaṃ bhavati | sa tato nidānaṃ maraṇaṃ vā nigacchet maraṇa-mātrakaṃ vā duḥkham | evam ev' ārya-Subhūte ihâike durgṛhītena durupalakṣitena duḥsvādhyātena subhāṣitasyârtham ajānānā yathābhūtam artham anavabudhyamānā evam avavadi(152)ṣyanty evam anuśāsiṣyanti ehi tvaṃ kulaputrâtītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śīla-skandhaṃ samādhi-skandhaṃ prajñā-skandhaṃ vimukti-skandhaṃ vimukti-jñāna-darśana-skandhaṃ teṣāṃ ca śrāvakāṇāṃ yais tatra teṣv atītânāgata-pratyutpanneṣu buddheṣu bhagavatsu kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca yāvac ca sad-dharmo nântarhitaḥ nântardhāsyati nântardadhāti ca etasminn antare teṣāṃ buddhānāṃ bhagavatāṃ yāvat prathama-cittôtpādam upādāya yāvac cânuttarāṃ samyaksambodhim abhisambuddhānāṃ bhagavatām yāvac cânupadhiśeṣe nirvāṇa-dhātau parinirvṛtānāṃ | ye ca tair buddhair bhagavadbhir bodhisattvā mahā-

1. °viṣaya C. 2. viṣayaḥ C.

sattvā anuttarāyāṃ samyaksambodhau vyākṛtā vyākariṣyante vyākriyante ca teṣāṃ ca yāni kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca| ye ca pratyekabuddha-yānikāḥ pudgalā vyākṛtā vyākariṣyante vyākriyante ca pratyekabodhau teṣāṃ ca yāni kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca| ye ca śrāvaka-yānikāḥ pudgalā vyākṛtā vyākariṣyante vyākriyante ca śrāvaka-bodhau teṣāṃ ca yāni kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca| yāni ca pṛthagjanānāṃ aprameyâsaṃkhyeyeṣu lokadhātuṣu atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ sarva-lokadhātuṣu tat sarvaṃ kuśala-mūlam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati| evaṃ sa pariṇāmo nimitta-yogena pariṇāmyamāno viṣatvāya sampravartate| tad-yathā 'pi nāma tat saviṣam bhojanam eva nâsty upalambha-saṃjñinaḥ pariṇāmanā ||

etad eva spaṣṭayann āha: *tad-yathā 'pi nām*êty-ādi. tatra parijñāta-viṣa-doṣa-rūpatvāt *paṇḍitāḥ*. viṣa-svarūpâjñānād *bālāḥ*.[1] svarūpâvagame 'py anava-dhārita-māraṇa-śaktitvād *duḥprajñāḥ*. sukhôtpādakatvāt *sukha-karaṃ*. paryavasāne duḥkha-phalatvād *duḥkha-vipākaṃ*. *eka* ity upalambha-saṃjñinaḥ. śruta-cintā-bhāvanā'vasthāsu mithyā'vadhāraṇād yathākramaṃ *durgṛhīten*êty-ādi-padatrayaṃ. māyôpamârthasya sarva[2]-viparyāsa-vinivṛtti-prayojanânavagamāt *subhāṣitasyârtham ajānānāḥ*. māyôpama-padârtha-svarūpâvadhāraṇa-śakti-vaikalyād *yathābhūtam artham anavabudhyamānāḥ*.

tat kasya hetoḥ| saviṣatvād upa(153)lambhasya| tasmād bodhisattva-yānikena pudgalena nâîvaṃ śikṣitavyaṃ ||

nanv ādikarmika-manaḥ-prasāda-kāritvāt katham upalambhaḥ sadoṣo yena tat-saṃjñinaḥ pariṇāmo nâstîti *tat kasya hetor* ity āśaṅky' āha: *sa-viṣatvād*

1. °lāḥ C. 2. sa C. thams-cad.

upalambhasyêti pramāṇa-vyāhatatvenêti matiḥ. *nâivaṃ śikṣitavyam* ity upalambha-yogena śikṣā na kāryā.

kathaṃ punar anena śikṣitavyaṃ katham atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ kuśala-mūlaṃ parigrahītavyaṃ kathaṃ ca parigṛhītaṃ suparigṛhītaṃ bhavati katham ca pariṇāmayitavyaṃ kathaṃ ca supariṇāmitaṃ bhavaty anuttarāyāṃ samyaksambodhau ‖ ihânena bodhisattva-yānikena kula-putreṇa vā kula-duhitrā vā tathāgatam anabhyākhyātukāmenâivaṃ tat sarvaṃ kuśala-mūlam anumoditavyam evaṃ pariṇāmayitavyaṃ yathā te tathāgatā arhantaḥ samyaksambuddhā buddha-jñānena buddha-cakṣuṣā jānanti paśyanti tat kuśala-mūlaṃ yaj-jātikaṃ yan-nikāyaṃ yādṛśaṃ yat-svabhāvaṃ yal-lakṣaṇaṃ yayā dharmatayā saṃvidyate tathā 'numode tat kuśala-mūlaṃ yathā ca te tathāgatā arhantaḥ samyaksambuddhā abhyanujānanti pariṇāmyamānaṃ tat kuśala-mūlam anuttarāyāṃ samyaksambodhau tathā 'haṃ pariṇāmayāmîti ‖ evam anumodamāna evaṃ pariṇāmayan bodhisattvo mahāsattvo 'naparāddho bhavati buddhānāṃ bhagavatāṃ samyaktvânumoditaṃ pariṇāmitaṃ ca bhavati tat kuśala-mūlam anuttarāyai samyaksambodhaye na ca tāṃs tathāgatān arhataḥ samyaksambuddhān abhyākhyāti ‖ evaṃ câsya pariṇāmo nirviṣaḥ pariṇāmo mahāpariṇāmo dharma-dhātu-pariṇāmaḥ paripūrṇaḥ suparipūrno bhavati adhyāśayenâdhimuktyā pariṇāmayataḥ ‖

buddhânujñāta-pariṇāmanā-manaskāraṃ (C, 102[1]) nirdiśann[1] āha : *kathaṃ punar* [Tib. 149[b]] *anena śikṣitavyam* ity-ādi. *anabhyākhyātu-kāmenêti* tathāgata-nirdiṣṭârthânuṣṭhānena phala-prāpti-darśanād a-tiraskartu-kāmena. *buddha-jñānena* prajñā-cakṣuṣā sarva-dharmâvikalpana-visayena *jānanti, buddha-cakṣuṣā* sarv'ākāra-sarva-dharmâbhisambodha-viṣayena *paśyantîti* yojyaṃ. *yayā dhar-*

1. °rdiṣṭam C.

*matay*êti māyôpamatayā. *abhyanujānantî*ti yathā sarva-mārgânupalambh'ālambana[1]-manaskāreṇa *pariṇāmyamānasya* svahastaṃ yacchanti. *anaparāddha* iti nirdoṣatvād a-kṛtâparādhaḥ. apagatôpalambha-viṣayatvān *nirviṣaḥ pariṇāmaḥ*. rūpa-kāya-dharma-kāya-prāpti-hetutvād yathākramaṃ *mahā-pariṇāmo dharma-dhātu-pariṇāmaḥ*. prayoga-pṛṣṭhâvasthā-praṣṭhatvāt[2] *paripūrṇaḥ*. maulâvasthāyāṃ samyak-pravṛttatvāt *suparipūrnaḥ*.

punar aparaṃ bodhisattva-yānikena kula-putreṇa vā kula-duhitrā vā evaṃ pariṇāmayitavyaṃ yac chīlaṃ yaḥ samādhir yā prajñā yā vimuktir yad vimukti-jñāna-darśanaṃ tad-yathā 'paryāpannaṃ kāma-dhātau aparyāpannaṃ rūpa-dhātau aparyāpannam ārūpya-dhātau nâpy atītaṃ nânāgataṃ na pratyutpannaṃ ||

traidhātukâparyāpanna-pariṇāma[3]-manaskāraṃ pratipādayann āha: *punar aparaṃ bodhisattva-yanikenê*ty-ādi. *aparyāpannam* iti kām'ādi-dhātu-trayasyânupalambhād apratiṣṭhitaṃ. tatra

naraka-preta-tiryañco manuṣyāḥ ṣaḍ-divaukasaḥ[4]
kāma-dhātuḥ sa naraka-dvīpa-bhedena viṃśatiḥ. ||
ūrdhvaṃ saptadaśa-sthāno rūpa-dhātuḥ. pṛthak-pṛthak
dhyānaṃ tri-bhūmikam tatra, caturthaṃ tv aṣṭa-bhūmikaṃ. ||
ārūpya-dhātur asthāna upapattyā catur-vidhaḥ,[5]
dhyānād ūrdhvam asaṃsthāno, 'rūpe ṣaḍ bhāvanā [Tib. 150ᵃ] matāḥ.[6] ||

atīt'ādi-kāla-traye 'pratiṣṭhitatvād āha: *nâpy atītam* ity-ādi.

tat kasya hetoḥ | tryadhva(154)-traidhātukâparyāpannatvāt tathâiva pariṇāmo 'py aparyāpannaḥ | yatrâpi dharme sa pariṇāmaḥ pariṇāmyate so 'pi dharmo 'paryāpannaḥ saced evam adhimuñcati | evaṃ pariṇāmayatas tasya bodhisattvasya mahāsattvasya avinaṣṭaḥ pariṇāmo bhavaty aparyāpanno nirviṣaḥ

1. °ne C. dmigs-paḥi. 2. sic C. yoṅs-su rgyas-paḥi phyir. = paripuṣṭatvat? 3. °manā? cf. supra & infra. (Aṣṭ. 154,1). 4. °vok° C. 5. For these verses see 阿毘達磨俱舍論第八 (正藏二九 40ᶜ) 6. bhā-vo tha vā(!) C. bsam-pa ni drug yin-no.

pariṇāmo mahā-pariṇāmo dharma-dhātu-pariṇāmaḥ paripūrṇaḥ suparipūrṇo bhavati |

nanu kām'ādi-dhātāv atīt'ādi-kāle ca sthitasya citta-kṣaṇasya pariṇāmanāt katham tatra na pratiṣṭhita iti *tat kasya hetor* ity āśaṅky' āha: *try-adhva-traidhātuk*êty-âdi.

etad uktam: *try-adhva-traidhātuk*asya tattvenânutpādād *aparyāpannatve* katham tatra sthitaḥ *pariṇāma* iti.

yatrâpi dharma iti buddhatve. dharma-dhātuvat kṣayâbhāvād[1] *avinaṣṭaḥ pariṇāmaḥ*.

atha taṃ pariṇāmayati niviśate nimittīkaroti mithyā pariṇāmayati |

aparyāpanna ity abhiniveśo bandhanam ity āha: *atha tam* ity-ādi.

tatra yo 'yaṃ pariṇāmo bodhisattvasya mahāsattvasya | anayā dharma-dhātu-pariṇāmanayā yathā buddhā bhagavanto jānanti yathā câbhyanujānanti tat kuśala-mūlam anuttarāyāṃ samyaksambodhau pariṇāmitaṃ evaṃ supariṇāmitaṃ bhavatîti tathā 'haṃ pariṇāmayāmi ity ayaṃ samyak-pariṇāmaḥ || evaṃ ca pariṇāmitaṃ supariṇāmitaṃ bhavaty anuttarāyāṃ samyaksambodhau ||

upasaṃharann āha: *tatra yo 'yam* ity-ādi.

atha khalu Bhagavān āyuṣmate Subhūtaye sādhu-kāram adāt | sādhu sādhu Subhūte śāstṛ-kṛtyaṃ tvaṃ Subhūte karosi | yas tvam bodhisattvānāṃ mahāsattvānāṃ dharmaṃ deśayasi ||

praśna-mukhena samyag-upadeśakatvād ārya-Subhūte *sādhu sādhv* iti sādhu-kāraḥ. anyath' ārya-Maitreyeṇôpadiṣṭatvāt katham anyaṃ prati sādhu-kāraḥ sādhuḥ syāt.

1. kṛpābhād C. zad-pa med-paḥi phyir-ro.

tat kasya hetoḥ | yo hy ayaṃ Subhūte pariṇāmo dharma-dhātu-pariṇāmo 'yaṃ bodhisattvasya mahāsattvasya |

nanv aviparyasta-dharma-deśanā'bhāve katham *śāstṛ-kṛtyam* iti *tat kasya hetor* ity āśaṅky' āha : *yo hy ayam* ity-ādi.

etad uktam : yasmān māyôpamatayā sarvo *'yaṃ pariṇāmo dharma-dhātu-pariṇāmas* tasmād aviparyasta-deśanayā buddha-*kṛtyaṃ karoti*.

asyām eva dharmatāyāṃ yathā buddhā bhagavanto jānanti paśyanti tat kuśala-mūlaṃ yaj-jātikaṃ yan-nikāyaṃ yādṛśaṃ yat-svabhāvaṃ yal-lakṣaṇaṃ yayā dharmatayā saṃvidyate tathā 'numode yathā câbhyanujānanti tathā 'haṃ pariṇāmayāmîti ‖ atra yaḥ puṇya-skandho yaś ca Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu ye sattvās tān sarvān kaścid eva kula-putro vā kula-duhitā vā daśasu kuśaleṣu karma-patheṣu samādāpayet pratiṣṭhāpayet tasya yaḥ puṇyâbhisaṃskāras tato 'yam eva bodhisattvasya mahāsattvasya (155) dharma-dhātu-pariṇāma-jaḥ puṇya-skandho 'gra ākhyāyate śreṣṭha ākhyāyate jyeṣṭha ākhyāyate vara ākhyāyate pravara ākhyāyate praṇīta ākhyāyate uttama ākhyāyate anuttama ākhyāyate niruttama ākhyāyate asama ākhyāyate asama-sama akhyāyate ‖ tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvān daśasu kuśaleṣu karma-patheṣu pratiṣṭhāpya puṇyābhisaṃskāro yāvantaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve caturṇāṃ dhyānānāṃ lābhino bhaveyuḥ teṣāṃ ca yaḥ puṇyâbhisaṃskāras tato 'yam eva bodhisattvasya mahāsattvasya pariṇāmanā-sahagataḥ puṇya-skandho 'gra ākhyāyate śreṣṭha ākhyāyate jyeṣṭha ākhyāyate vara ākhyāyate pravara ākhyāyate praṇīta ākhyāyate uttama ākhyāyate anuttama ākhyāyate niruttama ākhyāyate asama ākhyāyate asama-sama ākhyāyate ‖

tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisahasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ catur-dhyāna-niṣpādana-saṃbhūtaḥ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve caturṇām apramāṇānāṃ lābhino bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu catur-apramāṇa-lābhināṃ sarva-sattvānāṃ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve catasṛṇām ārūpya-samāpattīnāṃ lābhino bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu (156) catur-ārūpya-samāpatti-lābhināṃ sarva-sattvānāṃ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve pañcānām abhijñānāṃ lābhino bhaveyuḥ |

ato 'nantaraṃ mahā-puṇyôdaya-pariṇāmanā-manaskāro vaktavyaḥ. sa ca mṛdu-madhyâdhimātra-bhedena trividha iti mṛdum adhikṛty' āha: *asyām eva dharmatāyām* ity-ādi yāvat *pañcānām abhijñānāṃ lābhino bhaveyur* iti.

[Tib. 150^{b}] etad uktaṃ: daśa-kuśala-karmapatha-sevinaḥ sattvān ārabhya yāvat pañcâbhijñānāṃ puṇyâbhisaṃskārān mṛdu-bhūtāt tad-anupalambh'ālambana-manaskāreṇânumodanā-pūrvaka-pariṇāmasyâdhika-puṇyatvena mṛdûpādhi-bhedān mṛdu[1]-mahā-puṇyôdaya-pariṇāmanā-manaskāra iti.

tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu pañcâbhijñānāṃ sarva-sattvānāṃ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu srotaāpannā bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ

1. °dur?

srotaāpannānāṃ puṇyâbhisaṃskāro ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve sakṛdāgāmino bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ sakṛdāgāmināṃ puṇyâbhisaṃskāro yāvantaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve anāgāmino bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ anāgāmināṃ puṇyâbhisaṃskāro yāvantaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve arhanto bhaveyuḥ | tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānām arhatāṃ puṇyaskandho ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve pratyekabuddhā bhaveyuḥ |

madhyam āvedayann āha: *tiṣṭhatu khalu*[1] *punar* ity-ādi yāvat *sarve pratyekabuddhā bhaveyur* iti.

etad uktaṃ: prathama-phalastham ārabhya yāvat pratyekabuddhānāṃ puṇyâbhisaṃskārān madhya-bhūtāt tad-anupalambh'ālambana-manaskāreṇânumodanā-pūrvaka-pariṇāmasyâdhika-puṇyatvān madhyôpādhi-bhedena madhya-mahā-puṇyôdaya-pariṇāmanā-manaskāra iti.

tiṣṭhatu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu loka(157)dhātuṣu sarva-sattvānāṃ pratyekabuddhānāṃ puṇya-skandho ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve anuttarāyāṃ samyaksambodhau samprasthitā bhaveyuḥ | te sarve anyeṣv anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu ye sattvās tān sarvān ekâiko bo-

1. °ṣṭhantu C.

dhisattvaś cīvara-piṇḍapāta-śayan'āsana-glāna-prayaya-bhaiṣajya-pariṣkārair Gaṅgā-nadī-vālukôpamān kalpān upatiṣṭhet sarva-sukhôpadhānaiḥ sarvaiḥ sukha-sparśa-vihārais tac ca dānam upalambha-saṃjñino dadyuḥ |

adhimātraṃ vaktum āha: *tiṣṭhatu khalu punar* ity ārabhya yāvat [1]*sarve 'py upalambha-saṃjñino dānaṃ dadyur*[1] iti. *Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu* samyaksambodhi-prasthita-sarva-sattvānāṃ tāvadbhir adhikair vā sôpalambhaiḥ sarvais[2] *cīvarapiṇḍapāt'*ādibhis[3] tāvataḥ *kalpān* upasthāna-karaṇa-puṇyād adhimātra-bhūtāt tad-anupalambh'ālambana-manaskāreṇânumodanā - pūrvaka - pariṇāmasyâdhika - puṇyatvenâdhimātrôpādhi-bhedād adhimātra-mahā-puṇyôdaya-pariṇāmanā-manaskāra iti samudāyârthaḥ.

avayavârthas tûcyate: *samprasthitā* iti praṇidhi-prasthāna-(C. 103[a])cittābhyāṃ [Tib. 151[a]] pravṛttābhyāṃ pravṛttā ity arthaḥ. *te sarva* iti *dadyuḥ*. *etena paryāyeṇê*ti vakṣyamāṇena sambandhaḥ. tam eva kathayann āha: *anyeṣv-anyeṣv* ity, aparâpareṣu. *upatiṣṭhed* iti sakṛd upasthānaṃ kuryāt. *sarva-sukhôpadhānair* iti [4]snānôdvartan'ādibhiḥ. *sarvaiḥ sukha-sparśa-vihārair* iti yathêccham caṃkraman'ādi-vihārair, *upatiṣṭhed* iti pūrveṇa sambandhaḥ.

etena paryāyeṇa tān sarva-sattvān ekâikaṃ parikalpya tāṃś ca sarva-bodhisattvān ekâiko bodhisattvo Gaṅgā-nadī-vālukôpamān kalpān upatiṣṭhec cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpadhānaiḥ sarvaiḥ sukha-sparśa-vihāraiḥ satkuryād gurukuryān mānayet pūjayed arcayed apacāyet | evam ekâikas teṣāṃ sarveṣāṃ bodhisattvānām anena paryāyeṇa dānaṃ dadyād evaṃ sarve 'pi te dānaṃ dadyuḥ | tat kiṃ manyase Subhūte api nu te bodhisattvās tato nidānaṃ bahu-puṇyaṃ prasaveyuḥ ||

Subhūtir āha | bahu Bhagavan bahu Sugata | aprameyaṃ Bhagavann aprameyaṃ Sugata | saṃkhyā 'pi Bhagavaṃs tasya

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1 ... 1. tac ca dānam upalambha-saṃjñino dadyuḥ Ed. & Tib. 2. sattvaiś C. thams-cad-kyis. 3. °ṇḍapātr'ād° C. 4. mnān° C. khrus.

puṇya-skandhasya na sukarā kartuṃ | gaṇanā 'py upamā 'py aupamyam apy upaniśā 'py upaniṣad api Bhagavaṃs tasya puṇya-skandhasya na sukarā kartuṃ | saced Bhagavan rūpī bhavet sa puṇya-skandho Gaṅgā-nadī-vālukôpameṣv api trisāhasra-mahā-sāhasreṣu lokadhātuṣu na māyet ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtiṃ sthaviram etād avocat | evam etat Subhūte evam etat | yatra khalu punaḥ Subhūte bodhisattva-yānikaḥ pudgalaḥ prajñāpāramitôpāya-kauśalya-parigṛhīto 'nena dharma-dhātu-pariṇāmena tat (158) kuśala-mūlam anuttarāyāṃ samyaksambodhau pariṇāmayet puṇyaṃ prasavaty asya Subhūte puṇya-skandhasya dharma-dhātu-pariṇāma-jasyâsau pūrvaka upalambha-saṃjñināṃ bodhisattvānāṃ dānamayaḥ puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti[1] sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti[1] saṃkhyām api kalām api gaṇānām apy upamām apy aupamyam apy upaniśām apy upaniṣadam api na kṣamate ||

etena paryāyeṇêti te sarve samyaksambodhi-samprasthitāḥ sattvā yathôktâparâpara-lokadhātu-sthita-sarva-sattvānām *etena paryāyeṇâikâika-sattva-krameṇôpasthānāt*[1] *tac ca dānam upalambha-saṃjñino dadyur* iti yāvat. *tān sarva-sattvān* ity-ādi. *tān* anyān yathôkta-lokadhātu-stithān sarva-sattvān *ekâikaṃ parikalpya* kṛtvā, punas *tān* eva *sarva-bodhisattvān ekâiko bodhisattvas* tāvataḥ *kalpān upatiṣṭhed*[2] iti vākyârthaḥ. krameṇêty abhiprāyāt pūrva-hārakād asya viśeṣaḥ. *anena paryāyeṇa dānaṃ dadyād* iti yathā Gaṅgā-nadī-vālukôpamān kalpān ekaṃ bodhisattvam eko bodhisaṭṭvaḥ samupatiṣṭhet. evaṃ sa evâiko bodhisattvo 'nena Gaṅgā-nadī-vālukôpama-kalpôpasthāna-krameṇa teṣām aparâpara-nirdiṣṭa-lokadhātu-saṃgṛhītānāṃ sarveṣāṃ bodhisattvānāṃ sukhôpadhānâr-

(1) nôpayāti iti ga° |
1. °sthāt C. 2. °lpâprat° C.

thaṃ *dānaṃ* [Tib. 151^{b}] *dadyāt.* evam anantarôkta-krameṇa *sarve 'pi te* samyaksambodhi-samprasthitā *dānaṃ dadyuḥ.*

rūpī bhaved iti paramāṇu-svabhāva-rūpa-skandhaḥ syāt. *na māyetêti* prācuryān na tiṣṭhet.

tat kasya hetoḥ | tathā hi teṣāṃ paurvakānām upalambha-saṃjñiināṃ bodhisattvānāṃ subahv api dānaṃ dattaṃ subahv ity api parisaṃkhyātaṃ bhavati ||

nanûpalambha-saṃjñiināṃ dānamayaḥ puṇyâbhisaṃskāro 'prameyo 'pi kathaṃ yāvad *upaniṣadam api na kṣamata* iti *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi.

etad uktaṃ: yasmāt *teṣāṃ* suprabhūtaṃ *dānaṃ dattaṃ* sad ekatv'ādi-saṃkhy'ādi-rahitam aprameyādi-saṃkhyā-yogād aprameyaṃ *subahv ity-ādi*[1] *parisaṃkhyātaṃ bhavati* tasmāt tad-dhetuka-puṇyâbhisaṃskāraḥ pariṇāmanā-puṇya-skandhasyâprameyādi-saṃkhyādi-rahitasya yāvad *upaniṣadam api na* (C. 103^{b}) *kṣamata* iti.

atha khalu cāturmahārājakāyikānāṃ deva-putrāṇāṃ viṃśati-sahasrāṇi prāñjalīni namasyanti Bhagavantam etad avocan | mahā-pariṇāmo 'yaṃ Bhagavan bodhisattvānāṃ mahāsattvānāṃ yad uta prajñāpāramitôpāya-kauśalya-parigṛhītānāṃ kuśala-mūla-pariṇāmaḥ sarvajñatāyai | yatra hi nāma teṣām aupalambhikānāṃ bodhisattvānāṃ tāvantaṃ dānamayaṃ puṇyâbhisaṃskāram abhibhavati ||

Bhagavad-adhiṣṭhānena krt'ādarā[2] deva-putrāḥ kāritram āhuh *mahê*ty-ādinā. yāna[3]-traya-vineya-sattva-mārgôpadeśa-hetu-bhāva-vyāpāra-yuktatvena jagad-artha-karaṇān *mahā-pariṇāmaḥ.* katham evam iti-ādi-śaṅkāyām āha: *yatra hi nāmê*ty-ādi. yasminn upāya-kauśale sati yasmāt *tāvantam* aprameyādi-saṃkhyāvat tan *nāma* prasiddhaṃ puṇya-skandham *abhibhavati* tasmān *mahā-pariṇāma*

1. So C. & Tib., but Ed. reads api. 2. °rata C. gus-par byas-te. 3. naya C. theg-pa.

iti vākyârthaḥ.

atha khalu trāyastriṃśa-kāyikānāṃ deva-putrāṇāṃ śata-sahasrāṇi divya-puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-varṣair divyai ratna-varṣair divyaiś ca vastra-varṣair Bhagavantam abhyavakiranm abhiprākiran | divyaiś chattrair divyair dhvajair divyābhir ghaṇṭābhir divyābhiḥ patākābhiḥ samantāc ca divya-dīpa-mālābhir bahu-vidhābhiś ca divyābhiḥ pūjābhir Bhagavantaṃ satkurvanti sma gurukurvanti sma mānayanti sma pūjayanti sma arcayanti sma apacāyanti sma divyāni ca vādyāny abhipravādayāmāsuḥ evaṃ ca vācam abhāṣanta mahā-(159)pariṇāmo batâyaṃ Bhagavan bodhisattvasya mahāsattvasya yo 'yaṃ dharma-dhātu-pariṇāmaḥ | yatra hi nāma tat teṣām aupalambhikānāṃ bodhisattvānāṃ mahāsattvānāṃ dānamayaṃ puṇyâbhisaṃskāra-skandham abhibhavati yathā 'pi nāma prajñāpāramitôpāya-kauśalya-parigṛhītatvād asya mahā-pariṇāmasya || evam anyebhyo 'pi deva-nikāyebhyo deva-putrā āgatya Bhagavantaṃ parameṇa satkāreṇa parameṇa gurukāreṇa paramayā mānanayā paramayā pūjanayā paramayā arcanayā paramayā apacāyanayā satkṛtya gurukṛtya mānayitvā pūjayitvā arcayitvā apacāyya evam eva śabdam udīrayanti sma ghoṣam anuśrāvayanti sma | evaṃ peyālena kartavyaṃ | Yāmās Tuṣitā Nirmāṇa-ratayaḥ Para-nirmita-vaśavartino Brahma-kāyikā Brahma-prohitā Brahma-pārṣadyā Mahābrahmāṇaḥ Parītt'ābhā Apramāṇ'ābhā Ābhāsvarāḥ Parītta-śubhā Apramāṇa-śubhāḥ Śubha-kṛtsnā Anabhrakāḥ Puṇya-prasavā Vṛhat-phalā Asaṃjñi-sattvā Avṛhā Atapāḥ Sudṛśāḥ Sudarśanā Akaniṣṭhāś ca devāḥ te 'py evam evâñjalim kṛtvā Bhagavantaṃ namasyanta etad avocan | āścaryaṃ Bhagavan yāvad ayaṃ bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitôpāya-kauśalya-parigṛhītānāṃ kuśala-mūla-

pariṇāmo yas teṣām upalambha-saṃjñinām bodhisattvānāṃ tāvac cira-rātra-saṃcitam api tathā mahā-vistara-samudānītam api puṇya-skandham abhibhavati ‖

samyag-deśanayā saṃjāta-prasādâtiśayatvena pūjā-pūrvakaṃ praśaṃsā'rtham āha: *atha khalu trāya* ity-ādi. puratah samantāc ca yathākramaṃ prakara-kṣepād *abhyavākirann abhiprākirann* ity artha-bhedaḥ.

[Tib. 152ᵃ] *evam anyebhya* iti Yām'ādibhyaḥ. *evam evêti* Trāyastriṃśa-kāyikānām iva mahā-pariṇāmo 'yam ity-ādi-*śabdam udīrayanti*. punaḥ-punar uccāraṇād *ghoṣam anuśrāvayanti*.[1]

evam eva[2] *peyālena kartavyam* iti evam eva[3] *śabdam udīrayanti ghoṣam anuśrāvayanti*îti-pada-dvayaṃ sarvatra *mahā-pariṇāmo 'yam* ity-ādi-hārakânte 'tideśanīyam ity arthaḥ.

cira-rātra-saṃcitam iti dīrgha-kālôpārjitaṃ. *mahā-vistara-samudānītam* iti aneka-prayoga-yatna-sādhitaṃ.[4]

atha khalu Bhagavāṃs tān Śuddh'āvāsa-kāyikān deva-putrān ādīn kṛtvā sarvāṃs tān deva-putrān āmantrayate sma | tiṣṭhatu khalu punar deva-putrā Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānām anuttarāṃ samyaksambodhim abhisamprasthitānām anuttarāyāḥ samyak(160)sambodheḥ pratilambhāya dānaṃ dadatāṃ puṇyâbhisaṃskāro 'nena paryāyeṇa ye 'pi te deva-putrā anyeṣv Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te 'pi sarve anuttarāyāṃ samyaksambodhau praṇidhānaṃ kṛtvā bodhāya cittam utpādyânyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvānāṃ cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpadhānaiḥ sarvaiḥ sukha-sparśa-vihāraiḥ ekâko bodhisattvo Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan dānaṃ dadyād

1. udīrayanti C. rjes-su sgrogs-paḥo. 2. om. Ed. & Tib. 3. om. Tib. 4. °dhyaṃ C. bsgrubs-paḥo—(gnas-brtan); sgrub-paḥo—(sde-dge).

evaṃ sarve 'pi yāvat te côpalambha-saṃjñino dānaṃ dadyuḥ | etena paryāyeṇa tān sarvā-sattvān ekâikaṃ parikalpya tāṃś ca sarva-bodhisattvān ekâiko bodhisattvo yāvat sarve te bodhisattvā Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhantas tān sarva-sattvāṃś cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpadhānaiḥ sarvaiḥ sukha-sparśa-vihārair upatiṣṭheyuḥ tac ca dānam upalambha-saṃjñino dadyuḥ | yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitôpāya-kauśalya-parigṛhīto 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śila-skandhaṃ samādhi-skandhaṃ prajñā-skandhaṃ vimukti-skandhaṃ vimukti-jñāna-darśana-skandhaṃ teṣāṃ ca bodhisattva-pratyekabuddha-śrāvaka-yānikānāṃ pudgalānāṃ yaiś ca tatrânyair api sattvaiḥ kuśala-mūlāny avaropitāny avaropayiṣyante 'varopyante ca tat sarvam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam agrayā 'numodanayā 'numodate śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā 'nuttamayā niruttamayā uttarôttarayā 'samayā 'samasamayā 'pratisamayā 'cintyayā 'numodanayā 'numodate | anumodyâ(161)numodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayaty anuttarāyāḥ samyaksambodher āhārakam bhavatv iti | asyânumodanā-pariṇāmanāsahagatasya puṇya-kriyā-vastunaḥ so 'pi paurvaka aupalambhikānām bodhisattvānāṃ puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniśām apy upaniṣadam api na kṣamate ||

punar api pariṇāmasya māhātmyârtham āha: *atha khalu Bhagavāṃs tān*

ity-ādi.

tat kasya hetoḥ | tathā hi te bodhisattvāḥ sarve 'py upalambha-saṃjñino dānaṃ dadati ||

nanu prayog'ādi-mahattve 'pi kathaṃ dānamayaḥ puṇyâbhisaṃskāraḥ svalpa-prayog'ādi[1]-janita-pariṇāma-*puṇya-kriyā-vastuno* yāvad *upaniṣadam api na kṣamata* iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi te bodhisattvā* ity-ādi. pramāṇa-vyāhatatvenôpalambhasya viparyastatvād iti matiḥ. anumodanā-pūrvakam api sarvam evâdhimukti-manaskāreṇôpārjitaṃ kuśala-mūlaṃ sarva-dharmânupalambha-bhāvanayā sarva-sattvârtham anuttara-bodhau māyā-puruṣeṇêva pariṇāmayitavyam ity eka eva sarva-sattvānāṃ tri-yāna-niryāṇa-mārgôpadeśa-hetu-bhāva-vyāpāra-yuktaḥ pariṇāmanā-manaskāraḥ. kasyacit tu[2] kvacid abhiniveśa iti tat-pratipakṣârthaṃ yathôkta-nyāyena manda-buddhi-janânugrahāya [Tib. 152[b]] dvādaśa-(C. 104[a])prakāraḥ prabhedaḥ kṛtaḥ. tīkṣṇa-prajñānām avajñā[3]-vinivṛtty-arthaṃ nâtiprabhedaḥ.

tathā côktaṃ:

viśeṣa-pariṇāmas tu tasya kāritram uttamaṃ[I]
nôpalambh'ākṛtiś câsāv[II] aviparyāsa-lakṣaṇaḥ[III] || (21)
vivikto[IV] buddha-puṇyaughaḥ svabhāva-smṛti-gocaraḥ[V]
sôpāyaś[VI] cânimittaś[VII] ca buddhair abhyanumoditaḥ.[VIII] || (22)
traidhātukâprapannaś[IX] ca pariṇāmo 'paras tridhā
mṛdur[IX] madhyo[XI] 'dhimātraś[XII] ca mahā-puṇyôday'ātmakaḥ || iti. (23)

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | yad Bhagavān evam āha atītânāgata-pratyutpannānāṃ sarveṣāṃ buddhānāṃ bhagavatāṃ bodhisattvā-pratyekabuddha-śrāvaka-saṃghānāṃ sarva-sattvānāṃ cātītânāgata-pratyutpannaṃ yan nāma kuśala-mūlaṃ tat sarvam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate 'grayā 'numoda-

1. svatpr° or svabhyuy° C. sbyor-ba la-sogs-pa chun-dus, and C inserts here puṇya-, which is wanting in Tib. 2. ta C. 3. °jñānānuv° C. śes-par rno-ba-rnams-kyi brñas-pa. 4. °du C.

nayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā[1] uttarôttarayā 'samayā 'sama-samayā 'pratisamayā 'cintyayā 'numodata iti | tatra kiyatā Bhagavann agrā 'numodanā bhavati ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | yadi Subhūte bodhisattva-yānikaḥ pudgalo 'tītânāgata-pratyutpannān dharmān na gṛhṇīte na manyate nôpalabhate na kalpayati na vikalpayati na paśyati na (162) samanupaśyati evaṃ câinān dharmān upaparīkṣate[2] kalpanā-viṭhapitāḥ sarva-dharmā ajātā anirjātāḥ anāgatikā agatikā nâtra kaścid dharma utpanno nâpi kaścid dharma utpatsyate nâpi kaścid dharma utpadyate nâpi kaścid dharmo niruddho nâpi kaścid dharmo nirutsyate nâpi kaścid dharmo nirudhyate | ity evam etān dharmān upaparīkṣya yathâiṣāṃ dharmāṇāṃ dharmatā tathā 'numodate | anumodya tathâiva pariṇāmayaty anuttarāyāṃ samyaksambodhau || iyatā Subhūte bodhisattvasya mahāsattvasyâgrā anumodanā bhavati || asya Subhūte kuśala-mūla-pariṇāmasya teṣāṃ paurvakāṇām bodhisattvānām upalambha-saṃjñinām upalambha-dṛṣṭikānāṃ tad dānamayaṃ puṇya-kriyā-vastu śatatamīm api kalāṃ nopaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam api upaniśām apy upaniṣadam api na kṣamate ||

punar aparaṃ Subhūte bodhisattva-yānikena pudgalenâtītânāgata-pratyutpannānāṃ sarveṣāṃ buddhānāṃ bhagavatāṃ dānam anumoditu-kāmena śīlam anumoditu-kāmena kṣāntim anumoditu-kāmena vīryam anumoditu-kāmena dhyānam anumoditu-kāmena

(1) niruttamayā iti ga° |
(2) upaparīkṣyate iti ga° gha° |

prajñām anumoditu-kāmenâivam anumoditavyaṃ yathā vimuktis tathā dānaṃ yathā vimuktis tathā śīlaṃ yathā vimuktis tathā kṣāntiḥ yathā vimuktis tathā vīryaṃ yathā vimuktis tathā dhyānaṃ yathā vimuktis tathā prajñā yathā vimuktis tathā vimukti-jñāna-darśanaṃ yathā vimuktis tathā 'numodanā yathā vimuktis tathā 'numodanā-sahagataṃ puṇya-kriyā-vastu (163) yathā vimuktis tathā pariṇāmanā yathā vimuktis tathā buddhā bhagavantaḥ pratyekabuddhāś ca yathā vimuktis tathā teṣāṃ śrāvakā ye parinirvṛtā yathā vimuktis tathā te dharmā ye 'tītā niruddhā yathā vimuktis tathā te dharmā ye 'nāgatā anutpannā yathā vimuktis tathā te dharmā ye etarhi pratyutpannā vartamānā yathā vimuktis tathā te 'tītā buddhā bhagavantas teṣāṃ ca śrāvakā yathā vimuktis tathā te 'nāgatā buddhā bhagavantas teṣāṃ ca śrāvakāḥ yathā vimuktis tathā te pratyutpannā buddhā bhagavantas teṣāṃ ca śrāvakā ye etarhy aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu tiṣṭhanti dhriyante yāpayanti yathā vimuktis tathā 'tītânāgata-pratyutpannā buddhā bhagavantaḥ | evam eteṣāṃ dharmāṇām abaddhānām amuktānām asaktānāṃ yā dharmatā tām anuttarayā 'numodanayā 'numode | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayāmy apariṇāmanā-yogenâsaṃkrāṃtito 'vināśata iti || iyatā Subhūte bodhisattvasya mahāsattvasyâgrā 'numodanā bhavati || tiṣṭhantu khalu punaḥ Subhūte te 'pi ye 'nyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvā anuttarāyāṃ samyaksambodhau samprasthitā anuttarāyāṃ samyaksambodhau samprasthāyânyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhatuṣu sarva-sattvānām bodhāya cittam utpādya sarve 'py ekâiko bodhisattva ekâikasmai bodhisattvāya Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan dānaṃ dadyād

upalambha-saṃjñī cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpadhānaiḥ sarva-sukha-sparśa-vihārair upatiṣṭhann anena paryāyeṇa sarve 'pi te sarvebhya upatiṣṭhanta upalambha-saṃjñino dānaṃ (164) dadyuḥ | ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve 'nuttarāṃ samyaksambodhim abhisampratiṣṭherann anuttarāṃ samyaksambodhim abhisamprasthāya Gaṅgā-nadī-vālukôpamān kalpān kāya-sucaritaṃ vāk-sucaritaṃ manaḥ-sucaritam upalambha-saṃjñinaḥ śīlaṃ samādāya varterann anena paryāyeṇa sarve 'pi te bodhisattvā ekâiko bodhisattvo Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan Gaṅgā-nadī-vālukôpamān kalpān kāya-sucaritaṃ vāk-sucaritaṃ manaḥ-sucaritaṃ upalambha-saṃjñī śīlaṃ samādāya varteta | etena paryāyeṇa sarve 'pi te bodhisattvā upalambha-saṃjñinaḥ śīlaṃ samādāya varteran | yaś ca bodhisattvo mahāsattvaḥ prajñā-pāramitôpāya-kauśalya-parigṛhīto 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śīla-samādhi-prajña-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca pratyekabuddhānāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca śrāvakāṇāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhān sarva-sattvānāṃ câtītânāgata-pratyutpannaṃ kuśala-mūlaṃ[1] sarvam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate 'grayā 'numodanayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā uttarôttarayā 'samayā 'sama-samayā 'pratisamayā 'cintyayā 'numodanayā 'numodate | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati || asya Subhūte anumodanā-sahagatasya

(1) kuśalam iti ga° |

puṇya-kriyā-vastuno 'sau paurvaka aupalambhikānāṃ bodhi=sattvānāṃ śīlamayaḥ (165) puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭiśatatamīm api koṭīsahasratamīm api kotīśatasahasra=tamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃ= khyām api kalām api gaṇanām apy upamām apy aupamyam apy upamiśām apy upaniṣadam api na kṣamate ‖

anumodanā-manaskāreṇa sva-para-puṇya-kriyā-samatāṃ pratilabhata ity ato 'nantaram anumodanā-manaskārârtham āha : *atha khalv āyuṣmān* ity-ādi. *kiya=* têti kiyan-mātreṇa prakāreṇa.

na gṛhṇīte na manyate nôpalabhata iti tattvataḥ prayog'ādy-avasthāsv iti yojyaṃ. *na kalpayati na vikalpayati na samanupaśyatî*ti yathākramam *atītânā=gata-pratyutpannān* iti sambandhaḥ. abhūta-parikalpa-prabhavatvāt *kalpanā-viṭhapitāḥ*. vartamāna-sva-sāmānya-rūpa-virahād yathākramam *ajātā anirjātāḥ*.[1] atītād āgamanâbhāvenâ*nāgatikāḥ*. anāgate gamanâbhāvād *agatikāḥ*. *dharmatê*ti māyôpama-rūpatā. *iyatê*ti etāvatā 'nantara-prakāreṇêty arthaḥ.

yathā vimuktir iti yathā kleśa-jñey'āvaraṇa-vigatir anutpatti-lakṣaṇā. tat=tvena sāṃkleśika-[Tib. 153ᵃ]dharmâyogād[2] *abaddhānāṃ*, vaiyavadānika-dharma-virahād[3] *amuktānāṃ*. yasmād avyāhata-darśan'ālokasya śāstur yathā vibhāgaśaḥ pratyātmani pratibhāsite tathā vibhāgenâiva jagad-dhita-vidhitsayā[4] tena draṣṭrā[5] karuṇāmayena Bhagavatā karma-phale prôkte tasmād atîndriyam api sarvaṃ yathā-darśanam eva sthitam iti bhāvāḥ. saṃsāra-nirvāṇâpratiṣṭhānād *asaktānāṃ*. anumodanā'dhikāre prasaṅge[6] pariṇāmanā-manaskāraḥ kathitaḥ. māyôpamatayā saṃsaraṇâbhāvād *asaṃkrāntito*, vināśâbhāvād *avināśata* iti yo=jyaṃ.

prāṇâtipāt'ādi-trividha-kāyika-karmâbhāvāt *kāya-sucaritaṃ*. mṛṣāvād'ādi-caturvidha-vācika[7]-karma-vigamād *vāk-sucaritaṃ*. abhidhy'ādi-tri(C. 104ᵇ)vidha-caitasika[8]-karma-viyogān *manaḥ-sucaritaṃ*.

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1. om. C. but Ed. & Tib. 2. °mā-y° C. 3. vihād C. 4. °dhets° C. 5. °ṣṭā C. 6. °ṅgā C. 7. vāci C. 8. cet° C.

tat kasya hetoḥ | tathā hi te bodhisattvā upalambha-saṃjñinaḥ śīlaṃ samādāya vartanta iti || tiṣṭhantu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvā anuttarāṃ samyaksaṃbodhim abhisaṃprasthitāḥ anuttarāṃ samyaksambodhim abhisamprasthāya Gaṅgā-nadī-vālukôpamān kalpān kāya-sucaritaṃ vāk-sucaritaṃ manaḥ-sucaritaṃ śīlaṃ samādāya vartamānā upalambha-saṃjñinaḥ | ye Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve anuttarāṃ samyaksambodhim abhisampratiṣṭherann anuttarāṃ samyaksambodhim abhisamprasthāya Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhanto 'nyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarvair ekâiko bodhisattva ākruṣṭo 'bhihataḥ paribhāṣitaḥ samāna eva sarve 'pi te upalambha-saṃjñinaḥ kṣāntim samādāya varteran yāvat sarve te bodhisattvāḥ kṣāntiṃ samādāya vartamānāḥ | etena paryāyeṇa sarve te bodhisattvā ekâiko bodhisattvo Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan Gaṅgā-nadī-vālukôpamān kalpān anyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarvair ākruṣṭo 'bhihataḥ paribhāṣitaḥ samāna upalambha-saṃjñī kṣāntiṃ samādāya varteta | evaṃ sarve 'pi te sarvair ākruṣṭā abhihatāḥ (166) paribhāṣitāḥ samānā upalambha-saṃjñinaḥ kṣāntiṃ samādāya varteran | yaś ca bodhisattvo mahāsattvo 'nayā prajñāparamitayā upāya-kauśalyena ca parigṛhīto 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śīla-skandhaṃ samādhi-skandhaṃ prajñā-skandhaṃ vimukti-skandhaṃ vimukti-jñāna-darśana-skandhaṃ teṣāṃ ca pratyekabuddhānāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca śrāvakāṇāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhān sarva-sattvānāṃ cātītânāgata-pratyutpannaṃ

kuśala-mūlaṃ sarvam ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate 'grayā 'numodanayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā uttarôttarayā 'samayā 'sama-samayā 'pratisamayā 'cintyayā 'numodanayā 'numodate| anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati‖ asya Subhūte anumodanā-sahagatasya puṇya-kriyā-vastuno 'sau paurvakāṇām aupalambhikānām bodhisattvānāṃ kṣānti-sahagataḥ puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniṣadam api na kṣamate‖

pūrvavat *tat kasya hetor* ity āśaṅkya tathâivâbhiprāyeṇ' āha: *tathā hi te bodhisattvā* ity-ādi. paiśunya-pāruṣya-sambhinna-pralāpair abhidhānād[1] *ākruṣṭaḥ*. daṇḍ'ādibhis tāḍanād *abhihataḥ*. haṭhena niyama-karaṇāt *paribhāṣitaḥ*. unnati-lakṣaṇena mānena saha vartanāt *samāna* ity eke. *samāna*-śabdaḥ sann ity arthe vartata iti kecit.

tat kasya hetoḥ| tathā hi te bodhisattvā upalambha-saṃjñinaḥ kṣāntiṃ samādāya vartante‖ tiṣṭhantu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarva-sattvā anuttarāṃ samyaksambodhim abhisamprasthitāḥ anuttarāyāṃ (167) samyaksambodhim abhisamprasthāyânyeṣv-anyeṣu Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sarvair ākruṣṭā abhihatāḥ paribhāṣitāḥ samānā upalambha-saṃjñino Gaṅgā-nadī-vālukôpamān kalpān kṣāntiṃ samādāya vartamānāḥ| ye Subhūte Gaṅgā-nadī-

1. °dhād C.

vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve 'nuttarāyāṃ samyaksambodhau samprasthitā bhaveyuḥ anuttarāyāṃ samyaksambodhau samprasthāya Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhantaś caṃkramâbhirūḍhā Gaṅgā-nadī-vālukôpamān kalpān aviṣīdanto 'nabhibhūtāḥ styāna-middhenôpalambha-saṃjñino vīryaṃ samādāya varteran | yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitpôāya-kauśalya-parigṛhīto 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca pratyekabuddhānāṃ śīla-samādhi-prajña-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca śrāvakāṇāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhān sarva-sattvānāṃ câtītânāgata-pratyutpannānān kuśala-mūlâbhisaṃskārān sarvān ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate 'grayā 'numodanayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā 'nuttamayā nirutttarayā uttarôttarayā 'samayā 'sama-samayā 'pratisamayā 'cintyayā 'numodanayā 'numodate | anumodyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati ||

asya Subhūte anumodanā-sahagatasya puṇya-kriyā-vastuno 'sau paurvaka aupalambhikānāṃ bodhisattvānāṃ vīryamayaḥ puṇyâbhisaṃ skāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śata sahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasra(168)tamīm api koṭīśatasahasratamīm api koṭīniyuta-śatasahasratamīm api kalām nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniśām apy upaniṣadam api na kṣamate ||

tathâiva *tat kasya hetor* ity āśaṅky' āha : *tathā hi ta* ity-ādi. uttapta-vīry[Tib. 153ᵃ]ārambha-pradarśanârthaṃ sthāna-caṃkramaṇayor upādānāt *tiṣṭhan-*

taś caṃkramâbhirūḍhā iti dvayam uktaṃ. anabhyutsāha-lakṣaṇa-viṣāda-vigamād *aviṣīdantaḥ*. *styāna-middhen*êti mohâṃśikā cittâkarmaṇyatā *styānaṃ*. dadhy[1]-ādy-upabhoga[2]-nimittam āgamya mohâṃśikaś cetaso 'bhisaṃkṣepo[3] *middhaḥ*.

tat kasya hetoḥ | tathā hi te bodhisattvāḥ sarve 'py upalambha-saṃjñino vīryaṃ samādāya vartante || tiṣṭhantu khalu punaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahāsāhasreṣu lokadhātuṣu sarva-sattvā anuttarāyāṃ samyaksambodhau samprasthitāḥ anuttarāyāṃ samyaksambodhau samprasthāya Gaṇgā-nadī-vālukôpamān kalpāṃs tiṣṭhantaś caṃkramâbhirūḍhā Gaṅgā-nadī-vālukôpamān kalpān aviṣīdanto 'nabhibhūtāḥ styāna-middhenôpalambha-saṃjñino vīryaṃ samādāya vartamānāḥ | ye 'pi te Subhūte Gaṅgā-nadī-vālukôpameṣu trisāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te sarve 'nuttarāyāṃ samyaksambodhau samprasthitā bhaveyus te sarve 'nuttarāyāṃ samyaksambodhau samprasthāya Gaṅgā-nadī-vālukopamān kalpān upalambha-saṃjñinaś catvāri dhyānāni samāpadyeran | yaś ca bodhisattvo mahāsattvo 'nayā prajñāpāramitayā upāya-kauśalyena ca parigṛhīto 'tītânāgata-pratyutpannanāṃ sarveṣāṃ buddhānāṃ bhagavatāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca pratyekabuddhānāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhāṃs teṣāṃ ca śrāvakāṇāṃ śīla-samādhi-prajñā-vimukti-vimukti-jñāna-darśana-skandhān sarva-sattvānāṃ câtītânāgata-pratyutpannān kuśala-mūlâbhisaṃskārān sarvān ekato 'bhisaṃkṣipya piṇḍayitvā tulayitvā niravaśeṣya niravaśeṣam anumodate 'grayā 'numodanayā śreṣṭhayā jyeṣṭhayā varayā pravarayā praṇītayā uttamayā anuttamayā niruttamayā uttarôttarayā(169), samayā 'samasamayā 'pratisamayā 'cintyayā 'numodanayā 'numodate | anu-

1. dady C. ṣo. 2. upayoga C. ñe-bar loṅs-spyod-pa. 3. °saṃyo C. mñon-par sdud-paḥi mtshan-ñid. = abhisaṃkṣepa-lakṣaṇo ? Cf. Triṃśikā 32[15]. ed. by S. Lévi.

modyânumodanā-sahagataṃ puṇya-kriyā-vastu anuttarāyāṃ samyaksambodhau pariṇāmayati || asya Subhūte 'numodanā-sahagatasya puṇya-kriyā-vastuno 'sau paurvaka aupalambhikānāṃ bodhisattvānāṃ catur-dhyānamayaḥ puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīsahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniśām apy upaniṣadam api na kṣamate ||

pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. *catvāri dhyānāni samāpadyerann* iti laukikāni rūpadhātu-saṃgṛhītāni catvāri dhyānāni bhāvayeyuḥ.

tat kasya hetoḥ | tathā hi te bodhisattvā upalambha-saṃjñino dhyānāni samāpadyante iti ||

tathâîva *tat kasya hetor* ity āśaṅkya pūrvavad āha: *tathā hi te bodhisattvā* ity-ādi.

tad ayaṃ samāsârthaḥ: saṃvṛty-upāyena kuśala-mūlāny upalabhya pramudita-cittena paramârthato 'nupalambhatayā[1] 'numodanīyânîty[2] anumodanā-manaskāra iti.

tathā côktaṃ:

upāyânupalambhābhyāṃ śubha-mūlânumodanā
anumode manaskāra-bhāvanêha vidhīyate || iti. (24)

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ anumodanā-pariṇāmanā-parivarto nāma ṣaṣṭhaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām anumodanā-pariṇāmanā-parivarto nāma ṣaṣṭhaḥ.

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1. °mbhet° C. 2. °danīyon° C.

VII.

NIRAYA-PARIVARTO NĀMA SAPTAMAḤ

(170) atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | sarvajña-jñāna-pariniṣpattir Bhagavan prajñāpāramitā | sarvajñatvaṃ Bhagavan prajñāpāramitā ||

Bhagavān āha | evam etac Chāriputrâivam etad yathā vadasi ||

Śāriputra āha | avabhāsakarī Bhagavan prajñāpāramitā | namaskaromi Bhagavan prajñāpāramitāyai | namaskaraṇīyā Bhagavan prajñāpāramitā | anupaliptā Bhagavan prajñāpāramitā | sarva-loka-nirupalepā Bhagavan prajñāpāramitā | ālokakarī Bhagavan prajñāpāramitā | sarva-traidhātuka-vitimirakarī Bhagavan prajñāpāramitā | sarva-kleśa-dṛṣṭy-andhakārâpaṇetrī Bhagavan prajñāpāramitā | āśrayaṇīyā Bhagavan prajñāpāramitā | agrakarī Bhagavan prajñāpāramitā | bodhi-pakṣāṇāṃ dharmāṇāṃ kṣemakarī Bhagavan prajñāpāramitā | andhānāṃ sattvānām ālokakarī Bhagavan prajñāpāramitā | sarva-bhayôpadrava-prahīṇ'ālokakarī Bhagavan prajñā-pāramitā | pañca-cakṣuḥ-parigrahaṃ kṛtvā sarva-sattvānāṃ mārga-darśayitrī Bhagavan prajñāpāramitā | carkṣur Bhagavan prajñāpāramitā | moha-tamas-timira-vikariṇī timira-vikariṇī Bhagavan prajñāpāramitā[1] | sarva-dharmāṇām akaraṇī[2] Bhagavan (171) prajñāpāramitā | utpatha-prayātānāṃ sattvānāṃ mārgâvatāraṇī Bhagavan

(1) moha-tamas-timira-vikaraṇī Bhagavan prajñā-pāramitā iti ga° ña° | mohas-tamas-timira-vikiraṇī timira-vikaraṇī Bhagavan prajñāpāramitā iti ca° |
(2) sarva-dharmāṇām agrakarîti ca° |

prajñāpāramitā | sarva-jñatâiva Bhagavan prajñāpāramitā | sarva-kleśa-jñey'āvaraṇa-vāsanā'nusandhi-prahīṇatām upādāya anutpādikā Bhagavan sarva-dharmāṇāṃ prajñāpāramitā | anirodhikā Bhagavan sarva-dharmāṇāṃ prajñāpāramitā | anutpannā'niruddhā Bhagavan prajñāpāramitā | sva-lakṣaṇa-śūnyatām upādāya mātā Bhagavan bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā | sarva-buddha-dharma-ratna-dātrītvād daśa-balakarī Bhagavan prajñāpāramitā | anavamardanīyā Bhagavan prajñāpāramitā | catur-vaiśāradyakarītvād anāthānāṃ sattvānāṃ nāthakarī Bhagavan prajñāpāramitā | saṃsāra-pratipakṣā Bhagavan prajñāpāramitā | akūṭasthatām upādāya sarva-dharma-svabhāva-vidarśanī[1] Bhagavan prajñāpāramitā | paripūrṇa-tri-parivarta[2] dvādaś'ākāra-dharma-cakra-pravartanī Bhagavan buddhānāṃ bhagavatāṃ prajñāpāramitā |

s'āsrava-bhāvanā-mārgânantaram anāsravo bhāvanā-mārgo vaktavyaḥ.

sa ca dvividha iti prathamam abhinirhāra-lakṣaṇaṃ bhāvanā-mārgaṃ vaktuṃ svabhāvâbhidhānād āha: *atha khalv āyuṣmān* ity-ādi. tathāgata-jñānasya niṣpādana-hetutvāt *sa*(C. 105ª)*rvajña-jñāna-pariniṣpattiḥ*. *sarvajñatvam* [Tib. 154ª] iti rūp'ādy-aviparīta-darśana-svabhāva[1] ity arthaḥ.

evam ity-ādi-vacanena labdha-prasādâtiśayatvād abhinirhārasya vistareṇa jñāna-svābhāvya-paridīpanârtham āha: *avabhāsakarī* 'ty-ādi. ūṣmagata-jñān'ālokatvād *avabhāsakarī*. kāya-vān-manobhiḥ praṇāmān[2] *namaskaromi*. yasmān namaskaromi tasmān namaskārârhattvān *namaskaraṇīyā*. mūrdhâvasthā-prāptatvenâśraddh'ādibhir[3] asaṃsargād *anupaliptā*. kṣānti-svabhāvatvenâpāya-saṃvartanīya-karma-vigamāt *sarva-loka-nirupalepā*. agradharma-rūpatvena lokôttara-jñānôdaya-hetutvād *ālokakarī*. duḥkhe dharma-jñāna-kṣāntyā sva-darśana-prahātavya-traidhātuka-kleśa-prahāṇāt *sarva-traidhātuka-vitimirakarī*. dharma-jñā-

(1) sarva-dharmā-vidarśinîti ga°|

(2) paripūrṇa tripravarta iti ca°|

1. °naṃ svabhāva C. gzigs-paḥi raṅ-bṣin yin-no. 2. pramāṇ° C. 3. °nâmraddh° C.

nena vimukti-sākṣāt-karaṇāt *sarva-kleśa-dṛṣṭy-andhakārâpanetrī.* anvaya-jñāna-kṣānty' ārya-dharmânvayâvagamād *āśrayaṇīyā.* anvaya-jñānena niścayâvadhāraṇād[1] *agrakarī.* [dharma-jñānena vimukti][2] samudaye dharma-jñāna-kṣānty-ādibhiḥ kṣaṇaiḥ pūrvavad vyāpāra-karaṇād yathākramaṃ *bodhipakṣāṇāṃ dharmāṇāṃ kṣemakarī. ālokakarī, sarva-bhayôpadrava-prahīṇ'ālokakarī* 'ti pada-catuṣṭayaṃ [Tib.154[b]] yojyaṃ. māṃsa-divya-prajñā-buddha-dharma-cakṣuḥ-*parigrahaṃ kṛtvā* pūrvavan nirodhe dharma-jñāna-kṣāntyā *mārga-darśayitrī.* dharma-jñānena *cakṣuḥ.* anvaya-jñāna-kṣāntyā mṛdu-madhyâdhimātra-vipakṣâpagamen' ārya-dharmânvayâvagamān *moha-tamas-timira-vikaraṇī.* anvaya-jñānena niścayâvadhāraṇād *vitimirakaraṇī.* mārge tathâiva dharma-jñāna-kṣāntyā *'karaṇī.* dharma-jñānena *mārgâvatāraṇī.* anvaya-jñāna-kṣāntyā *sarvajñatā.* anvaya-jñānena *sarva-kleśa-jñey'āvaraṇa-vāsanā'nusaṃdhi-prahīṇatām upādāyânutpādikā.* s'āsrava-bhāvanā-mārgeṇa kuśala-dharma-prasavanād *anirodhikā.* māyôpamatvād anāsravâbhinirhāra-bhāvanā-(C. 105[b])mārga-rūpeṇa sadā'vasthānād *anutpannā 'niruddhā.* atyanta-viśuddhi-bhāvanā-mārga-svabhāvenâtiśaya-hita-kāriṇītvāt *sva-lakṣaṇa-śūnyatām upādāya mātā.* sa ca mṛdu-madhyâdhimātra-bhedāt trividha iti yathākramaṃ *daśa-bala-karī, anavamardanī,*[3] *nāthakarī* 'ti pada-trayam uktaṃ. ānantarya-mārgatayā sarva-saṃsāra-prahāṇāt *saṃsāra-pratipakṣā. kūṭaḥ* sāmagrī. tatra tiṣṭhato[4] hetu-pratyaya-janyo bhāvas tathôktaḥ. tat-pratiṣedhād *akūṭasthatām upādāya.* vimukti-mārgeṇa sarva-guṇa-sampad-abhimukhībhāvāt [Tib.155[a]] *sarva-dharma-svabhāva-vidarśanī.* paścād evaṃ samadhigata-tattvānāṃ[5] yath'āśayaṃ tri-yāna-dharma-deśanayā *paripūrṇa-tri-parivarta-dvādaś'ākāra-dharma-cakra-pravartanī* 'ty evam eṣāṃ padānām artha-nirdeśo vācya iti Pūrv'ācāryāḥ. tatra trayaḥ parivartāḥ dvādaśa c' ākārā yasmin dharma-cakra iti vigrahaḥ. tatrâmī trayaḥ parivartāḥ yad uta: idaṃ duḥkham ārya-satyaṃ. tat khalv abhijñāya parijñeyaṃ, parijñātaṃ. idaṃ duḥkha-samudaya ārya-satyaṃ. tad abhijñāya prahātavyaṃ, prahīṇaṃ. idaṃ duḥkha-nirodha ārya-satyaṃ. tad abhijñāya sākṣāt-kartavyaṃ, sākṣāt-kṛtaṃ. idaṃ duḥkha-nirodha-gāminī pratipad ārya-satyaṃ. tat khalv abhijñāya bhāvayitavyaṃ, bhāvitaṃ mayêti bhikṣavaḥ pūrvânanuśruteṣu[6]

1. °dhār° C. 2. Apparently mistake, not in Tib. 3. °danīyā Ed. mi-thul-ba. 4. °ṣṭhatī C. gnas-pas-na. 5. °mādhigatatratv°(!) C. 6. °rvam anūśr° C. °rve ananuśr° Mahāvastu I, 332[13]. °rvam aśr° Lalitavistara4 17[15]. ed. by Prof. Lefmann. cf. Vinaya-Piṭakam I, 11[1] & 2.

dharmeṣu yoniśo manasikurvataḥ pratyakṣârthatvād anāsravā prajñā-cakṣur udapādi. niḥsaṃśayatvāt jñānaṃ. bhūtârthatvād vidyā. viśuddhitvād buddhir udapādîty etat kriyā-padam ekâikasmin satye triṣv api yojyaṃ. ataḥ pratyekaṃ caturṇām ārya-satyānāṃ tri-vartanāt *tri-parivartaḥ*. cakṣur ity-ādayaś c' ākārāś catvāras tri-parivartanāt prati-satyaṃ traya ity ato *dvādaś'ākāraḥ*.

etāvatâîva jagad-artha-sampādanāt paripūrṇa-tri-parivarta-dvādaś'ākāra-dharmaś cakram iva *dharma-cakraṃ*, yat [Tib. 155^{b}] prathamato Vārāṇasyāṃ bhāṣitaṃ sūtraṃ. yathā rājñaś cakravartinaś[1] cakra-ratnam agre saran sarvas tu bala-kāyas tad evânusaran paścād gacchati tathā sakala-trailokyâdhi(C.106^{a})-pates Tathāgatasya tat-sūtram agrataḥ kṛtvā sarvôpadeśanā[2]-dharmaḥ prabhavati. atas tan mātur ādhipatyena pravartata iti bhagavatī tathôktā.

kathaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ sthātavyaṃ | kathaṃ manasikartavyā Bhagavan prajñāpāramitā | kathaṃ Bhagavan namaskartavyā prajñāpāramitā ||

śreṣṭhatāṃ pratipādayitum āha: *kathaṃ Bhagavann* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | yathā Śāriputra śāstari tathā prajñāpāramitāyāṃ sthātavyaṃ | tathâîva manasikartavyā Śāriputra prajñāpāramitā yathā śāstā | tathâîva namaskartavyā Śāriputra prajñāpāramitā yathā śāstā ||

pariharann āha: *yathā Śāriputrê*ty-ādi. [3]śāstṛ-śarīra-pratipatty[3]-ādi-vidhānāt. nânyathā[4] buddhatva-samprāptir iti śreṣṭhatā kathitā.

atha khalu Śakrasya devānām indrasyâîtad abhūt | kuto nu batêyam āryasya (172) Śāriputrasya pṛcchā jātā | kiṃ-nidānā batêyam āryasya Śāriputrasya pṛcchā jātā ||

atha khalu Śakro devānām indra āyuṣmantaṃ Śāriputram

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1. °rtikaś C. 2. °rvôd° C. 3...3. sic C. ston-pa-la byed-pa daṅ ḥdra-bar nantan=śāstarîva pr°? byed-pa might be an addition of a Tib. translator. 4. °dhānān nāthā C. sgrub-paḥi phyir-ro gsan-du-na... mi

etad avocat| kuta iyam āryasya Śāriputrasya pṛcchā jātā kiṃ-nidānā batêyam āryasya Śāriputrasya pṛcchā jātā ||

kuta iti kasmād dhetor ity arthaḥ. tad ev' āha: *kiṃ-nidāné*ti.

evam ukte āyuṣmān Śāriputraḥ Śakraṃ devānām indram etad avocat| prajñāpāramitôpāya-kauśalya-parigṛhītaḥ Kauśika bodhisattvo mahāsattvo 'numodanā-sahagataṃ puṇya-kriyā-vastu sarvajñatāyāṃ pariṇāmayaṃs teṣāṃ paurvakāṇām aupalambhikānāṃ bodhisattvānāṃ yaś ca dānamayaḥ puṇyâbhisaṃskāro yaś ca śīlamayo yaś ca kṣāntimayo yāś ca vīryamayo yaś ca dhyānamayaḥ puṇyâbhisaṃskāras taṃ sarvam abhibhavatîti| mamêyam etan-nidānā[1] pṛcchā jātā ||

*etan-nidāné*ti puṇya-skandhâbhibhava-hetukā. abhinirhāra-śreṣṭhatā'dhikāre pariṇāmanā-manaskārâbhibhūta-puṇya-skandha-hetukā paripṛcchā kim-artham iti cet.

ucyate: yatra hi nāma s'āsrava-pariṇāmanā-manaskārasyêdṛśī śreṣṭhatā yad-balād aprameya-dān'ādi-puṇya-skandhâbhibhavo jātas tatra sutarām evânāsrava-bhāvanā-mārgasyêti kathanāya pariṇāmâbhibhūta-puṇya-skandha-hetukā pṛcchā kṛtā.

api tu khalu punaḥ Kauśika prajñāpāramitâlva pūrvaṃgamā pañcānāṃ pāramitānāṃ sarvajñatā-mārgâvatārāya| tadyathā 'pi nāma Kauśika jāty-andhānāṃ śataṃ vā sahasraṃ vā śatasahasraṃ vā apariṇāyakam abhavyaṃ mārgâvatārāya abhavyaṃ grāmaṃ vā nagaraṃ vā nigamaṃ vā gantuṃ| evam eva Kauśika dānaṃ śīlaṃ kṣāntir vīryaṃ dhyānaṃ ca prajñāpāramitā-nāmadheyaṃ labhate| jāty-andha-bhūtaṃ bhavati vinā prajñāpāramitayā apariṇāyakatvād abhavyaṃ sarvajñatāmārgâvatārāya kutaḥ punaḥ sarvajñatām anuprāpsyati || yadā

(1) etan nidānam iti ca°|

punaḥ Kauśika dānaṃ śīlaṃ kṣāntir vīryaṃ dhyānaṃ ca pra=
jñāpāramitā-parigṛhītaṃ bhavati tadā pāramitā-nāmadheyaṃ
pāramitā-śabdaṃ labhate tadā (173) hy āsāṃ cakṣuḥ-pratilambho
bhavati pañcānāṃ pāramitānāṃ sarvajñatā-mārgâvatārāya
sarvajñatā'nuprāptaye|

atiśayârtham ev' āha: *api tu khalu punar* ity-ādi. [1]*sarvajñatā-mārgâva=tārāyê*ti buddhatva-prāpaka-mārga-pramudit'ādi-bhūmiṣv avatāra-nimittaṃ. *apa=riṇāyakam abhavyam* iti sārathi-bhāva-rahitam ayogyaṃ. saṃvṛti-paramârtha-satya-sakala-sattvârth'ālambana-bhedāt trividhaṃ *dānam* ity-ādi. tatra *dānaṃ* dharm'āmiṣâbhaya[2]-bhedāt trividhaṃ. tathā 'kuśala-nivṛtti-kuśala-[Tib. 156[a]]pravṛtti-sattvârtha-kriyā-rūpeṇa *śīlaṃ*. dharma-nidhyāna-duḥkhâdhivāsana[3]-parâpakāra-marṣaṇ'ātmikā *kṣāntis* trividhā. saṃ=nāha-kuśala-sattvârtha-prayogād *vīryam* api tathâiva. [4]guṇâbhinirhāra-kleśa-pratipakṣa-sukha-vihāra-bhedād[4] *dhyānaṃ* pūrvavat. *jāty-andha-bhūtam* iti ut=padyamānam eva tri-maṇḍala-viśuddhi-prajñā-cakṣuṣā vihīnaṃ.[1] *kutaḥ punar* iti kasmāt punar, nâivêty arthaḥ. *pārāmitā-nāmadheyam* eva kathayati *pāra=mitā-śabdam* iti. *āsāṃ cakṣuḥ-pratilambha* iti dān'ādi-pāramitānāṃ[5] dharma-bhāva-cakṣuḥ-samanvāgamaḥ.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat|
kathaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitā
'bhinirhartavyā ‖

sarva-dharmânabhisaṃskṛtiṃ pratipādayitum āha: *katham Bhagavan bo=dhisattven*êty-ādi.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat|
rūpasya Śāriputrâbhinirhāro(1) draṣṭavyaḥ evaṃ vedanāyāḥ

(1) anabhinirhāra iti ga° gha°|

1...1. According to Tib. version of Haribhadra the order of words in the text here commented by him seems to have been different. 2. °ṣôbh° C. mi ḥjigs-pa. 3. °sina C. 4...4. guṇa-sattvârttha-kleśa-pratipaka-sukhâbhinirhād (!) C. yon-tan mṅon-par sgrub-pa daṅ ñon-moṅs-paḥi gñen-po daṅ bde-bar gnas-paḥi dbyed-bas. 5. °tān C.

saṃjñāyāḥ saṃskārāṇāṃ vijñānasya Śāriputrâbhinirhāro[1] draṣṭavyaḥ | yaḥ Śāriputra pañcānāṃ skandhānām abhinirhāro 'yaṃ Śāriputra prajñāpāramitāyā abhinirhāra ity ucyate |

pariharann āha : *rūpasyê*ty-ādi. (C.106[b]) māyôpamatayā rūp'āder adhigamo mātur abhinirhāra ity arthaḥ.

evam anabhisaṃskāreṇa pañcānāṃ skandhānām abhinirhāraḥ prajñāpāramitāyā abhinirhāro 'bhinirhāra ity ucyate ‖

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | evam abhinirhāreṇâbhinirhṛtā Bhagavan prajñāpāramitā katamaṃ dharmam arpayati ‖

upasaṃharann āha : *evam anabhisaṃskāreṇê*ty-ādi. tathatā-rūpatvāt [Tib. 156[b]] sarva-dharma-viśeṣânutpādanenâdhigama-prayogo *'nabhisaṃskāras* tena *skandhānām* adhigama iti yāvat. kvacid *anabhinirhāreṇê*ti pāṭhaḥ. tatrâpy [1]*ayam* evârtho grāhyaḥ.[1]

Bhagavān āha | evam abhinirhṛtā Śāriputra prajñāpāramitā na kaṃcid dharmam arpayati | yadā sā Śāriputra na kaṃcid dharmam arpayati tadā prajñāpāramitêti saṃkhyāṃ gacchati ‖

atha khalu Śakro devānām indro Bhagavantam etad avocat | kim iyaṃ Bhagavan prajñāpāramitā sarvajñatām api nârpayati ‖

sarva-dharmânupalambhenâbhisamayârpaṇârtham āha : *evam abhinirhṛtê*ty-ādi. *na kaṃcid dharmam arpayatî*ti[2] yathôpalambh'ādi-[3]viparyāso bhavati tathā kaṃcid dharmaṃ yogi-saṃtāne samutpādayati[3] *tadā prajñāpāramitêti saṃkhyāṃ gacchaty*, aviparyastatvād iti matiḥ.

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1 ... 1. anayeveṣo mārgaḥ C. don ḥdi ñid yin-par bzun-ño. 2. aparyayetîti C. 3 ... 3. °ryāsa ... dharma yosi-saṃtāne saṃvṛtyādayati C. phyin-ci-log-pa yin-pa de ltar-na rnar-ḥbyor-paḥi rgyud-la gtogs-paḥi chos gaṅ yaṅ skyed-par mi byed-pa.

Bhagavān āha | yat Kauśikâivaṃ vadasi kim iyaṃ prajñāpāramitā sarvajñatām api nârpayatîti |

sarvajñatāyās tv arpaṇaṃ yuktam,[1] anyathā nirarthikâiva prajñāpāramitêty abhiprāyavān āha: *kim iyaṃ Bhagavann* ity-ādi.

na yathôpalambhas tathā 'rpayati na yathā nāma tathā 'rpayati na yathā 'bhisaṃskāras tathā 'rpayati ||

viparyāsa-dvāreṇa nârpayatîty āha: *na yathôpalambha* ity-ādi. tatrôpalambho bāhyârthôpalambhaḥ. *nāma*[2] catvāro 'rūpiṇaḥ skandhāḥ. *abhisaṃskāro* [3]māyôpamatayā kaścid evaṃ[3] tattvam ity-ādi-citt'ābhogaḥ

(174) Śakra āha | kathaṃ tarhi Bhavagann arpayati ||

Bhagavān āha | yathā Kauśika nârpayati tathā 'rpayati ||

Śakra āha | āścaryaṃ Bhagavan yāvad iyaṃ prajñāpāramitā na kaṃcid dharmam utpādayati na kaṃcid dharmaṃ nirodhayati | sarva-dharmāṇām anutpādāyânirodhāya(1) pratyupasthitā 'nupasthitā prajñāpāramitā ||

prakārântara-vyavacchedenânyathā 'rpaṇam[4] ity āha: *kathaṃ tarhî*ty[5]-ādi. *yathā Kauśika nârpayati tathā 'rpayatî*ti yena prakāreṇa māyôpamatayā kaṃcid[6] abhiniveśaṃ viparyāsaṃ nârpayati tathā sarvajñatām arpayatîty[7] arthaḥ. *na kaṃcid*[8] *dharmam utpādayatî*ti vaiyavadānikaṃ. *na kaṃcid*[8] *dharmaṃ nirodhayatî*ti sāṃkleśikaṃ. *pratyupasthitê*ty *anutpādāya, anupasthitê*ty *anirodhāyê*ti [Tib 157ᵃ] yojyaṃ

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | saced evam api Bhagavan bodhisattvo mahāsattvaḥ saṃjñāsyate dūrīkariṣyatîmāṃ prajñāpāramitāṃ riktīkariṣyatîmāṃ prajñā-

(1) anutpādānirodhāyeti ga° |

1. ktam C. rigs-te. 2. nānye C. miṅ. 3...3. sgyu-ma lta-bu-ñid ḥdi ni = māyôpamam evêdam? 4. yatnam C. gtod-pa. 5. This is the reading of Ed. nu hîty C. ḥo-na. 6. kaścid C. (mṅon-par ṣen-pa) ci yaṅ. 7. apamagatîty (!) C. gtod-par byed-do ses. 8. kiṃcid C.

pāramitāṃ tucchīkariṣyatîmāṃ prajñāpāramitāṃ na kariṣyatîmāṃ prajñāpāramitāṃ ||

[1]evam abhiniveśo[1] bandhanam ity āha: *saced evam apî*ty-ādi. prayoga-darśana-bhāvanā-viśeṣa-mārgeṣu yathākramaṃ *dūrīkariṣyati, riktīkariṣyati, tucchīkariṣyati, na kariṣyatî*ti padacatuṣṭayaṃ yojyaṃ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte evam etat| asty eṣa Subhūte paryāyo yena paryāyeṇa dūrīkariṣyatîmāṃ prajñāpāramitāṃ riktīkariṣyatîmāṃ prajñāpāramitāṃ tucchīkariṣyatîmāṃ prajñāpāramitāṃ na kariṣyatîmāṃ prajñāpāramitāṃ ||

prakārântareṇâpi dūrīkaraṇ'ādikam āha *asty eṣa* ity-ādinā. bhavaty eṣa[2] rūp'ādy-abhisambodha-paryāya ity arthaḥ.

tat kasya hetoḥ| prajñāpāramitāyāṃ hi Subhūte paridīpitāyāṃ na rūpaṃ paridīpitaṃ bhavati| na vedanā na saṃjñā na saṃskārā na vijñānaṃ paridīpitaṃ bhavati| na srotaāpatti-phalaṃ paridīpitaṃ bhavati| na sakṛdāgāmi-phalaṃ paridīpitaṃ bhavati| nânāgāmi-phalaṃ paridīpitaṃ bhavati| nârhattvaṃ paridīpitaṃ bhavati|| na pratyekabuddhatvaṃ paridīpitaṃ bhavati| na buddhatvaṃ paridīpitṃ bhavati||

nanu dharmatayā rūp'ādy eva prajñāpāramitêti nyāyāt kathaṃ rūp'ādy-avagamena mātur dūrīkaraṇ'ādikam iti *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitāyāṃ hî*ty-ādi.

etad uktaṃ: māyôpamatayā ya(C. 107[a])smād rūp'ādy eva jina-jananī 'ty eka-svabhāvatvena nyāyāt *paridīpitāyāṃ prajñāpāramitāyāṃ* pṛthag-rūp'ādy-avagamo viparyāsas tasmād rūp'ādy-avagamena mātur dūrīkaraṇ'ādikam iti.

sthaviraḥ Subhūtir āha| mahāpāramitêyaṃ Bhagavan yad uta prajñāpāramitā ||

1 ... 1. evaṃ mamâbh° C. de ltar mṅon-par ṣen-pa. 2. des ... kho-na-ḥo = evâiṣa?

(175) Bhagavān āha | tat kiṃ manyase Subhūte katamena paryāyeṇa mahāpāramitêyaṃ yad uta prajñāpāramitā ||

sthaviraḥ Subhūtir āha | na Bhagavan rūpaṃ mahatkaroti nâlpīkaroti na rūpaṃ saṃkṣipati na vikṣipati | evaṃ na vedanāṃ na saṃ jñāṃ na saṃskārān na Bhagavan vijñānaṃ mahatkaroti nâlpīkaroti na vijñānaṃ saṃkṣipati na vikṣipati | yāny api tāni tathāgatasya[1] tathāgata-balāni tāny api na balīkaroti na durbalīkaroti na saṃkṣipati na vikṣipati | yā 'pi[2] sā sarvajñatā tām api na mahatkaroti[3] nâlpīkaroti na saṃkṣipati na vikṣipati || tat kasya hetoḥ | asaṃkṣiptā 'vikṣiptā hi Bhagavan sarvajñatā |

mahā'rthatām āha *mahā-pāramitêyam* ity-adinā. buddha-mahā'rtha-sādhanān *mahā-pāramitā*. tatra *na mahatkaroti* adhikânutpādanāt. *nâlpīkaroti* vyavasthitânapakarṣaṇāt.[1] tad eva yathāyogaṃ kathayati *na saṃkṣipati, na vikṣipatî*ti.

prasiddha-mātrasya hi yā 'yathā'rthatā
tad-artha-sambodha-phalaṃ hi śāsanam

iti bhāvaḥ. *na balīkaroti* [Tib. 157^{b}] apūrva-samāropāt. *na durbalīkaroti* vidyamānânapavādāt. pṛthag-janâvasthāyāṃ[3] viparyāsa-balād alpīyasī *sarvajñatā*. mukty-avasthāyāṃ mātuḥ sāmarthyena viparyāsâpagamān mahatī jātā. tat katham evaṃ vakṣyata iti *tat kasya hetor* ity āśaṅky' āha : *asaṃkṣiptā hî*ty-ādi.

etad uktaṃ : viparyāsâpagame mātuḥ sāmarthyasya sthitatvena yasmāt sarvajñatā *'saṃkṣiptā'vikṣiptā* tasmān na mahatī nâlpī kriyata iti.

saced evam api Bhagavan bodhisattvo mahāsattvaḥ saṃjānīte carati prajñāpāramitāyāṃ || kiṃ punar evaṃ saṃjānāna[4]

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(1) gha° na° pustakayoḥ, tathāgatasyêti pātho na vidyate |
(2) yāni tāni iti kha° ca° |
(3) mahatīkaroti iti ga° gha° ṅa° |
(4) saṃjānīte iti gha° |

1. °prak° C. gnas-rnams ḥgrib-par mi-byed-paḥi-phyir. 2 ... 2. Ex conj. prasiddhamātrasya viṣā yathāvyatītadavya (!) C. grags-pa tsam gaṅ yin-pa ni don ji-lta-ba bṣin ma-yin-pas deḥi don-du. 3. °mānânupavāyāt ... vâvasth° C. so-soḥi skye-boḥi skabs-su.

evam ahaṃ sarvajña-jñāna-samanvāgataḥ sattvebhyo dharmaṃ deśayiṣyāmy evam imān sattvān parinirvāpayiṣyāmîti ||

tatrâpy abhiniveśo bandhanam ity āha: *saced evam* ity-ādi. *kiṃ punar evaṃ saṃjānāna* iti vakṣyamāṇôpalambha-pratipadyamānaḥ kiṃ punaḥ prajñāpāramitāyāṃ caraty, api tu mahôpalambhatvān nâivêty arthaḥ.

tat kasya hetoḥ | na hy eṣa prajñāpāramitā-niṣyando ya imān sattvān parinirvāpayiṣyāmîti sattvôpalambhaḥ | eṣa evâsya mahān upalambhaḥ syāt ||

nanûpalambhasya ko doṣo yena tat-sadbhāvān na caratîti. *tat kasya hetor* ity āśaṅky' āha: *na hy eṣa* ity-ādi.

etad uktaṃ: yasmād eṣa *prajñāpāramitāyāḥ* sadṛśaḥ syando *niṣyandas*[1] tad-anurūpa-phalaṃ sattva-nirvāṇôpalambho na bhavati tasmād upalambha-sadbhāvān na caratîti.

tat kasya hetoḥ | sattvâsvabhāva-jātikā hi prajñāpāramitā veditavyā |

kathaṃ punar etad iti *tat kasya hetor* ity āśaṅky' āha: *sattvâsvabhāvêty*-ādi. *sattvānām asvabhāva* eva *jātir*[2] prakṛtir yasyā iti sā tathôktā.

evaṃ manyate: sattvânutpāda-prakṛtikāyā mātuḥ kathaṃ sattvôpalambho niṣyanda[3]-[Tib. 158ª]phalam iti.

sattvâsvabhāvatayā prajñāpāramitā 'svabhāvatā veditavyā | sattva-viviktatayā[(1)] prajñāpāramitā-viviktatā veditavyā | sattvâcintyatayā prajñā(176)pāramitā'cintyatā veditavyā | sattvā'vināśa-dharmatayā prajñāpāramitā 'vināśa-dharmatā veditavyā | sattvânabhisambodhanatayā prajñāpāramitā'nabhisambodhanatā veditavyā | sattva[(2)]yathā-bhūtârthânabhisambodhanatayā pra-

(1) sattvā-viviktatayêti gha° |
(2) sattvā iti ca |
1. niḥsy° C. 2. °ti C. 3. niḥsy° C.

jñāpāramitā-yathā-bhūtârthânabhisambodhanatā veditavyā | sattva-bala-samudāgamanatayā tathāgata-bala-samudāgamanatā veditavyā || anena Bhagavan paryāyeṇa mahāpāramitêyaṃ yad uta prajñāpāramitā ||

sattvânutpāda-rūpatā'rtham ev' āha: *sattvâsvabhāvatay*êty-ādi. tatrâ*svabhāvatā viviktatā 'cintyatā* yathākramaṃ kalpit'āder veditavyā. *sattvâvināśadharmatā* sadâivâvasthitā (C. 107[b]) tathatā. sattvasya māyôpamatayā darśanamārgeṇânavagamaḥ *sattvânabhisambodhanatā*. sattvasya pūrvavad bhāvanāmārgeṇâpratipattiḥ *sattva-yathā-bhūtârthânabhisambodhanatā*. *sattva*sya *bala*ṃ pramāṇâvyāhataṃ sāmarthyaṃ māyôpamatvaṃ. tasya prāptiḥ. *samudāgamanatā*. tayā *tathāgata-bala*sya prajñāpāramitāyāḥ *samudāgamanatā veditavyā*. yathôkta-svabhāv'ādi-lakṣaṇa evâbhinirhāra-bhāvanā-mārgo 'vasātavyaḥ.

tathā côktaṃ:

svabhāvaḥ[I] śreṣṭhatā tasya[II] sarvasyânabhisaṃskṛtiḥ[III]
nôpalambhena dharmāṇām arpaṇā[IV] ca mahā'rthatā || iti. (25)

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | yo Bhagavann iha gambhīrāyāṃ prajñāpāramitāyāṃ bodhisattvo mahāsattvo 'dhimokṣayiṣyanti na kāṅkṣiṣyanti na vicikitsiṣyanti na dhandhāyiṣyanti | kutaḥ sa Bhagavaṃś cyuta ihôpapanno veditavyaḥ kiyac-cira-caritāvī ca sa Bhagavan bodhisattvo mahāsattvo veditavyo ya imāṃ prajñāpāramitām arthataś ca dharmataś cârtha-nayataś ca dharma-nayataś cânugamiṣyaty anubhotsyate 'nubodhayiṣyati[(1)] ca |

tad-anantaraṃ dvitīyo 'tyanta-viśuddhi-lakṣaṇo bhāvayitavyas tad-utpādânutpāda-hetor yathākramaṃ parigraha-tyāgenêty utpāda-hetuṃ tāvat pratipādayitum āha: *yo Bhagavann ih*êty-ādi. mārgântarâkāṅkṣaṇān *na kāṅkṣiṣyati*. saṃdehâbhāvān *na vicikitsiṣyati*. ajñāna-vigamān *na dhandhāyiṣyati*. *ciracaritāvī* 'ti *ciraṃ* dīrgha-kālaṃ, *caritam* anuṣṭhitaṃ dān'ādi, śrāvak'ādi-bodhāv

(1) anumodayiṣyati iti ña° |

aniryātanenâvitum[1] rakṣituṃ śīlam asyêti tathôktaḥ. *anugamiṣyati dharmato, 'rthataś ca anubhotsyate.* tan-*nayataḥ* [Tib. 158^{b}] *anubodhayiṣyati* [2]parān ubha=yathā[2] yathākramam ity evam artha-bhedo vācyaḥ.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat| sa Śāriputra bodhisattvo mahāsattvo 'nyebhyo lokadhātubhyaś cyuto buddhān Bhagavataḥ paryupāsya paripṛcchya ihôpapanno veditavyaḥ ||

parivār'ādi-pradānāt *paryupāsya,* saṃśayârtha-paripṛcchanāt *paripṛcchyêti* buddhasevā kathitā.

tat kasya hetoḥ| yaḥ kaścic Chāriputra bodhisattvo mahā=sattvo 'nyebhyo lokadhātubhyaś cyuto buddhān Bhagavataḥ paryupāsya paripṛcchya ihôpapanno bhavati sa imāṃ gambhīrāṃ prajñāpāramitām bhāṣyamāṇāṃ deśyamānām upadiśyamānām uddiśyamānāṃ śṛṇuyād imāṃ prajñāpāramitāṃ śrutvā 'tra śāstṛ-saṃjñāṃ prajñāpāramitāyā(177)m utpādayec chāstā me saṃmukhībhūta iti śāstā dṛṣṭa iti cittam utpādayati| prajñā=pāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyāṃ śrotram avadadhāti satkṛtya śṛṇoti kathāṃ nôpacchinatti|

adhimokṣasya paryupāsan'ādinā kaḥ sambandho yenâdhimokṣa-balāt paryu=pāsan'ādikaṃ pratīyata iti *tat kasya hetor* ity āśaṅky' āha: *yaḥ kaścid* ity-ādi.

etad uktaṃ: viśiṣṭa-kāraṇam antareṇa tādṛgvidhâdhimokṣ'ādy-asambhavāt tat-kāraṇaṃ tathāgata-paryupāsan'ādikam anumīyata[3] iti. samādhānôtpādanāc *chrotram avadadhāti.* maṇḍal'ādi-karaṇāt *satkṛtya śṛṇoti.* aprastutârthânabhi=dhānāt *kathāṃ nôpacchinatti*

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1. °yātanenâcittaṃ C. ma-bsños-par bsruñs-śiñ. 2 ... 2. sic C. gñis ltar gṣan-la= parôbh° ? 3. °kanum° C.

cira-caritāvī sa Śāriputra tathā-rūpo bodhisattvo mahā-sattvo veditavyaḥ bahu-buddha-paryupāsitaḥ sa Śāriputra tathā-rūpo bodhisattvo mahāsattvo veditavyaḥ ‖

cira-caritāvī sa iti vacanena dān'ādir uktaḥ. aneka-buddhôpāsanād *bahu-buddha-paryupāsitaḥ.*

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | śakyā punar Bhagavan prajñāpāramitā śrotuṃ vôpalakṣayituṃ vā samanvāhartuṃ vôpapādayituṃ vôpadhārayituṃ vā | iyaṃ sā prajñāpāramitā iha vā sā prajñāpāramitā amutra vā sā prajñāpāramitā anena vā ākāreṇa liṅgena nimittenêti śakyā nirdeṣṭuṃ vā śrotuṃ vā ‖

sahetuka-śravaṇ'ādāv anabhiniveśaṃ pratipādayitum āha: *śakyā punar* ity-ādi. *upalakṣa*(C. 108ᵃ)*yitum*[1] ity-ādi-padāni yathāsaṃkhyam *iyaṃ sê*ty-ādi-pada-catuṣṭayena sambandhanīyāni. tatr' *ākāra-liṅga-nimittāni* sva-[Tib. 159ᵛ] sāmānyôbhaya-rūpāṇi yathākramaṃ veditavyāni.

Bhagavān āha | no hîdaṃ Subhūte | nêyaṃ Subhūte prajñāpāramitā skandhaśo vā dhātuśo āyatanaśo vā śakyā nirdeṣṭuṃ vā śrotuṃ vôpalakṣayituṃ vā samanvāhartuṃ vôpapādayituṃ vôpadhārayituṃ vā ‖

hetu-balād api śravaṇaṃ saṃvṛtyā, na tu tattvata ity āha: *no hîdam* iti. tad ev' āha: *nêyam* ity-ādi.

tat kasya hetoḥ | sarva-dharma-viviktatvāt Subhūte atyanta-viviktatvāt Subhūte sarva-dharmāṇāṃ na śakyā prajñāpāramitā nirdeṣṭuṃ vā śrotuṃ vôpalakṣayituṃ vā samanvāhartuṃ vôpapādayituṃ vôpadhārayituṃ vā |

pratīyamāne 'pi skandh'ādinā kathaṃ na śakyate śravaṇ'ādi kartum iti *tat*

1. °lambhay° C. rtogs-pa.

kasya hetor ity āśaṅky' āha: *sarva-dharmê*ty-ādi. tatra vartamānībhūta-skandh'ādi[1]-lakṣaṇa-śūnyatvāt *sarva-dharma-viviktatvaṃ*. kārya-kāraṇânta-dvaya-vigamād *atyanta-viviktatvaṃ*. tasmāt traiyadhvika-śūnyatvena tattvataḥ skandh'ādibhir *nirdeṣṭuṃ na* śakyata iti vākyârthaḥ.

na cânyatra skandha-dhātv-āyatanebhyaḥ prajñāpāramitā 'vaboddhavyā ‖

tad vyatirekeṇa tarhi nirdiśyatām ity āha: *na cânyatr*êty-ādi.

tat kasya hetoḥ | skandha-dhātv-āyatanam eva hi Subhūte śūnyaṃ viviktaṃ śāntam |

prakārântarasyânişedhe katham evaṃ labhyata iti *tat kasya hetor* ity āśaṅky' āha: *skandh*êty-ādi. utpāda-hetu-vaikalyena *śūnyaṃ*. sva-rūpânava-dhāraṇād[2] *viviktaṃ*. kārya-sāmarthya-viraheṇa *śāntaṃ*.

etad uktaṃ: sarva-dharma-saṃgrāhaka-skandh'ādīnāṃ tattvato niḥsvabhāvatvena tad-vyatirekeṇa nirdeṣṭuṃ na śakyata iti.

iti hi prajñāpāramitā ca skandha-dhātv-āyatanaṃ câdvayam etad advaidhīkāraṃ śūnyatvād viviktatvād evaṃ śāntatvān nôpalabhyate | yo 'nupalambhaḥ sarva-dharmāṇāṃ sā prajñāpāramitêty ucyate | yadā na bhavati saṃjñā samajñā prajñaptir vyavahāras tadā prajñāpāramitêty ucyate ‖

*iti hî*ty-ādy upasaṃhāraḥ. *saṃjñā samajñā* yathākramaṃ sva-sāmānya-lakṣaṇôdgrahaṇa-lakṣaṇe, *prajñaptis* tat-saṃketôdgrahaṇaṃ.[3] (P. 112[a]) *vyavahāraḥ* prajñapti-pūrvakau hitâhita-prāpti-parihārau.

(178) sthaviraḥ Subhūtir āha | kiyac-cira-caritāvī sa Bhagavan bodhisattvo mahāsattvo veditavyaḥ ya iha gambhīrāyāṃ prajñāpāramitāyāṃ yogam āpatsyate ‖

1. °ndhā C. phuṅ-po la-sogs-pa. 2. °pānadh° C. 3. °togr° C. From C 99[a] up to here (°graha) several leaves are wanting in P, but not in pagination.

Bhagavān āha | vibhajya vyākaraṇīyam etat Subhūte bodhisattvānāṃ mahāsattvānām indriya-vimātratayā |

vibhajyêty-ādi prajñāpāramitā-yogârthaṃ [Tib. 159^{b}] yenôpāya-kauśalaṃ *vimātratayā* mṛdv-ādi-bhedena bhāvitaṃ sa yogam āpatsyata iti *vibhajya* vaktavyam. etad anenôpāya[1]-kauśalam uktaṃ.

yathôktam eva sev'ādi-trayam utpāda-hetuḥ.

tathā côktam :

buddha-sevā[I] ca dān'ādir[II] upāye yac ca kauśalaṃ[III]
hetavo 'trâdhimokṣasya. iti.

syāt khalu punaḥ Subhūte paryāyo yena paryāyeṇa bodhisattvā bahūni buddha-śatāni bahūni buddha-sahasrāṇi bahūni buddha-śatasahasrāṇi dṛṣṭvā teṣām antike brahma-caryaṃ caritvā imāṃ prajñāpāramitāṃ na śraddadhyur nâdhimuñceyuḥ ||

anutpāda-hetuṃ nirdiśann āha : *syāt khalu punar* ity-ādi.

tat kasya hetoḥ | pūrvam api teṣāṃ buddhānāṃ bhagavatām antikād asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyam upadiśyamanāyām agauravatā 'bhūt | agauravatayā 'śuśrūṣaṇatā 'śuśrūṣaṇatayā 'paryupāsanatā aparyupāsanatayā 'paripṛcchanatā aparipṛcchanatayā 'śraddadhānatā[(1)] aśraddadhānatayā[(2)] tataḥ parṣadbhyo 'pakrāntās te tato nidānaṃ dharma-vyasana-saṃvartanīyena karmaṇā kṛtena saṃciten' ācitenôpacitena etarhy api gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamāmāyām apakrāmanti | agauravatayā 'śraddadhānā anadhimuñcanto na kāyena na cittena sāmāgrīṃ dadati | te sāmagrīm adadānā imāṃ prajñāpāramitāṃ na jānanti na paśyanti na budhyante

(1) anabhiśradda-dhānatā iti ca° |
(2) anabhiśradda-dhānatayā iti ca° |
1. Instead of etad anena simply ḥdi ni.

na vedayante | evaṃ te prajñāpāramitāṃ na śraddadhati aśraddadhānā na śṛṇvanti aśṛṇvanto na jānanti ajānanto na paśyanti apaśyanto na budhyante abudhyamānā dharma-vyasana-saṃvartanīyaṃ karma kurvanti saṃcinvanti ācinvanti upacinvanti | te tena dharma-vyasana-saṃvartanīyena (179) karmaṇā kṛtena saṃciten' ācitenôpacitena duṣprajña-saṃvartanīyaṃ karmâbhisaṃskariṣyanti | tena te duṣprajña-saṃvartanīyena karmaṇā 'bhisaṃskṛtena saṃciten' ācitenôpacitena imāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ deśyamānāṃ upadiśyamānāṃ pratyākhyāsyanti pratikṣepsyanti pratikrokṣyanti[1] pratikṣipya câpakramiṣyanti | asyāḥ khalu punaḥ Subhūte prajñāpāramitāyāḥ pratyākhyānena pratikṣepeṇa pratikrośenātītānāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ sarvajñatā pratyākhyātā bhavati pratikṣiptā bhavati pratikruṣṭā bhavati | te sva-saṃtānān upahatya dagdhāḥ pareṣām apy alpa-buddhikānāṃ alpa-prajñānām alpa-puṇyānāṃ alpakuśala-mūlānāṃ pudgalānāṃ śraddhā-mātraka-samanvāgatānāṃ prema-mātraka-samanvāgatānāṃ prasāda-mātraka-samanvāgatānāṃ chanda-mātraka-samanvāgatānām ādikarmikāṇām abhavyarūpāṇāṃ tad api śraddhā-mātrakaṃ prema-mātrakaṃ prasāda-mātrakaṃ chanda-mātrakaṃ vicchandayiṣyanti vivecayiṣyanti vivartayiṣyanti nâtra śikṣitavyam iti vakṣyanti nâtad buddhavacanam iti vācam bhāṣiṣyanti || evaṃ te ātma-saṃtānān upahatya vivecya para-saṃtānān apy upahatya vivecya prajñāpāramitām abhyākhyāsyanti | prajñāpāramitāyām abhyākhyātāyāṃ sarvajñatā abhyākhyātā bhavati | sarvajñatāyām abhyākhyātāyām atītânāgata-pratyutpannā buddhā bhagavanto 'bhyākhyātā bhavanti | te buddhānāṃ bhagavatām antikād apakrāntā bhaviṣyanti dharmāt parimuktā bhaviṣyanti saṃghāt parivāhyā

(1) pratikroṣyanti iti ga°, pratikrokṣanti iti ca° ||

bhaviṣyanti | evaṃ teṣāṃ sarveṇa sarvaṃ sarvathā sarvaṃ tri-ratnāt parivāhya-bhāvo bhaviṣyati | te sattvānāṃ hita-sukhôpaccheda-kriyayā mahāniraya-(180)vipāka-saṃvartanīyaṃ karmôpaceṣyanti | te 'nenâivaṃrūpeṇa karmâbhisaṃskāreṇô-pasthāpitena samutthāpitena[1] dharma-vyasana-saṃvartanīyena duṣprajña-saṃvartanīyena karmaṇā bahūni varṣa-śatāni bahūni varṣa-sahasrāṇi bahūni varṣa-śatasahasrāṇi bahūni varṣa-koṭīśatāni bahūni varṣa-koṭīsahasrāṇi bahūni varṣa-koṭīśatasahasrāṇi bahūni varṣa-koṭīniyutaśatasahasrāṇi mahā-nirayeṣûpapatsyante | te mahā-nirayān mahā-nirayaṃ saṃkramiṣyanti | teṣāṃ tathā suciraṃ mahā-nirayān mahā-nirayaṃ saṃkrāmatāṃ tejaḥ-saṃvartanī prādurbhaviṣyati | tejaḥ-saṃvartanyāṃ prādurbhūtāyāṃ ye 'nyeṣu lokadhātuṣu mahā-nirayās tatra te kṣepsyante | te teṣu mahā-nirayeṣûpapatsyante | te tatra vikṣiptās teṣu mahā-nirayeṣûpapannāḥ samānās tatrâpi mahā-nirayān mahā-nirayaṃ saṃkramiṣyanti | teṣāṃ tatrâpi mahā-nirayān mahā-nirayaṃ saṃkrāmatāṃ tatrâpi punar eva tathâiva tejaḥ-saṃvartanī prādurbhaviṣyati | te tasyāṃ tejaḥ-saṃvartanyāṃ prādurbhūtāyāṃ tataś cyutāḥ samānāḥ punar evânyeṣu lokadhātuṣu ye mahā-nirayās tatra kṣepsyante | te teṣu mahā-nirayeṣûpapatsyante | te tatrâpi tathâiva mahā-nirayān mahā-nirayaṃ saṃkramiṣyanti | teṣāṃ tatrâpi suciraṃ mahā-nirayān mahā-nirayaṃ saṃkrāmatāṃ tatrâpi tathâiva tejaḥ-saṃvartanī prādurbhaviṣyati | te tasyāṃ tejaḥ-saṃvartanyāṃ prādurbhūtāyāṃ punar eva tataś cyutās tenâivâkṣīṇena sâvaśeṣeṇa karmaṇā ihâiva lokadhātau punaḥ kṣepsyante | kṣiptāḥ santo mahā-nirayeṣûpapatsyante | te punar eva tāni mahā-nirayeṣu mahanti mahā-niraya-duḥkhāni pratyanubhaviṣyanti | tāvat pratyanubhaviṣyanti yāvat punar

(1) samupasthāpitenêti ca° |

eva tejaḥ-saṃvartanī (181) prādurbhaviṣyati | evaṃ te bahu-duḥkha-vedanīyaṃ karma pratyanubhaviṣyanti |

anadhimokṣe kiṃ-kāraṇam iti *tat kasya hetor* ity āśaṅky' āha : *pūrvam apî*ty-ādi. *tataḥ parṣadbhyo 'pakrāntā* iti pratikṣepa-cittenêti śeṣaḥ. prayo-g'ādy-avasthā-traye yathākramaṃ *saṃcitenê*ty-ādi vaktavyaṃ. kāyâsaṃnidhā-nān *na kāya-sāmāgrī*. citta-vikṣepān *na citta-sāmāgrī*. pratyakṣânumān'Āgama-pramāṇair yathāsaṃkhyaṃ *na jānanti na paśyanti na budhyante*. ata eva *na vedayante* parān iti śeṣaḥ. svarūpa-nirākaraṇāt *pratyākhyāsyanti*. sāmarthyâ-pahnavāt *pratikṣepsyanti*. apriyâbhidhānāt *pratikroṣṣyanti*. kuśala-mūlânut-pādād *upahaty*âkuśala-vāsanôtpādena *dagdhāḥ*. svalpa-dān'ādi-traya[1]-yogād *alpa-puṇyāḥ*. mṛdu-maitry-ādi-sambhavād *alpa-kuśala-mūlāḥ*. kartu-kāmatā'panaya-nād *vicchandayiṣyanti*. svarūpâpakarṣa[2]-karaṇād *vivecayiṣyanti*. punaḥ-pra-vṛtti-nirākaraṇād *vivartayiṣyanti*. *sarveṇê*ty-ādi. *sarveṇa* buddha-ratn'ādi-rū-peṇa. [Tib. 160[a]] *sarvaṃ* Śākyamuni-tathāgat'ādi-rūpaṃ. *sarvathā* mṛdu-mṛdv-ādi-prakāra-bhedena.[3] *sarvam* adhiśīl'ādi-prakāraṃ. utpādanād *upasthāpitena*. vināśâbhāvāt *samutthāpitena*.[4]

mahā-nirayeṣv iti Jambūdvīpasyâdho viṃśatyā yojana-sahasrair Avīcir mahā-narakaḥ tat-pramāṇaḥ. tad-upariṣṭhāt Pratāpanas Tapano Mahārauravaḥ Rauravaḥ Saṃghātaḥ Kālasūtraḥ Saṃjīvaś cêty aṣṭau mahā-nirayāḥ.

tejaḥ-saṃvartanī 'ti naraka-gatim upādāya yāvad Brahmaloke (P. 112[b]) kaścit sattvo nâvaśiṣṭo bhavati tadā śūnya-bhājane sapta-sūryāḥ prādurbhūya krameṇâp[5]-maṇḍalam ārabhya yāvat prathamaṃ dhyānaṃ dahanti. *anyeṣu lokdhātuṣv* iti trisāhasra-mahā-sāhasreṣu.

tat kasya hetoḥ | yathā 'pi nāma durbhāṣitatvād vācaḥ ||

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | pañca Bhagavann ānantaryāṇi karmāṇi kṛtāny upacitāny asya mano-duścaritasya vāg-duścaritasya ca na prativarṇikāny api nânurūpāṇy api na pratirūpāṇy api bhavanti ||

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1. °ye P. 2. °rūpāyak° PC. raṅ-gi ño-bo ḥdod-pa. 3. °di bheda-prakāreṇa C. 4. °mupasthāp° C. 5. °ṇā PC. chu.

Bhagavān āha| evam etac Chāriputrâivam etat| pañc' ā-
nantaryāṇi Śāriputra karmāṇi kṛtāny upacitāny asya mano-
duścaritasya vāg-duścaritasya ca na prativarṇikāny api nânu-
rūpāṇy api na pratirūpāṇy apy asya karmanaḥ kṛtasya saṃcitasy'
5 ācitasyôpacitasya| ye kecid imāṃ gambhīrāṃ prajñāpāramitāṃ
bhāṣyamāṇāṃ deśyamānām upadiśyamānām uddiśyamānāṃ prati-
bādhitavyāṃ maṃsyante pratikṣepsyanti pratikrokṣyanti nâtra
śikṣitavyam iti vakṣyanti nêyaṃ tathāgata-bhāṣitêti vācaṃ bhā-
ṣiṣyante tato 'nyān api sattvān vivecayiṣyanti te sva-saṃtānān
10 upahatya para-saṃtānān upahaniṣyanti te sva-saṃtānān saviṣān
kṛtvā para-saṃtānān saviṣān kariṣyanti svayaṃ naṣṭāḥ parān
api nāśayiṣyanti| svayaṃ gambhīrāṃ prajñāpāramitām ajānānā
anavabuddhyamānāḥ parān api grāhayiṣyanti nâtra śikṣitavyam
iti vācam bhāṣiṣyante| nâhaṃ Śāriputrâivaṃrūpāṇāṃ pudga-
15 lānāṃ darśanam apy abhyanujānāmi| kutas taiḥ saha saṃvā-
saṃ kuto vā lābha-satkāraṃ kutaḥ sthānaṃ‖

pracura-duḥkhânubhave kiṃ-kāraṇam iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pi nāmêty*-ādi, sugamaṃ.

pañcêti mātṛ-vadhaḥ pitṛ-vadho 'rhad-vadhaḥ saṃgha-bhedas tathāgata-duṣṭa-
20 citta-rudhirôtpādaś cêty etāni pañca karmāny anantaram Avīci-mahā-niraye janma-hetutvād *ānantaryāṇi*. kārya-kāraṇa-svabhāvais tribhiḥ sādṛśyâbhāvād yathākramaṃ *na prativarṇikāny api*[1] *nânurūpāṇy api na pratirūpāṇy apî*ti yojyaṃ.

tat kasya hetoḥ| dharma-dūṣakā hi te Śāriputra tathā-
25 rūpāḥ pudgalā veditāvyā iti| kasambaka-jātās te Śāriputra tathā-rūpāḥ pudgalā veditavyāḥ kṛṣṇā-nirjātikāḥ(1) kṛṣṇâhi-jātikās te Śāriputra tathā-rupāḥ pudgalā (182) veditavyāḥ|

(1) gha° pustake kṛṣṇānirjātikā iti pāṭho na vidyate|
1. °kāpi(!) P & Ed.

teṣāṃ Śāriputra tathā-rūpāṇāṃ pudgalānāṃ ye śrotavyaṃ maṃsyante sarve te 'nayena vyasanam āpatsyante |

nanu duḥkhiteṣu karuṇā-pravartanāt kathaṃ sthān'ādi-niṣedha iti *tat kasya hetor* ity āśaṅky' āha: *dharma-dūṣakā hî*ty-[Tib. 160ᵇ]ādi. anyeṣām api svadoṣ'āpādanāt *kasambaka-jātāḥ*.[1] sasyôpaghātaka[2]-tṛṇa-jātivad bodhisattva-sasya[3]-vināśāt *kṛṣṇā-nirjātikāḥ*. kṛṣṇasarpavad dveṣa-bāhulyāt *kṛṣṇâhi-jātikāḥ*. *anayena vyasanam* iti yasmād evaṃvidha-pāpakāribhiḥ saha kṛpā-viṣayatvena saṃvāsa[4]-viṣaya-vibhāg'ādikaṃ parihṛty[5] ādikarmikāḥ saṃvās'ādinā *'nayena* durācāreṇa *vyasanam* upaghātam[6] *āpatsyante* tasmād dharma-dūṣakā varjanīyā iti yāvat.

ye ca Śāriputra prajñāpāramitāṃ dūṣayanti ime te Śāriputra dharma-dūṣakāḥ pudgalā veditavyāḥ ||

Śāriputra āha | na Bhagavatā tasya pudgalasya tatrôpapannasya mahā-niraya-gatasy' ātmabhāvasya pramāṇam ākhyātaṃ ||

Bhagavān āha | tiṣṭhatu Śāriputra tasya pudgalasya tatrôpapannasya mahā-niraya-gatasy' ātmabhāvasya pramāṇaṃ ||

dharma-dūṣakāḥ ka ucyanta ity āha: *ye* cêty-ādi.

tat kasya hetoḥ | mā tathā-rūpasya pudgalasya tad ātmabhāvasya pramāṇaṃ śrutvā uṣṇaṃ rudhiraṃ mukhād āgacchet maraṇaṃ vā nigacchet maraṇa-mātrakaṃ vā duḥkham āgāḍham ābādhaṃ spṛśed dahyeta vā śoka-śalyo vā 'sy' āviśet mahā-prapātaṃ vā prapated upaśuṣyeta vā mlāyeta vā | mâlva mahā-pratibhayaṃ tasy' ātmabhāvasya pramāṇam aśrauṣīt yasyême doṣāḥ samvidyante ||

na Bhagavān āyuṣmataḥ Śāriputrasyâvakāśaṃ karoti | iyat tasy' ātmabhāvasya pramāṇaṃ bhaviṣyatîti | dvitīyakam api

1. kesaṃkaj° P. 2. °ghāṭaka C. 3. °ttvasya PC. ḥbru. 4. °nâvasthā PC. ḥgrogs-pa. 5. ap° PC. yoṅs-su spoṅs-bar bya-ste. 6. °ghāṭam C.

tṛtīyakam apy āyuṣmān Śāriputro Bhagavantam etad avocat | ākhyātu me Bhagavāṃs tasya pudgalasy' ātmabhāvasya pramāṇaṃ paścimāyā janatāyā[1] ālokaḥ kṛto bhaviṣyati ||

anena vāṅ-manaḥ-karmaṇā kṛtena saṃciten' ācitenôpacitena evaṃ mahāntaṃ mahā-nirayeṣv ātmabhāvaṃ parigṛhṇītêti Bhagavān āha | eṣa eva Śāriputra paścimāyā janatāyāḥ ālokaḥ kṛto bhaviṣyati yad anena vāṅ-mano-duścaritenâkuśalena karmâbhisaṃskāreṇâbhisaṃskṛtena saṃciten' ācitenôpacitena iyac ciraduḥkhaṃ pratyanubhaviṣyatîti | yā etasyâiva śāriputra duḥkhasyâprameyatā bahu-duḥkhatā vyākhyātā eṣa eva śuklâṃśikasya kula-putrasya (183) vā kula-duhitur vā saṃvego bhaviṣyati | tataḥ sa tebhyo dharma-vyasana-saṃvartanīyebhyaḥ karmabhyo vinivṛtya puṇyâbhisaṃskāram eva kuryāj jīvita-hetor api saddharmaṃ na pratikṣepsyati | mā bhūd asmākam api tādṛśair duḥkhaiḥ samavadhānam iti ||

saṃbhavat-pramāṇasyâkathane kiṃ-kāraṇam iti *tat kasya hetor* ity āśaṅky' āhā: *mā tathā-rūpasyê*ty-ādi. yasmān mahā-nāraka[1]-kāya-*pramāṇaṃ śrutvā* duḥkha-mahattvaṃ pratipadya mahā-bhayena sahasā pratipakṣa-samudācār'ādi-virodhenôṣṇa[2]-*rudhir*'āgaman'ādayaḥ[3] syus tasmān n' ākhyāyata iti samudāyârthaḥ. *maraṇamātrakaṃ vā duḥkham āgāḍham ābādhaṃ spṛśed* iti mṛdu-madhyâdhimātra-bhedād uktaṃ. *paści*(P. 113[a])*māyā janatāyā āloka* iti aśukla[4]-karma-kāriṇaḥ saṃvegôtpādād dharm'ālokaḥ saṃvega iti tad-dhetutvāt tathôktaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | susaṃvṛta-kāya-karma-vāk-karma-manas-karmaṇā Bhagavan kula-putreṇa vā kula-duhitrā vā bhavitavyaṃ ||

*su-saṃvṛta-kāya-karma-vāk-karma-manas-karmaṇê*ti yathākramaṃ smṛti-sam-

(1) paścimāyāṃ janatāyām iti kha° ṅa° ca° |

1. °han-n° C. dmyal-ba chen-po. 2. °dhito P. 3. khrag dron-po kha-nas skyugpa la-sogs-pa=uṣṇa-rudhirôdvam° ? 4. om. P.

prajanyatām upādāya kāyika-vācika-mānasika-kuśalânuṣṭhānād uktam.

tat kasya hetoḥ | yatra hi nāma Bhagavann evaṃ-rūpeṇa vāg-durbhāṣitena iyān mahā'puṇya-skandhaḥ prasūyate(1) |

viparīta-karaṇe ko doṣa iti *tat kasya hetor* ity āśaṅky' āha: *yatra hi nāmê*[Tib. 161ª]ty-ādi. *evaṃrūpeṇêti* nâitad buddha-vacanam ity evaṃ-svabhāvena. asyôpalakṣaṇa-mātratvāt[1] viparīta-kāya-manas[2]-karmaṇā 'pîti jñeyaṃ.

katamena punar Bhagavan karmaṇā iyān mahā'puṇya-skandhaḥ prasūyate ||

Bhagavān āha | evaṃ-rūpeṇa Subhūte vāg-durbhāṣitena iyān mahā'puṇya-skandhaḥ prasūyate | ihâiva te Subhūte moha-puruṣāḥ svākhyāte dharma-vinaye pravrajitā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitāṃ dūṣayitavyāṃ maṃsyante pratikṣeptavyāṃ maṃsyante pratibādhitavyāṃ maṃsyante | prajñāpāramitāyāṃ ca pratibādhitāyāṃ buddhānāṃ bhagavatāṃ pratibādhitā bhavati | buddha-bodhau pratibādhitāyām atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ sarvajñatā pratibādhitā bhavati | sarvajñatāyāṃ pratibādhitāyāṃ sad-dharmaḥ pratibādhito bhavati | sad-dharme pratibādhite tathāgata-śrāvaka-saṃghaḥ pratibādhito bhavati | tathāgata-śrāvaka-saṃghe 'pi pratibādhite evaṃ tasya sarveṇa sarvaṃ sarvathā sarvaṃ tri-ratnāt parivāhya-bhāvo bhavati aprameyâsaṃkhyeyataraś ca mahān akuśala-karmâbhisaṃskāraḥ parigṛhīto bhavati ||

prakrānta[3]-vāg-durbhāṣita-prakaraṇôpasaṃhārârtham āha: *katamenêty-ādi*. anyathā 'nantaram evôktam iti kathaṃ praśnaḥ syāt.

moha-puruṣā iti.

(1) prajñāyate iti gha° |

1. °nâsyôpalakṣaṇa-paratvāt PC. gtso-bor ñe-bar mtshon-pa-tsam-du zad-de. 2. °ya-vāṅ-m° P. 3. prakānta PC. ḥdas ma-thag-pa.

svake[1] 'vatārāt[I] svasyâîva vinaye darśanād[II] api
audāryād[III] api gāmbhīryād[IV] aviruddhâîva dharmatā ‖

iti vacanād yat sūtre 'vatarati vinaye ca[2] saṃdṛśyate dharmatāṃ ca na vilomayatîti[3] buddha-bhāṣita-lakṣaṇânavagamena sūtr'ādi-saṃgṛhītāyā mātuḥ svabhāvânavadhāraṇān mūḍhāḥ.

syād etan: nikāya-granthasya[4] parimita-parimāṇa-sūtreṣv anavatārāt, tathā paricchinna-pramāṇa-vinaya-piṭake 'saṃdarśanāt, tathā vyavasthāpita-pudgala-nairātmy'ādi-dharmatā-vilomanenâbuddha-vacana-mahāyāna-pratikṣepād amoha[5] iti. evaṃ ca sati muktaka-sūtrāṇy api sūtrânta-piṭakeṣv apaṭhitatvād abuddha-vacanāny abhyupeyāni syuḥ. tathâîkâîkasmin sūtrânta-piṭake 'nyāni sūtrânta-piṭakāni na sarva-prakāram avataranti, tathâîkâîkasmin vinaye 'nye vinayā na sarva-prakāraṃ saṃdṛśyante, tathâîkâîkasmin nikāye yā dharmatā vyavasthāpitā na sā 'nyeṣu nikāyeṣu dharmatāṃ sarva-prakāram anulomayatîty [Tib.161[b]] eva(P. 113[b])m aṣṭādaśa-bheda-bhinnāni sūtra-vinayâbhidharma-piṭakāni parasparaṃ granthârtha-vyatibhinnāni. kathaṃ buddha-vacanāni sidhyantîty avyāpakam etad buddha-vacana-lakṣaṇam abhyupagacchantîti mūḍhā eva.[6]

atha vâ

manaḥ-pradoṣaḥ prakṛti-praduṣṭe
hy ayukta-rūpe 'pi na yukta-rūpaḥ
prāg eva saṃdeha-gatasya dharme
tasmād upekṣâîva varaṃ hy adoṣā
ity[7] asyârthasyâparijñānān *moha-puruṣāḥ*.

dūṣayitavyām iti paraspara-virodhôdbhāvanayā.[8] *pratikṣeptavyām* iti pūrvavat. *pratibādhitavyām* iti pratyakṣ'ādi-pramāṇa-bādhanāt.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat| ko 'tra Bhagavan (184) hetuḥ kaḥ pratyayo yat sa kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pratibādhitavyāṃ maṃsyate ‖

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1. raṅ-gi-ñid-la. Qu. svatve? 2. om. C. 3. cânul° P. chos-ñid-la daṅ mi ḥgal-ba. 4 °nthe PC. sde-baḥi gṣuṅ-gi. 5. anoha P. rmoṅs-par mi ḥgyur-ro. 6. eka P. 7. °ṣebhy C, °ṣe tv P. ces-bya-baḥi. 8. doṣôdbh° C. ḥgal-ba.

Bhagavān āha | mārâdhiṣṭhito vā Subhūte sa kula-putro vā kula-duhitā vā bhaviṣyati | duṣprajña-saṃvartanīyena vā karmaṇā[1] gambhīreṣu dharmeṣu nâsya śraddhā nâsya prasādaḥ | ābhyāṃ Subhūte dvābhyāṃ pāpābhyāṃ dharmābhyāṃ samanvāgataḥ sa kula-putro vā kula-duhitā vā imāṃ prajñāpāramitāṃ pratibādhiṣyate || punar aparaṃ Subhūte sa kula-putro vā kula-duhitā vā pāpa-mitra-hasta-gato vā bhaviṣyati anabhiyukto vā bhaviṣyati skandhâbhiniviṣṭo vā bhaviṣyati ātmôtkarṣī pareṣāṃ paṃsako doṣântara-prekṣī vā bhaviṣyati ebhir api Subhūte caturbhir ākāraiḥ sa kula-putro vā kula-duhitā vā samanvāgato bhaviṣyati ya imāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ deśyamānām upadiśyamānāṃ pratibādhitavyāṃ maṃsyate[2] iti ||

asya tu sad-dharma-pratikṣepasya caturo hetūn pratipādayitum āha: *ko hetur* ity-ādi.

caturbhir ākārair iti Mārâdhiṣṭhāna-gambhīra-dharmânadhimokṣa-skandh'ādy-abhiniveśa-pāpa-mitra-parigrahaiś caturbhiḥ pratikṣepa-hetubhir ity arthaḥ.

tathā côktam:

dharma-vyavasana-hetavaḥ || (26)

Mārâdhiṣṭhāna^{I}-gambhīra-dharmatā'nadhimuktate^{II}

skandh'ādy-abhiniveśaś^{III}ca pāpa-mitra-parigrahaḥ^{IV} || iti. (27)

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ niraya-parivarto nāma saptamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ niraya-parivarto nāma saptamaḥ.

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(1) duṣprajña-saṃvartanīyena uā 'karmaṇā iti ca° |

(2) maṃsyante iti ka° kha° ga° gha° na° ca° |

VIII.

VIŚUDDHI-PARIVARTO NÂMÂṢṬAMAḤ

(185) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | duradhimocā Bhagavan prajñāpāramitā 'nabhiyuktena kuśala-mūla-virahitena pāpa-mitra-hasta-gatena ‖

Bhagavān āha | evam etat Subhūte evam etat | duradhimocā Subhūte prajñāpāramitā 'nabhiyuktena parītta(1)-kuśala-mūlena durmedhasā anarthikenâlpa-śrutena hīna-prajñena pāpa-mitrôpastabdhena aśuśrūṣaṇâparipṛcchaka-jātīyena kuśaleṣu dharmeṣv anabhiyuktena ‖

Subhūttr āha | kiyad-gambhīrā batêyaṃ Bhagavan prajñāpāramitā duradhimocatayā ‖

Bhagavān āha | rūpaṃ Subhūte abaddham amuktaṃ ‖

adhigamânadhigama-hetuṃ prāpti-parihāra-viṣayam uktvâivaṃ[1] prakṛtasyâtyanta-viśuddhi-lakṣaṇa-bhāvanā-mārgasya sāmānyena viśuddhiṃ pratipādayituṃ gāmbhīryaṃ pratipādayann āha: *duradhimocêty-ādi.* duḥkhenâdhimocyata iti duradhimocā[2][Tib. 162ᵃ] duradhimokṣêti yāvat.

tat kasya hetoḥ | rūpâsvabhāvatvāt Subhūte rūpam abaddham amuktaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ Subhūte 'baddham amuktaṃ ‖ tat kasya hetoḥ | vijñānâsvabhāvatvāt Subhūte vijñānam abaddham amuktaṃ ‖

nanu pṛthagjan'ārya-bhedena bandha-mokṣāt katham *abaddham amuktaṃ rūpam* iti *tat kasya hetor* ity āśaṅky' āha: *rūpâsvabhāvatvād* iti, traiyadhvika[3]-

1. uktâivaṃ P, uktevaṃ C. de ltar ... gsuṅs-nas. 2. °cād P, adhigamo vā C.
3. °yaṣika P, traipathika CT.

rūpasya nyāyato niḥsvabhāvatvāt.

rūpasya Subhūte pūrvânto 'baddho 'muktaḥ ‖

sāmānyena nirdiśyâtît'ādi-bheden' āha: *rūpasyêty*-ādi.

tat kasya hetoḥ | pūrvântâsvabhāvaṃ hi Subhūte rūpaṃ ‖
rūpasya Sūbhūte 'parânto 'baddho 'muktaḥ ‖

tathâîva *tat kasya hetor* ity āśaṅky' āha: *pūrvântâsvabhāva*(P. 114ª)*m* iti. pūrvânto hetus tattvato 'nutpannatvenâsvabhāvo yasya vartamāna-rūpasyêti tathôktaṃ.

tat kasya hetoḥ | aparântâsvabhāvaṃ hi Subhūte rūpaṃ ‖
pratyutpannaṃ Subhūte rūpam abaddham amuktaṃ ‖

pūrvavat *tat kasya hetor* ity āśaṅky' āha: *aparântâsvabhāvam* iti. aparântaṃ kāryaṃ. pūrvavad asvabhāvam asyêti vigrahaḥ.

tat kasya hetoḥ | (186) pratyutpannâsvabhāvaṃ hi Subhūte pratyutpannaṃ rūpaṃ ‖ evaṃ vedanā saṃjñā saṃskārā vijñānasya Subhūte pūrvânto 'baddho 'muktaḥ ‖ tat kasya hetoḥ | pūrvântâsvabhāvaṃ hi Subhūte vijñānaṃ ‖ vijñānasya Subhūte 'parânto 'baddho 'muktaḥ ‖ tat kasya hetoḥ | aparântâsvabhāvaṃ hi Subhūte vijñānaṃ ‖ pratyutpannaṃ Subhūte vijñānam abaddham amuktaṃ ‖ tat kasya hetoḥ | pratyutpannâsvabhāvaṃ hi Subhūte pratyutpannaṃ vijñānaṃ ‖

tathâîva *tat kasya hetor* ity āśaṅky' aha: *pratyutpannâsvabhāvam* iti. pratyutpanna-lakṣaṇa-virahitaṃ.

Subhūtir āha | duradhimocā Bhagavan prajñāpāramitā parama-duradhimocā Bhagavan prajñāpāramitā anabhiyuktenânavaropita-kuśala-mūlena pāpa-mitra-hasta-gatena Māra-vaśa-

gatena kusīdena hīna-vīryeṇa muṣita-smṛtinā duṣprajñena ||

Bhagavān āha | evam etat Subhūte evam etat | duradhimocā Subhūte prajñāpāramitā parama-duradhimocā Subhūte prajñāpāramitā anabhiyuktenânavaropita-kuśala-mūlena pāpamitra-hasta-gatena Māra-vaśa-gatena kusīdena hīna-vīryeṇa muṣita-smṛtinā duṣprajñena ||

rūp'ādi-svabhāva-śūnyatvena pṛthagjanâgocaratvād *duradhimocā*. laukika-vīta-rāgâviṣayatvāt *parama-duradhimocā*.

tat kasya hetoḥ | yā Subhūte rūpa-viśuddhiḥ sā phala-viśuddhiḥ yā phala-viśuddhiḥ sā rūpa-viśuddhir iti hi Subhūte rūpa-viśuddhiś ca phala-viśuddhiś câdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte phala-viśuddhito rūpa-viśuddhī rūpa-viśuddhitaḥ phala-viśuddhiḥ || evaṃ vedanā saṃjñā saṃskārā yā Subhūte vijñāna-viśuddhiḥ sā phala-viśuddhiḥ yā phala-viśuddhiḥ sā vijñāna-viśuddhir iti hi Subhūte vijñāna-viśuddhiś ca phala-viśuddhiś câdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte phala-viśuddhito vijñāna-viśuddhir vijñāna-viśuddhitaḥ phala-viśuddhiḥ ||

nanu rūp'ādi-prajñāpāramitā-svabhāvayoḥ saṃvṛti-paramârtha-bhedena viveka-pratipatteḥ katham parama-duradhimocêti *tat kasya hetor* ity āśaṅky' āha : *yā rūpa-viśuddhir* ity-ādi. nānātva-lakṣaṇa-bhedâbhāvād *abhinnaṃ*. prabheda-lakṣaṇa-cchedâbhāvād *acchinnaṃ*. sva-sāmānya-lakṣaṇa-nānātva-virahād vā yathākramam uktaṃ. *iti hî*ty-ādi.

saṃvṛtes tathatā yâiva paramârthasya[1] sā matā
[Tib. 162b] abhedāt so 'pi hi nyāyo yathādarśanam āsthitaḥ ||

iti nyāyād *yā rūp'*āder ātm'ātmīy'ādy-abhiniveśa-vigamān māyôpamatā-viśuddhiḥ sâiva[2] sarva-vipakṣa-rahitatvena srotaāpatty-ādi-*phala*sya prajñāpāramitāyā

1. °syâpi CT. 2. sa ca C, °tā-śuddhiḥ sarva (!) P.

viśuddhiḥ. tathā *phala*sya *yā viśuddhiḥ sā rūp*'āder *viśuddhir* ity *advayâdvaidhīkāratvād*[1] *abhinnam acchinnaṃ*. tasmāt *phala-viśuddhito rūp*'ādi-*viśuddhiḥ*. tathā *rūp*'ādi-*viśuddhitaḥ phala-viśuddhiḥ* kathitêti yāvat.

tathā côktaṃ :

phala-śuddhiś[2] ca rūp'ādi-śuddhir eva tayor dvayoḥ
abhinnâcchinnatā yasmād iti śuddhir udīritā ‖ iti. (28)

punar aparaṃ Subhūte yā rūpa-viśuddhiḥ (187) sā sarvajñatā-viśuddhiḥ yā sarvajñatā-viśuddhiḥ sā rūpa-viśuddhir iti hi Subhūte rūpa-viśuddhiś ca sarvajñatā-viśuddhiś câdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte sarvajñatā-viśuddhito rūpa-viśuddhiḥ rūpa-viśuddhitaḥ sarvajñatā-viśuddhiḥ ‖ evaṃ vedanā saṃjñā saṃskārā yā Subhūte vijñāna-viśuddhiḥ sā sarvajñatā-viśuddhiḥ yā sarvajñatā-viśuddhiḥ sā vijñāna-viśuddhir iti hi Subhūte vijñāna-viśuddhiś ca sarvajñatā-viśuddhiś câdvayam etad advaidhīkāram abhinnam acchinnam iti hi Subhūte sarvajñatā-viśuddhito vijñāna-viśuddhiḥ vijñāna-viśuddhitaḥ sarvajñatā-viśuddhiḥ ‖

sāmānyena śuddhim evam abhidhāya viśeṣeṇ' āha : *punar aparam* ity-ādi. *sarvajñatā-viśuddhir* iti tri-sarvajñatā-viśuddhir ity arthaḥ. tataś cêdam uktaṃ *bh*avati. śrāvakāṇāṃ kleś'āvaraṇa-prahāṇāt, pratyekabuddhānām tu kleś'āvaraṇasya jñey'āvaraṇâlka-deśa-grāhya-vikalpasya ca prahāṇāt sarvajñatā-viśuddhiḥ. yāna-traya-mārg'āvaraṇa-prahāṇād bodhisattvānāṃ mārgajñatā-viśuddhiḥ. sa-vāsana-kleśa-jñey'āvaraṇa-prahāṇād dharmadhātû(P.114[b])dbhavatvād ātyantikī tathāgatānāṃ sarv'ākārajñatā-viśuddhir iti.

tathā côktaṃ :

kleśa-jñeya-tri-mārgasya śiṣya-khaḍga-jinaurasāṃ
hānād viśudhhir, ātyantikī tu buddhasya [Tib. 163[a]]sarvathā ‖ iti. (29)

mārgajñatā'dhikāre viśuddhi-kathana-prasaṅgād ātyantikī cêtarā ca tathāgatānāṃ śrāvak'ādīnāṃ ca[3] yathākramaṃ viśuddhiḥ kathitā.

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1. °rād CT. 2. viś° C. 3. °kāṇāṃ ca CT.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā ||

Bhagavān āha | viśuddhatvāc Chāriputra |

āha | avabhāsakarī Bhagavan prajñāpāramitā ||

Bhagavān āha | viśuddhatvāc Chāriputra |

āha | āloko Bhagavan prajñāpāramitā ||

Bhagavān āha | viśuddhatvāc Chāriputra |

āha | apratisaṃdhir Bhagavan prajñāpāramitā ||

Bhagavān āha | viśuddhatvāc Chāriputra ||

āha | asaṃkleśo Bhagavan prajñāpāramitā ||

Bhagavān āha | viśuddhatvāc Chāriputra ||

āha | aprāptir anabhisamayo Bhagavan prajñāpāramitā ||

Bhagavān āha viśuddhatvāc Chāriputra ||

āha | anabhinirvṛttir Bhagavan prajñāpāramitā ||

(188) Bhagavān āha | viśuddhatvāc Chāriputra ||

āha | atyantânupapattir(1) Bhagavan prajñāpāramitā kāmadhātu-rūpa-dhātv-ārūpya-dhātuṣu ||

Bhagavān āha | viśuddhatvāc Chāriputra ||

sā katham ity āha: *atha khalv āyuṣmān* ity-ādi. *gambhīrā 'vabhāsa-kary āloko 'pratisaṃdhir asaṃkleśo 'prāptir anabhisamayo 'nabhinirvṛttir atyantânupapattir*[1] ity ārya-Śāriputrôktāni nava-padârthāni[2] yathākramaṃ mṛdu-mṛdv[3]-ādi-nava-prakāra-bhāvanā-mārga-svabhāvatvena vācyāni. pratipadaṃ ca *viśuddhatvād* iti Bhagavatôkta[4]-vacanam adhimātrâdhimātr'ādi-nava-prakāra-vipakṣa-prahāṇato yojyaṃ.

kāmadhātu-rūpadhātv-ārūpyadhātuṣv iti vacanāt kāmadhātv-ādi-nava-bhūmiko bhāvanā-mārgo grāhyaḥ. yat tûktaṃ:

kāmadhātau bhavâgre ca bodhi-mārgâṅga-varjitā |

iti tad anupāya-kuśalān śrāvakān adhikṛtyêti na tenâsya virodha ity eke.

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(1) atyantânutpattir iti ga° |

1. atyantam up° CT. 2. °dāni P. 3. maddh P, madhy C. 4. °vate P.

anāgamya-sthānam ārabhya yāvad ākiṃcany'āyatana-paryanto nava-bhūmiko bhāvanā-mārga ity apare. kāmadhātv-ādi-vacanaṃ tu Mātus tatra paramârthato 'sthāna-pratipādana-paraṃ, na tu nava-bhūmi-prakāśakam iti.

tad ayaṃ samāsârthaḥ: yathôktāsu nava-bhūmiṣu pratyekaṃ yathāsaṃkhyaṃ cādhimātrâdhimātr'ādi[1]-nava-prakāra-vipakṣasya pratipakṣa-bhāvena mṛdu-mṛdv-ādi-mārgo yathākramaṃ [Tib. 163[b]] nava-prakāraḥ sarvathā 'nyathā[2] ca viśuddhi-hetutvād ātyantikī cêtarā ca viśuddhir iti.

tathā côktaṃ:

mṛdu-mṛdv-ādiko mārgaḥ śuddhir navasu bhūmiṣu
adhimātrâdhimātr'āder malasya pratipakṣataḥ || iti. (30)

āha | na jānāti na saṃjānīte Bhagavan prajñāpāramitā ||
Bhagavān āha | viśuddhatvāc Chāriputra ||

katham anupacarit'ātyantikī viśuddhir ity āha: *na jānātî*ty-ādi. (P.115[a]) svarūpaṃ *na jānāti*. prabhedaṃ *na saṃjānīte*.

viśuddhatvād iti traidhātuka-pratipakṣatvāt.

āha | kiṃ punar Bhagavan prajñāpāramitā na jānāti na saṃjānīte |
Bhagavān āha | rūpaṃ Śāriputra prajñāpāramitā na jānāti na saṃjānīte ||

kim iti viṣaya-gato 'yaṃ praśno, na tu kṣepe. tad ev' āha: *rūpam* ity-ādi.

tat kasya hetoḥ | viśuddhatvāc Chāriputra || evaṃ vedanā saṃjñā saṃskārā vijñānaṃ Śāriputra prajñāpāramitā na jānāti na saṃjānīte | tat kasya hetoḥ | viśuddhatvāc Chāriputra ||

nanu sadā'vasthitaṃ rūpaṃ kim iti na pratipadyata iti *tat kasya hetor* ity āśaṅky' āha: *viśuddhatvād* iti tattvato niḥsvabhāvatvāt.

āha | prajñāpāramitā Bhagavan sarvajñatāyā nâpakāraṃ

1. vā 'dhimātr'ādi P. 2. cig śos-su.

karoti nôpakāraṃ karoti ‖

Bhagavān āha | viśuddhatvāc Chāriputra ‖

āha | prajñāpāramitā Bhagavan na kaṃcid dharmaṃ parigṛhṇāti na parityajati ‖

Bhagavān āha | viśuddhatvāc Chāriputra | 5

nanu ca adhimātrâdhimātr'ādiḥ pratipakṣo, mṛdu-mṛdv-ādiḥ[1] vipakṣa[2] iti bhavitavyaṃ. tat katham anyathā nirdiṣṭam ity āśaṅky' āha : *prajñāpāramitā Bhagavan sarvajñatāyā* ity-ādi. vyavasthita-dharma-tattvâpanayanâbhāvān *nâpakāraṃ karoti.* apūrvâkaraṇān *nôpakāraṃ karotî*ti pūrveṇa sambandhaḥ.

pratipakṣaṃ *na parigṛhṇāti na* ca[3] vipakṣaṃ *parityajati.* 10

*na jānāt*îty-ādi-prakaraṇasya ayaṃ samudāyârthaḥ[4] : nanu ca adhimātrâdhimātr'ādiḥ pratipakṣo, mṛdu-mṛdv-ādir vipakṣa ity bhavitavyaṃ. tat katham anyathā nirdeśa iti codyasya paramârthena kasyacin[5] nôpakār'ādikam iti parihāras[6], tathā saṃvṛtyā [Tib. 164ᵃ] sūkṣma-malâpakarṣaṇe[7] rajaka[8] mahā-yatnôdāharaṇena, mṛdu-mṛdv-ādi-krama-pratipakṣôtpādena ca[9] sāmarthy'ākṣipten 15 samādhānatas tasya yathā-nirdiṣṭa-bhāvanā-mārgasyântya-kṣaṇasya traidhātuk'ākāra-jñāna-jñeyayor anupalambhād yā samatā-sarva-dharma-māyôpamatā-pratipattiḥ sâiva samasta-pratipakṣa-rūpatvam iti kṛtv' ātyantikī viśuddhir mukhyā Bhagavato Buddhasyêṣyata iti.

tathā côktaṃ : 20

tri-dhātu-pratipakṣatvaṃ samatā māna-meyayoḥ
mārgasya cêṣyate tasya codyasya parihārataḥ ‖ iti. (31)

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | ātma-viśuddhito Bhagavan rūpa-viśuddhiḥ |

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ‖ 25

(189) āha | ātma-viśuddhito Bhagavan vedanā-saṃjñā-saṃskāra-viśuddhiḥ | ātma-viśuddhito Bhagavan vijñāna-viśuddhiḥ ‖

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1. °dibhir C. 2. °kṣair C. 3. om. CT. 4. °dāy° C. 5. gaṅ yaṅ kiṃ-cin ? 6. °ratas C. 7. °ṇena C. 8. °ko PC. 9. om. P.

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||
āha | ātma-viśuddhito Bhagavan phala-viśuddhiḥ ||
Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||
āha | ātma-viśuddhito Bhagavan sarvajñatā-viśuddhiḥ ||
Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

bhāvanā-mārga-parisamāpty-anantaraṃ [1]tad-adhikāre[1] prāg yad uktaṃ *yā rūpa-viśuddhir yā phala-viśuddhir yā sarvajñatā-viśuddhir* iti tan nirdiśann āha: *ātma-viśuddhito Bhagavan rūpa-viśuddhir* ity-ādi. yath' *ātmanaḥ* para-parikalpitasya paramârthato 'nutpatti[2]-*viśuddhis* tadvad *rūp*'ādi-(P. 115[b])*sarvajñatā*'ntānāṃ *viśuddhir* veditavyêti hāraka-trayasyârthaḥ. kevalaṃ saṃvṛtyā rūp'ādīnām ātmanaś cârtha-kriyāsu yathāsaṃkhyaṃ yogyâyogyatvena tathyâtathyatayā bhedo, na tu paramârthata ity abhiprāyeṇa sarvatra Bhagavatôktam *atyanta-viśuddhatvād* iti.

āha | ātma-viśuddhito Bhagavan na prāptir nâbhisamayaḥ |

yathôkta-bhāvanā[3]-mārge tattvato nâdhigama ity āha: *ātma-viśuddhito Bhagavan na prāptir nâbhisamaya* iti. tatra *na prāptir* agra-ja-prāptyā yogyatā-lakṣaṇayā. *nâbhisamayo* [Tib. 164[b]] vimukti-mārgeṇa.

Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

tattvena nâivam ity āha: *viśuddhatvād* iti śūnyatvād ity arthaḥ.

āha | ātmâparyantatayā Bhagavan rūpâparyantatā ||
Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||
āha | ātmâparyantatayā Bhagavan vedanā-saṃjñā-saṃskāra-vijñānâparyantatā ||
Bhagavān āha | atyanta-viśuddhatvāt Subhūte ||

saṃvṛtyā tu sarvam evâstîty āha: *ātmâparyantatayêty*-ādi. avicārâika-ramya-pūrva-pūrva-kāraṇasy' *ātmanaḥ* svabhāvasy*âparyantatayā rūp'ādīnām*

1 ... 1. tadā 'dhik° C. 2. °ttir P. 3. om. P.

aparyantatā gamyata[1] iti yāvat. *viśuddhatvān*[2] nyāyânuyāyinyôtpattyā rahitatvāt.

āha| ya evam asya bodhisattvasya mahāsattvasya Bhagavann avabodhaḥ iyam asya prajñāpāramitā ‖

Bhagavān āha| atyanta-viśuddhatvāt Subhūte ‖

mārgajñatām upasaṃharann āha: *ya evam asyêty*-ādi. *evam* anantarôktadhyāmīkaraṇat'ādi[3]-krameṇa *yo 'yam avabodho* 'dhigamaḥ sê*yaṃ prajñāpāramitā* mārgajñatā *bodhisattvā*nāṃ nirdoṣatvenâvagantavyā.

Abhisamayâlaṃkār'ālokāyāṃ prajñāpāramitā-vyākhyāyāṃ mārgajñatā'dhikāro dvitīyaḥ.

āyuṣmān Subhūtir āha| sā khalu punar iyaṃ Bhagavan prajñāpāramitā nâpare tīre na pare tīre nâpy ubhayam antareṇa viprakṛtā sthitā ‖

sarva-vastu-parijñānaṃ vinā na mārga[4]-parijñānam samyag iti sarvajñatāṃ vaktuṃ saṃsāra-nirvāṇâpratiṣṭhānam āha *sā khalu punar* ity-ādinā. traiyadhvika-dharmāṇām anutpād'ākāreṇa tulyatā'vabodhād yā śrāvak'ādy-agocaratvena *viprakṛtā* viprakṛṣṭa-rūpā buddha-bodhisattvānāṃ prajñāpāramitā matā *sā khalu punar nâpare tīre* saṃsāre prajñay' ādīnava-darśanāt, *na pare tīre* nirvāṇe kṛpayā sarva-sattvârtha-karaṇān *nâpi* saṃsāra-nirvāṇam *ubhayam antareṇa* vastuno 'sattvān madhye 'pi vyava*sthitā*.

Bhagavān āha| atyanta-viśuddhatvāt Subhūte ‖

[Tib. 165ᵃ] *atyanta-viśuddhatvād* iti prajñā-karuṇayoḥ samyak-prativedhena[5] saṃsāra-nirvāṇôbhayôpalambha-viyogāt.[6]

tathā côktṃa:

nâpare na pare tīre nâ(P. 116ᵃ)ntarāle tayoḥ sthitā
adhvanāṃ samatā-jñānāt prajñāpāramitā matā ‖ iti. (1)

1. °myatata P. 2. 'sin-tu rnam-par dag-paḥi phyir-ro ṣes-bya-ba ni = atyanta-viśuddhatvād iti. 3. °ṇatā C. 4. So Tib. mārgajñatā PCT. 5. °tivodh° C. 6. vigamāt C.

sarvajñatā'dhikārād vyatireka-nirdeśena śrāvak'ādīnām adhva-samatā-jñānâbhāvāt samyak-prājñāpāramitā dūrī-bhūtêti, svâdhigama-mātr'ātmikā tu prajñāpāramitā kṛpā-prajñā-vaikalyān nirvāṇe saṃsāre câvasthitā vastv-avastûpalambhatayêti jñeyaṃ. evam uttaratrâpi kvacid anvaya-mukhena, kvacid vyatireka-mukhena, kvacid ubhayathā 'pi nirdeśa iti pratipattavyaṃ.

āyuṣmān Subhūtir āha | evam api Bhagavan saṃjñāsyate bodhisattvo (190) mahāsattvo riñciṣyatîmāṃ prajñāpārāmitāṃ dūrīkariṣyatîmāṃ prajñāpāramitāṃ ||

Bhagavān āha | sādhu sādhu Subhūte | evam etat Subhūte evam etat ||

nanu

yaḥ pratîyasamutpādaḥ śūnyatā sâiva te matā |[1]

iti nyāyād adhva[2]-samatā-jñānaṃ padârthâvabodha eva, sa ca sarveṣāṃ eva samastîti kathaṃ śrāvak'ādīnāṃ samyak-prajñāpāramitāyā dūrī-bhāva ity āha: *evam apî*ty-ādi. *api*-śabdān na kevalam anyena bhāv'ādy-ākāreṇa, kiṃ tarhy *evam api* na kvacit sthitêty apy abhiniveśa-nimitta-yogenêty arthaḥ. *riñciṣyati dūrī-kariṣyatî*ti tadātve c' āyatyāṃ cêti yathākramaṃ vācyaṃ.

tat kasya hetoḥ | nāmato 'pi hi Subhūte saṅgo nimittato 'pi saṅgaḥ ||

kim atra kāraṇaṃ nimitta-pratipattyā Mātur dūrī-bhāva iti *tat kasya hetor* ity āśaṅky' āha: *nāmato 'pî*ty-[Tib. 165^{b}]ādi. tatra prajñāpāramitêty-ādi-vyapadeśa-mātraṃ *nāma*. kalpit'ādi-lakṣaṇaṃ vastu *nimittaṃ*. sakti[3]-sthāna-viparyāsaḥ *saṅgaḥ*.

etad uktaṃ: māyākāra-nirmita-vastunaḥ pratibhāse 'vidita-tat-svarūpasya bhāvâbhiniveśitayā naiḥsvābhāvyâpratibhāsa iva kalyāṇamitr'ādy-upāya-kauśala-vaikalyān nimitta-yogena pratipattau viparyāsa-lakṣaṇôpalambha-saṅga-sambhavāt tat-samatā-parijñānam avijñāta[4]-bhāva-rūpāṇāṃ śrāvak'ādīnām nâstîty atas teṣāṃ dūrī-bhāvo Jinajananyā iti.

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1. This line also P65^{a}, 100^{b}. 2. dus gsum as before. 3. śakti C. 4. aparijñ° P.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat| āścaryaṃ Bhagavan yāvad iyaṃ prajñāpāramitā svākhyātā sunirdiṣṭā suparinişṭhitā| yatra hi nāma Bhagavatā ime 'pi saṅgā ākhyātāḥ |

bodhisattv'ādīnāṃ tūtsārita-bhāvâbhiniveśa[1]-bhrānti-nimittānāṃ rūp'ādi-sarva[2]-dharma-parijñānam eva tat-samatā-parijñānam ity atas teṣāṃ samyag-āsannībhāvo 'syā Mātur iti sāmarthyāt kathitam[3] ity āha : *āścaryaṃ Bhagavann* ity-ādi. *yāvad* iti vacanāt suparişuddhêty ādi-parigrahaḥ. śrāvaka-pratyeka-(P. 116[b])buddh'āgamâdhigama[4]-viparyayeṇa kathanāt *sv-ākhyātā.* paripūrṇa-mahāyānâdhigamataḥ[5] *su-nirdiṣṭā.* sakala-guṇa-prakarṣa-niṣṭhā'dhigamataḥ *su-parinişṭhitā. ime 'pi saṅgā* iti *nām*'ādyāḥ. śrāvaka-bodhisattva-bhedād etad eva pratipattavyaṃ.

tathā côktaṃ :

anupāyena dūraṃ sā sa-nimittôpalambhataḥ,
upāya-kauśalenâsyāḥ samyag-āsannatôditā || iti. (2)

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat katame te āyuṣman Subhūte saṅgāḥ ||

Subhūtir āha| rūpam āyuṣman Śāriputra śūnyam iti saṅgaḥ| evaṃ vedanā saṃjñā saṃskārā vijñānam āyuṣman Śāriputra śūnyam iti saṅgaḥ| atīteṣu dharmeṣv atītā dharmā iti saṃjānīte saṅgaḥ| anāgateṣu dharmeṣv anāgatā dharmā iti saṃjānīte saṅgaḥ| pratyutpanneṣu dharmeṣu pratyutpannā dharmā iti saṃjānīte saṅgaḥ| iyantaṃ puṇya-skandhaṃ prasūyate bodhisattva-yānikaḥ pudgalaḥ prathamena cittôtpādenêti saṃjānīte saṅgaḥ ||

śrāvak'ādīnām evaṃ Mātur dūrībhāvenânuṣṭhānaṃ pratipakṣo 'pi san vastûpalambha-viparyāsa-pravṛttatvena [Tib. 166[a]] bodhisattvānāṃ tyājyatvād

1. bhāvin° PC. dṅospo-la mṅon-par ṣen-pa. 2. om. P & Tib. 3. °ta PC. 4. buddhâdhig° CT. luṅ dan rtogs-pa. 5. °n'āg° C.

vipakṣa iti pratipādayitum āha: *katame ta* ity-ādi. *śūnyam* iti tīrthika-parikalpit'ātmano viveka iti *saṃjānīta* iti vakṣyamāṇena sambandhaḥ. *iyantam* iti apramey'ādi-saṃkhyā'vacchinnaṃ. *prathamena cittôtpādenêti* dān'ādi-bodhipakṣôpalakṣaṇam atra cittôtpādaḥ.

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtim etad avocat| katamen' ārya Subhūte paryāyeṇa saṅgaḥ ||

katham[1] cittôtpādaḥ[1] saṅga ity āha: *katamen*êty-ādi.

Subhūtir āha| sacet Kauśika tad bodhicittaṃ saṃjānīte idaṃ tat prathamaṃ bodhicittam ity anuttarāyāṃ samyaksambodhau pariṇāmayāmîti pariṇāmayati|

viparyāsa-pravṛttatven' āha: *saced* ity-ādi. *idaṃ tat prathamaṃ bodhicittam* iti evam abhiniveśa-yogena yathā *tad bodhicittaṃ saṃjānīte* tathêdaṃ *tat prathamaṃ bodhicittaṃ pariṇāmayāmîty* abhiniveśa-yogena yadā ca *pariṇāmayati* tadā 'nena paryāyeṇa saṅga[2] iti vākyârthaḥ.

na ca citta-prakṛtiḥ śakyā pariṇāmayitum tena kula-putreṇa vā kula-duhitrā vā mahāyāna-samprasthitena|

kasmād evaṃ[3] viparyāsa ity āha: *na ca citta-prakṛtir* ity-ādi. *pariṇāmayitum* iti yathôkta-dvādaśa-prakāra-bheda-bhinna-pariṇāmanā-manaskāreṇa *cittasya prakṛtir* anutpādatā *na śakyā pariṇāmayitum.* asyôpalakṣaṇatvād[4] ekâneka-vastu-rūpatayā saṃjñātum api na śakyêty avagantavyaṃ. *saṃjānīte pariṇāmayatî*ti pada-dvayasya prakṛtatvāt.

etad uktaṃ: rūp'ādi-skandhānāṃ śūnyatve, traiyadhvikānāṃ ca sarva[5]-dharmāṇāṃ s'āsravânāsravôbhaya-sthānīyānām atīt'ādi-svabhāvatve, dān'ādi-bodhipakṣāṇām anuṣṭhāne ca tāttvikô(P. 117[a])palambha-saṃjñā viparyāsa-pravṛttatvena yasmād vipakṣas, [Tib. 166[b]] tasmād eṣāṃ *prakṛtis* tathatā saṃjñātum a*śakyê*ti.

tathā côktaṃ:

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1. om. P. 2. °ṅgatir T. 3. eva P. 4. tasy° T. 5. om. P & Tib.

rūp'ādi-skandha-śūnyatve[I] dharmeṣu tryadhva-geṣu[II] ca
dān'ādau bodhipakṣeṣu[III] caryā-sāṃjñā vipakṣatā‖ iti. (3)

tasmāt tarhi Kauśika paraṃ saṃdarśayatā samādāpayatā samuttejayatā sampraharṣayatā anuttarāyāṃ (191) samyaksambodhau bhūtânugamena saṃdarśayitavyaṃ samādāpayitavyaṃ samuttejayitavyaṃ sampraharṣayitavyaṃ| evam ātmānaṃ ca na kṣiṇoti buddhânujñātayā(1) ca samādāpanayā paraṃ samādāpayati sa kula-putro vā kula-duhitā vā| imāś câsya sarvāḥ saṅga-koṭyo vivarjitā bhavanti‖

yathôktârtha-viparyayeṇa bodhisattvānāṃ pratipakṣam āha *tasmāt tarhî*ty-ādinā. yato[1] vipakṣas tyājyas *tasmād bhūtânugamena* deya-dāyaka-pratigrāhak'ādy-anupalambha[2]-yogena dān'ādau pareṣāṃ *saṃdarśan*'ādikaṃ kāryam ity arthaḥ. *evam ātmānaṃ ca na kṣiṇotî*ti tathâiva bhūtânugama-yogena dān'ādau svayam avasthānād ātmānam upalambha-viparyāsa-viśeṣeṇa na vināśayati. *imāś cê*ti rūp'ādy-ālambanāḥ pūrvam uktāḥ.

atha khalu Bhagavān āyuṣmate Subhūtaye sādhukāram adāt| sādhu sādhu Subhūte| yas tvaṃ bodhisattvān mahāsattvān imāḥ saṅgakoṭīr bodhayasi tena hi Subhūte anyān api sūkṣmatarān saṅgān ākhyāsyāmi tān śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye 'haṃ te| sādhu bhagavann ity āyuṣmān Subhūtir Bhagavataḥ pratyaśrauṣīt‖

dharmatā'viruddha-sthūlatara-tama-saṅga-kathanāt *sādhu sādhv* iti sādhukāraṃ dattvā sūkṣmatara-saṅgârtham āha: *tena hi Subhūta* ity-ādi.

Bhagavān etad avocat| iha Subhūte śrāddhaḥ kula-putro vā kula-duhitā vā tathāgatam arhantaṃ samyaksambuddhaṃ nimittato manasikaroti| yāvanti khalu punaḥ Subhūte nimi-

(1) buddhânujātatayā iti ña°|
1. yathôkte C, yatiā(!) P. gaṅ-gi phyir. 2. °kân° C. la-sogs-pa.

ttāni tāvantaḥ saṅgāḥ ‖

nimittato manasikarotîti rūpa-kāy'ādy-ālambanenâbhimukhī-karaṇāt. katham punar evaṃ saṅgaḥ kathita ity āha: *yāvanti khalu punar* ity-ādi.

tad ayaṃ prakaraṇârthaḥ: tri-maṇḍala-viśuddhyā dān'ādāv ātm'ādy-anavabodhena sva-parayor niyojanaṃ samyak pravṛttatvāt, sarva-sakti-nicaya-sthāna-pratiṣedhena côpādeyatvāt sarvathā pratipakṣaḥ. tathāgat'ādiṣu manaskār'ādiḥ puṇya-sambhāra-hetutvena pratipakṣo [Tib. 167ᵃ] 'pi san sūkṣma-sakti-rūpatayā na sarvathā pratipakṣa iti.

tathā côktaṃ:

dān'ādiṣv anahaṃkāraḥ[1] pareṣāṃ tan-niyojanaṃ[II]
saṅga-koṭī-niṣedho[III] 'yaṃ sūkṣmaḥ saṅgo jin'ādiṣu | iti. (4)

tat kasya hetoḥ | nimittato hi Subhūte saṅgaḥ | iti hi so 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ ye anāsravā dharmās tān anumode | ity anumodyânumodanā-sahagataṃ kuśala-mūlam anuttarāyāṃ samyaksambodhau pariṇāmayāmîti pariṇāmayati | yā khalu punaḥ Subhūte dharmāṇāṃ dharmatā na sā 'tītā vā anāgatā vā pratyutpannā vā yā nâtītā nânāgatā na pratyutpannā sā try-adhva-nirmuktā yā try-adhva-nirmuktā na sā śakyā pariṇāmayituṃ na nimittīkartuṃ n' ārambaṇīkartuṃ nâpi sā dṛṣṭa-śruta-mata-vijñātā(1) ‖

kathaṃ punaḥ sūkṣma-saktir vipaka iti *tat kasya hetor* ity āśaṅky' āha: *nimittato hi Subhūte saṅga* iti. tad eva kathayann āha: *iti hi sa* ity-ādi. **idam eva tattvam iti** niścaya-grahaṇān ***na nimittīkartum,*** punaḥ-punar-ālambanān ***n' ālambanīkartum*** **iti bhedaḥ.** ***nâpi sā dṛṣṭa-śruta-mata-vijñātê***ti cakṣur[1]-vijñānena darśanād ***dṛṣṭā,*** śrotra[2]-**vijñānena śravaṇāc** ***chrutā,*** (P. 117ᵇ) ghrāṇa-jihvā-kāya-vijñānair anubhūtatvān ***matā,*** mano-**vijñānenôpalambhād** ***vijñātā.*** ***nâpî***ti pratyekaṃ sambandhanīyaṃ.

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(1) dṛṣṭa-śruta-vijñātā iti ga° dṛṣṭa-śruta-manasi jñātā iti ka° gha°|
1. °kṣu P. 2. śrota PC.

(192) Subhūtir āha | gambhīrā Bhagavan prakṛtir dharmāṇām[1] ||

Bhagavān āha | viviktatvāt Subhūte |

āha | prakṛti-gambhīrā Bhagavan prajñāpāramitā ||

Bhagavān āha | prakṛti-viśuddhatvāt Subhūte prakṛti-viviktatvāt[2] prakṛti-gambhīrā prajñāpāramitā |

etad eva jñeya-jñāna[1]-gāmbhīrya-bheden' āha : *gambhīrêty-ādi.*[2] *prakṛtir* iti svabhāvas tathatêti[3] yāvat.

viviktatvād iti sarvôpalambha-śūnyatvāt.

prakṛti-gambhīrêti prakṛtyā jñānasya svabhāvenânutpādena śrāvak'ādy-aviṣayatvād *gambhīrā. prakṛti-viśuddhatvāt*[4] *prakṛti-viviktatvād* iti yathākramam avikārâviparyāsa-pariniṣpattyā pariniṣpannatvād ity arthaḥ.

etad uktaṃ : yasmāt svabhāvenâiva sarva-dharma-gotrāṇāṃ jñāna-jñeya-svabhāvānāṃ prakṛtyâiva śūnyatvāt teṣām gāmbhīryaṃ tasmāt kenacid rūpeṇôpalambhaḥ sūkṣmā saktir vipakṣa [Tib. 167ᵇ] iti.

tathā côktaṃ :

tad gāmbhīryaṃ prakṛtyâiva vivekād dharma-paddhateḥ | iti.

Subhūtir āha | prakṛti-viviktā Bhagavan prajñāpāramitā | namaskaromi Bhagavan prajñāpāramitāyai ||

katham tarhi tasya varjanam ity āha : *prakṛti-viviktêti.* bhāvâbhyupagama-doṣa-rahitatvena yasmāt *prakṛti-viviktā* tasmān *namaskaromi.*

Bhagavān āha | sarva-dharmā api Subhūte prakṛti-viviktāḥ | yā ca Subhūte sarva-dharmāṇāṃ prakṛti-viviktatā sā prajñāpāramitā ||

prajñāpāramitêti vacanān na tarhi sarva-dharmā viviktā ity āśaṅkāyām āha : *sarva-dharmā* ity-ādi.

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(1) prakṛti-dharmā iti ca°|
(2) ca° pustake, prakṛti-viviktatvād iti pāṭho nâsti |
1. °naṃ P. 2. °dinā CT. 3 tathêti P. 4. °ddhitvāt C, pariś° P.

13 tat kasya hetoḥ | tathā hi Subhūte akṛtāḥ sarva-dharmās tathāgatenârhatā samyaksambuddhenâbhisambuddhāḥ ||

nanu sva-saṃvedana[1]-rūpatvenâvagamâbhāvāt sarva-dharma-viviktatāyāḥ katham sā svasamvid-rūpā prajñāpāramitêti *tat kasya hetor* ity āśaṅky' āha: *tathā hi Subhūta* ity-ādi.

etad uktaṃ: bāhya-vastu-parinispatty-abhāve svapn'ādāv ivôpadarśita-vividh'ākāra-prabheda[2]-prapañcaṃ bahir iva parisphurad-rūpaṃ vijñānaṃ upajāyate yadā, 'to jñānasya saṃvṛtyā māyôpamatā'vagamāt tad-avyatiriktatvena akṛtāḥ śūnyā māyôpamāḥ sarva-dharmā iti Bhagavato 'bhisambodhāt teṣāṃ viviktatā [3]'py avagatêti.

14 Subhūtir āha | tasmāt tarhi Bhagavan sarva-dharmā anabhisambuddhās tathāgatenârhatā samyaksambuddhena ||

bhāvā jāyanti saṃvṛtyā paramârthe 'svabhāvakāḥ
tayā sarvam i(P. 118[a])daṃ satyam asatyaṃ paramârthataḥ ||

ity ārya-Laṅkā'vatāra-sūtrânusāreṇânantaram evârthatattvaṃ spaṣṭayann āha: *tasmāt tarhî*ty-ādi. *anabhisambuddhās* tattvata iti śeṣaḥ.

15 Bhagavān āha | tathā hi Subhūte prakṛtyaîva na te dharmāḥ kiṃcit |

sādhûktatvena samarthanam āha *tathā hî*ty-ādinā.

16 yā ca prakṛtiḥ sā 'prakṛtiḥ yā câprakṛtiḥ sā prakṛtiḥ sarva-dharmāṇām eka-lakṣaṇatvād yad utâlakṣaṇatvāt ||

kīdṛśī prakṛtir ity āha: *yā cê*ty-ādi. *yā ca prakṛtiḥ* svabhāvas [Tib. 168[a]] tathatā *siâ*va sva-rūpa-virahād *aprakṛtiḥ*, [4]*yā câprakṛtiḥ*[4] *sā* sarva-dharmāṇām *prakṛtir eka-lakṣaṇatvād* eka-rūpatvād *yad utâlakṣaṇatvān* niḥsvabhāvatvād ity arthaḥ.

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1. °nu svayaṃ-v° P. 2. °daṃ C, bheda P. 3. vyav° PC. yaṅ thugs-su chud-do. 4...4. om. P.

tasmāt tarhi Subhūte sarva-dharmā anabhisambuddhās tathāgatenârhatā samyaksambuddhena ‖

etad evôpasaṃharann āha: *tasmāt tarhî*ty-ādi.

tat kasya hetoḥ | na hi Subhūte dve dharma-prakṛtī ekâiva hi Subhūte sarva-dharmāṇāṃ prakṛtiḥ | yā ca Subhūte sarva-dharmāṇāṃ prakṛtiḥ sā 'prakṛtiḥ yā câprakṛtiḥ sā prakṛtiḥ | evam etāḥ Subhūte sarvāḥ saṅga-koṭyo vivarjitā bhavanti ‖

nanu bhinna-kāraṇa-janyatvena bhāvānāṃ bhinna-svabhāvâbhāvatve[1] katham *eka-lakṣaṇatvam* iti *tat kasya hetor* ity āśaṅky' āha: *na hi Subhūta* ity-ādi.

evaṃ manyate: pramāṇa-vyāhatôtpāda-rūpatvād eṣāṃ[2] bhinna-hetu-janyatva-nibandhanâneka-svabhāvâbhāve yasmād eṣāṃ na nānā-rūpatā paramârthatas, tasmād *ekâiva prakṛtir* iti.

evam etā ity-ādi yathôkta-krameṇa rūp'ādi-sarva-dharmāṇām *ekâiva prakṛtir* yad *utâprakṛtir* iti jñāna-jñeya-samatâika-parijñānena pūrvôktāḥ *saṅga-koṭyaḥ sūkṣmāḥ*[3] sakti-rūpā *vivarjitā bhavanti.*

tathā côktaṃ:

eka-prakṛtikaṃ jñānaṃ dharmāṇāṃ saṅga-varjanam ‖ iti. (5)

(193) Subhūtir āha | gambhīrā Bhagavan prajñāpāramitā ‖

Bhagavān āha | ākāśa-gambhīratayā Subhūte gambhīrā prajñāpāramitā(1) ‖

Subhūtir āha | duranubodhā Bhagavan prajñāpāramitā ‖

Bhagavān āha | tathā hi Subhūte na kaścid abhisambudhyate ‖

katham punaḥ prakṛtyā dharma-gāmbhīryaṃ prāg uktam ity āha: *gambhīrā Bhagavan prajñāpāramitê*ti katham iti kākvāpraśnaḥ.

*ākāśa-gambhīratayê*ti sarva-vijñānôpalabdhârtha-nirākaraṇenânupalambhena[4]

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(1) ākāśa-gambhīrā prajñāpāramitā iti gha° |

1. svabhāvatve PC. raṅ-bṣin tha-dad-pa-ñid ma-yin. 2. °tôtpād eṣ° C. 3. °mā PC. 4. °mbha- P.

jñāna[1]-jñeya-samatā-saṃsūcakena yasmāt tasyāḥ prakṛter durbodhatā kathitā 'tas tay' ākāśasyêva gāmbhīryam [Tib. 168[b]] ity arthaḥ.

tathā côktaṃ:

dṛṣṭādi-pratiṣedhena tasyā durbodhatôditā[2] | iti.

kiṃ punaḥ kāraṇam evaṃ tasyāḥ prakṛter durbodhatêty āha: *duranubodhā Bhagavan prajñāpāramitê*ti. atrâpi pūrvavat kākvāpraśnaḥ.

na kaścid abhisambudhyata iti rūp'ādy-āveṇika-buddhadharm'ādy-ākāraiḥ prakṛtes tathatā-svābhāvyād anabhi(P. 118[b])sambodhena yasmāc cintā'tikrāntatvam iṣyate, ato 'syā durbodhatêti yāvat.

tathā côktaṃ:

rūp'ādibhir avijñānāt tad-acintyatvam iṣyate ‖ iti. (6)

āha | acintyā Bhagavan prajñāpāramitā ‖

Bhagavān āha | tathā hi Subhūte prajñāpāramitā na cittena jñātavyā na citta-gamanīyā ‖

acintyatvam eva kuta ity āha: *acintyê*ty-ādi. katham iti śeṣaḥ.

*na cittena jñātavyā na citta-gamanīyê*ti yasmād akṛtatvenâdhimokṣa-manaskārânadhimokṣān *na cittena jñātavyā*, tattva-manaskārâparijñānān *na citta-gamanīyā* tasmād acintyatvam iti yāvat.

āha | akṛtā Bhagavan prajñāpāramitā ‖

Bhagavān āha | kārakânupalabdhitaḥ Subhūte akṛtā prajñāpāramitā ‖

akṛtatvam eva katham ity āha: *akṛtê*ty-ādi. katham ity upaskāraḥ. *kārakânupalabdhita* iti kāraka-hetor anupalambhāt. tathā hi[3] pratyakṣânupalambha-sādhanaḥ kārya-kāraṇa-bhāvo varṇitaḥ.

tatra na tāvan nirākāreṇâvasīyate saṃvin-mātreṇa sarva-cetasāṃ sāmyāt.[4] idam asya jñānaṃ nêdam asyêti kuto vyavasthā yato bīja-jñānād aṅkura-jñāne tad-ajñānāt tad-ajñāne ca [Tib. 169[a]] bījāṃ kāraṇam aṅkuraḥ kāryam iti syāt.

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1. om. Tib. (both sde-dge and gnas-brtan). 2. °dhatā matā C. 3. om. C.
4. sā syād PC. mthuṅs-pas.

nâpi bījaj-anyatvād bījaṃ tenâvasīyate, [1]mā bhūc[1] cakṣur-janyatvāc cakṣuṣo 'vagatir[2] ata iti.

atha nirākārasyâpi cetaso 'sty asādhāraṇaḥ kaścid ātmâtiśayo hetu-dharma-sāmarthya[3]-janito yasmād iyaṃ vyavasthêti[4] cet. evam apy ātmâtiśya ity ākārasyâiva nāmântaram āropitam. na ca nāmântara-karaṇād arthântaraṃ bhavitum arhati.

nâsāv ākāraś cet. kas tarhîty apadiśyatāṃ.[5]

durupalakṣaṇatayā nâyam idantayā nirdeṣṭuṃ śakyata iti cet. yata eva iyaṃ vyavasthêdaṃ bījam ayam aṅkura iti tad-anupalakṣaṇe kuto 'numā syāt. na hi daṇḍa-viṣāṇânupalakṣaṇe 'yaṃ[6] daṇḍī viṣāṇī vêti vyavasthīyate.[7] nâpi s'ākāreṇa. na hy ākāro vastunā vyāptaḥ. asaty api tasmin dvi-candr'ādāv asya bhāvāt.[8]

nâivaṃ, bhrāntatvād asya. yas tv abhrānto nâsāv asati vastuni bhavati. na cânya-vya(P. 119[a])bhicāre 'nya-vyabhicāra ity apy asat. na hi kārya-kāraṇa-bhāva-sādhana-velāyām ayaṃ bhrāntaḥ khalv ākāro, 'yam nêti niścaya-nibani dhanam asty arvāg-dṛśaḥ. na cât'indriya-dṛśaḥ pratîdam ucyate. na câsat-niścaye[9] hetu-phala-bhāva-vyavasthā jyāyasī.[10] na ca vastv-ākāro jñānasya yujyate.[11] yadi hy eka-deśena jñey'ākāraṃ jñānam iti tat paricchidyāt[12] tadā sarveṇa[13] sarva-vidaḥ [Tib. 169[b]] prasajyeran. jñeyatv'ādibhiḥ sarva-vastu-sādhāraṇair ākārair anvitatvāt sarva-jñānānām. sarv'ātmanā 'pi[14] jñey'ākāratve jñānasya jñāna-jñeyayor[15] aikyena[16] vibhāgâyogād vyavahārôcchedaḥ. sarv'ātmanā ca saṃvedanasya saṃvedy'ākāratve[17] tad-abhāvāt. ity alam atiprasaṅgena. manda-buddhi-janânugraheṇa saṃnihita-vineyajana-viparyāsa-nirācikīrṣayā vā yathā-nirdiṣṭa eva vipakṣa-pratipakṣayor ayaṃ vibhāgo 'vasātavyaḥ.

tathā côktaṃ:

evaṃ kṛtvā yathôkto vai jñeyaḥ sarvajñatā-naye
ayaṃ vibhāgo niḥśeṣo vipakṣa-pratipakṣayoḥ || iti. (7)

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1 ... 1. om. Tib. 2. °gantir PT. 3. °thye P. 4. °sthiti P. 5. apadeśitāṃ P, up° C. 6. om. P. 7. sthīy° P. Tib. 8. °syâbh° PC. ḥdi yod-paḥi phyir-ro. 9. °ya PC. ṅes-pa med-pa. 10. °sthāsyāyasī P, °sthāhyāyasī C. mdses-pa. 11. pūjy° PC. 12. °cchindyāt P. 13. °rve PC. thams-cad-kyis. 14. om. P. 15. °yayaur PC. 16. °kyaina P, aikṣaṇa C. 17. saṃveśakār° P.

āha | tena hi Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ kathaṃ caritavyaṃ ||

tayor[1] vibhāvanāyāṃ[2] kaḥ prayoga iti prayogârtham āha: *tena hî*ty-ādi. yasmād evaṃ vipakṣa-pratipakṣau heyôpādeyau tasmāt tad-arthaṃ *kathaṃ caritavyam* ity arthaḥ.

Bhagavān āha | sacet Subhūte bodhisattvo mahāsattvo prajñāpāramitāyāṃ caran na rūpe carati carati prajñāpāramitāyāṃ | evaṃ sacen na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu sacen na vijñāne carati carati prajñāpāramitāyāṃ |

rūp'ādi-prayogam āha: *na rūpe caraty* abhiniveśa-yogena yadā tadā *carati prajñāpāramitāyāṃ*. evam uttaratra veditavyaṃ.

saced rūpam anityam iti na carati carati prajñāpāramitāyāṃ | evaṃ vedanā saṃjñā saṃskārāḥ saced vijñānam anityam iti na carati carati prajñāpāramitāyāṃ | saced rūpaṃ śūnyam iti na carati carati prajñāpāramitāyāṃ | evaṃ vedanā saṃjñā saṃskārāḥ saced vijñānaṃ śūnyam iti na carati carati prajñāpāramitāyāṃ |

rūp'ādy-anity'ādi-prayogârtham āha: *saced rūpam anityam* ity-ādi.

saced rūpam apratipūrṇaṃ pratipūrṇam iti na (194) carati carati prajñāpāramitāyāṃ | yā ca rūpasyâpratipūrṇatā pratipūrṇatā vā na tad rūpaṃ | evaṃ vedanā sāṃjñā saṃskārāḥ saced vijñānam apratipūrṇaṃ pratipūrṇam iti na carati carati prajñāpāramitāyāṃ | yā ca vijñānasyâpratipūrṇatā pratipūrṇatā vā na tad vijñānaṃ | saced evam api na carati carati prajñāpāramitāyāṃ ||

1. tad evaṃ C. 2. °bhāgan° P. rnam-par sgom-pa.

rūp'ādy-aparipūri-prayogam āha *saced rūpam apratipūrṇam* ity-ādinā. lakṣaṇa-śūnyatvāt kalpitaṃ[1] rūpam *apratipūrṇaṃ*. guṇa-gaṇôpetatvād [2]dharmatā-rūpaṃ *pratipūrṇaṃ*. *na tad rūpam* ity-ādi[2] dharma-dharmiṇor [Tib. 170ᵃ] buddhi-parikalpita-bhedāt. *saced evam api na carati carati prajñāpāramitāyām* iti vakṣyamāṇena sambandhanīyaṃ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat| āścaryaṃ Bhagavan yāvad yad evaṃ bodhisattvānāṃ mahāsattvānāṃ sasaṅgatā câsaṅgatā c'ākhyātā ||

yathôkta-dharma-deśanayā saṃjātâtiśayatven' āha: *āścaryam* i(P. 119ᵇ)ty-ādi. anyârtha-kathanena prakārântarâbhidhānād *āścaryaṃ*, yasmād *evaṃ* prayoga-kathanena *sasaṅgatā* rūp'ādīnām upalambha-rūpatvam, *asaṅgatā ca* mātur anupalambha-svabhāvatā kathitā.

Bhagavān āha| rūpaṃ sa-saṅgam asaṅgam iti Subhūte na carati carati prajñāpāramitāyāṃ| evaṃ vedanā saṃjñā saṃskārā[(1)] vijñānaṃ sasaṅgam asaṅgam iti Subhūte na carati carati prajñāpāramitāyāṃ| cakṣuḥ[(2)] sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ| evaṃ yāvat manaḥ-saṃsparśajā vedanā sasaṅgā 'saṅgêti na carati carati prajñāpāramitāyāṃ| pṛthivī-dhātuḥ sasaṅgo 'saṅga iti na carati carati prajñāpāramitāyāṃ| yāvad vijñāna-dhātuḥ sasaṅgo 'saṅgo iti na carati carati prajñāpāramitāyāṃ| dāna-pāramitā sasaṅgā 'saṅgêti na carati carati prajñāpāramitāyāṃ| evaṃ śīla-pāramitā kṣānti-pāramitā vīrya-pāramitā dhyāna-pāramitā prajñāpāramitā sasaṅgā 'saṅgêti na carati carati prajñāpāramitāyāṃ| evaṃ saptatriṃśad-bodhipakṣā dharmā balāni vaiśāradyāni pratisaṃvido aṣṭādaś'āveṇikā buddha-dharmāḥ sasaṅgā asāṅgā iti na carati

(1) evaṃ vedanā-saṃjñā-saṃskārāḥ sacet Subhūte iti kha° ga° |
(2) evaṃ sacet Subhūte bodhisattvo mahāsattvaḥ cakṣur iti ga°|
1. °ta P. 2... 2. om. P.

carati prajñāpāramitāyāṃ | srotaāpatti-(195)phalaṃ sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | evaṃ sakṛdāgāmi-phalam anāgāmi-phalam arhattvaṃ sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | pratyekabuddhattvaṃ sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | buddhattvaṃ sasaṅgam asaṅgam iti na carati carati prajñāpāramitāyāṃ | sarvajñatā 'pi Subhūte sasaṅgā 'saṅgêti na carati carati prajñāpārāmitāyāṃ | evaṃ caran Subhūte bodhisattvo mahāsattvo na rūpe saṅgaṃ janayati na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne saṅgaṃ janayati na cakṣuṣi saṅgaṃ janayati yāvan na manaḥ-saṃsparśa-jāyāṃ vedanāyāṃ saṅgaṃ janayati na pṛthivī-dhātau saṅgaṃ janayati yāvan na vijñāna-dhātau saṅgaṃ janayati na dāna-pāramitāyāṃ saṅgaṃ janayati na śīla-pāramitāyāṃ na kṣanti-pāramitāyāṃ na vīrya-pāramitāyāṃ na dhyāna-pāramitāyāṃ na prajñāpāramitāyāṃ saṅgaṃ janayati na bodhi-pakṣeṣu dharmeṣu[1] na baleṣu na vaiśāradyeṣu na pratisaṃvitsu nâṣṭādaśasv āveṇikeṣu[2] buddha-dharmeṣu saṅgaṃ janayati na srotaāpatti-phale saṅgaṃ janayati na sakṛdāgāmi-phale nânāgāmi-phale nârhattve saṅgaṃ janayati na pratyekabuddhatve saṅgaṃ janayati na buddhatve saṅgaṃ janayati nâpi sarvajñatāyāṃ saṅgaṃ janayati ‖

rūp'ādiṣv asaṅga-prayogam āha *rūpaṃ sasaṅgam asaṅgam* ity-ādinā. *sasaṅgam asaṅgam* iti sôpalambham anupalambham ity arthaḥ.

tat kasya hetoḥ | asaktā abaddhā amuktā asamatikrāntā hi Subhūte sarvajñatā ‖

nanv abhiniveśam akṛtvā bhāvayitum aśakyatvāt katham evam ucyata iti *tat kasya hetor* ity āśaṅky' āha: *asaktê*ty-ādi. abhiṣvaṅga-vigamatvād *asaktā.*

(1) kha° ga° ca° pustakeṣu dharmeṣv iti pāṭho na dṛśyati |
(2) aṣṭādaśāveṇikeṣv iti gha° ṅa ca° |

*abaddhā 'mukt*éti pada-dvayaṃ vyākhyātaṃ. pratîtyasamutpāda-śūnyatā-rūpatvād *asamatikrāntā*.

etad uktaṃ: yathā'bhiniveśam atattvād yathā-tattvaṃ cânabhiniveśād vikalpena viṣayīkartum aśakyā yasmāt *sarvajñatā* tasmāt tatra saṅgaṃ na janayatîti

evaṃ hi Subhūte sarva-saṅga-samatikramāya bodhisattvair mahāsattvaiḥ prajñāpāramitāyāṃ caritavyaṃ ‖

*evaṃ h*îty-ādy upasaṃhāraḥ.

(196) Subhūtir āha | āścaryaṃ Bhagavan | yāvad gambhīro 'yaṃ Bhagavan dharmaḥ prajñāpāramitā nāma yā deśyamānā 'pi na parihīyate adeśyamānā 'pi na parihīyate deśyamānā 'pi na vardhate adeśyamānā 'pi na vardhate ‖

avikāra-prayogam āha *āścaryam* ity-ādinā. deśanā'deśanābhyāṃ yathākramaṃ granth'ātmikāyā mātur niṣṭhā'ntardhānābhyāṃ parihāṇiḥ. tathā deśanayā yukty-Āgamâbādhita-rūpeṇa[1] [Tib. 170b] saṃtānântare samutpādād vṛddhiḥ. adeśanayā nirantara-pratisaṃlayanena svasaṃtāne 'dhikârtha-darśanād vṛddhiḥ. mukhyāyās tu mātur nirvikāra-svabhāvatvāt sarvam etan nâstîty' āha: *yā deśyamānā 'p*îty-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhu Subbūte | evam etat Subhūte evam etat | tadyathā 'pi nāma Subhūte tathāgato 'rhan samyaksambuddho yāvajjīvaṃ tiṣṭhann ākāśasya varṇaṃ bhāṣeta n' ākāśasya vṛddhir bhavet abhāṣyamāṇe 'pi varṇe nâiv' ākāśasya parihānir bhavet ‖

aviruddhatvāt *sādhv*-ity-ādi-vacana-pūrvakam etad eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nām*êty-ādi.

1. °dhita-rūpâvyādhita-rūp° P.

tad-yathā 'pi nāma Subhūte māyā-puruṣo bhāṣyamāṇe 'pi varṇe nânunīyate na saṃkliśyate abhāṣyamāṇe 'pi varṇe na pratihanyate na saṃkliśyate evam eva Subhūte yā dharmāṇāṃ dharmatā sā deśyamānā 'pi tāvaty eva adeśyamānā 'pi tāvaty eva ‖

akartṛ-prayogârtham āha: *tad-yathā 'pi nāma Subhūte māyā-puruṣā* ity-ādi. vitatha-prakhyāti-rūpatvenâkartṛtvād rāga-dveṣa-kleśābhyāṃ *nânunīyate na pratihanyate.* ata eva tad-upakleśair ***na saṃkliśyata*** iti yojyaṃ.

sthaviraḥ Subhūtir āha | duṣkara-kārako Bhagavan bodhisattvo mahāsattvo yo gambhīrāyāṃ prajñāpāramitāyāṃ caran prajñāpāramitāṃ bhāvayan na saṃsīdati nôtplavate atra ca nāma yogam āpadyate na ca pratyudāvartate | ākāśa-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā | namaskartavyās te Bhagavan bodhisattvā mahāsattvā yair ayaṃ saṃnāhaḥ saṃnaddhaḥ ‖

duṣkara-prayogasya traividhyād [2]uddeśa-duṣkaratā-sarv'ākārajñatā[1]-prayogârtham[2] āha: *duṣkara-kāraka* ity-ādi. ***nôtplavata*** iti na taralāyate nôpari varta(P. 120[a])te na harṣam utpādayatîti yāvat. *na ca pratyudāvartata* iti nâiva vinivṛttiṃ kuryāt. *ayaṃ saṃnāha* iti vakṣyamāṇaḥ *saṃnāhaḥ.*

tat kasya hetoḥ | ākāśena sârdhaṃ sa Bhagavan saṃnaddhu-kāmaḥ yaḥ sattvānāṃ kṛtaśaḥ saṃnāhaṃ badhnāti | mahā-saṃnāha-saṃnaddho Bhagavan bodhisattvo mahāsattvaḥ śūro Bhagavan bodhisattvo mahāsattvaḥ ya ākāśa-samānāṃ sattvānāṃ dharma-dhātu-samānāṃ sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnaddhu-kāmo 'nuttarāṃ samyaksambodhim abhisamboddhu-kāmaḥ |

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1. om. C. 2 ... 2. rnam-pa thams-cad mkhyen-pa-ñid-kyi sbyor-ba ched-du bya-ba dgaḥ-baḥi (sbyor-baḥi sbyor-ba dkaḥ-baḥi) don-du (!)—sde-dge & gnas-brtan. Words in the parenthesis would be a mistake).

nanu sambhavat-prajñ'ādi-prakarṣam avagamya yatna-karaṇāt ko nāmâtiśayo duṣkara iti *tat kasya hetor* ity āśaṅky' āha: *ākāśen*êty-ādi.

etad uktaṃ: ākāśôpamān api sarva-dharmān adhyālambya tattvataḥ sambhavat-prajñ'ādi-prakarṣâbhāve 'pi sarv'ākārajñatāyāḥ *kṛtaśaḥ* saṃnāha-karaṇād atiśayo duṣkara iti. [Tib. 171ᵃ] *ākāśa-samānāṃ dharmadhātu-samānām* iti laukika-lokôttara-prasiddhi-bhedena dvayam uktaṃ.

ākāśaṃ sa Bhagavan parimocayitu-kāmaḥ |

prayoga-duṣkaratā-mārgajñatā-prayogârtham āha: *ākāśaṃ sa Bhagavan parimocayitu*[1]*-kāma* iti. mārgajñatāyāṃ yaḥ prayoktu-kāma iti śeṣaḥ.

ākāśaṃ sa Bhagavan utkṣeptu-kāmaḥ | mahā-vīrya-pāramitā-(197) saṃnāha-prāptaḥ | sa Bhagavan bodhisattvo mahāsattvaḥ ya ākāśa-samānāṃ dharma-dhātu-samānāṃ sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnahyate ||

kāritra-duṣkaratā-sarvajñatā-prayogârtham āha: *ākāśaṃ sa Bhagavann utkṣeptu-kāma* iti. sarvajñatāṃ yaḥ kartu-kāma ity upaskāraḥ. *mahā-vīrya-pāramitā-saṃnāha*[2]*-prāpta* iti saṃnāha-prayoga-kāritreṣu śūnyatā-karuṇā-garbha-mahā-vyavasāya-sampannaḥ. *saṃnāhaṃ saṃnahyata* iti trividha-duṣkaram utsahate

atha khalv anyatamo bhikṣur yena Bhagavāṃs tenâñjaliṃ praṇamya Bhagavantam etad avocat | namaskaromi Bhagavan prajñāpāramitāyai | tathā hi Bhagavan prajñāpāramitā na kaṃcid dharmam utpādayati na kaṃcid dharmaṃ nirodhayati ||

atha khalu Śakro devānām indra āyuṣmantaṃ Subhūtim etad avocat | yaḥ ārya Subhūte 'tra prajñāpāramitāyām eva yogam āpatsyate kva sa yogam āpatsyate ||

Subhūtir āha | ākāśe sa Kauśika yogam āpatsyate yaḥ prajñāpāramitāyāṃ yogam āpatsyate | abhyavakāśe sa Kauśika

1. °riśodhay° C. 2. om. PCT. go-cha.

yogam āpatsyate yaḥ prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ maṃsyate ‖

yathā-bhavya-phala-prāpty-avandhya-prayogam āha *atha khalv* ity-ādinā. *anyatamo bhikṣur* iti akatha-puruṣo nāma-gotr'ādibhir anabhilakṣita-pudgala iti yāvat. *namaskaromîti* anyeṣām api pārṣadānāṃ yathā-bhavyâdhigamâvāptiṃ saṃsūcayan śūnyatā'nutpād'ādi-prayogeṇa svânurūpâdhigamāj jāta-prasādâtiśayo namaskaroti. prayogam ev' āha *tathā hi Bhagavann* ity-ādinā.

ākāśa iti jñeya-śūnyatve. *abhyavakāśa* iti jñāna-niḥsvabhāvatve.[1]

atha khalu Śakro devānām indro Bhagavantam etad avocat | ājñāpayatu Bhagavāṃs tasya kula-putrasya vā kula-duhitur vā rakṣ'āvaraṇa-guptiṃ karomi ya imāṃ prajñāpāramitāṃ dhārayati ‖

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānāṃ indram etad avocat | samanupaśyasi tvaṃ Kauśika taṃ dharmaṃ yasya dharmasya rakṣ'āvaraṇa-guptiṃ kariṣyasi ‖

Śakra āha | no hîdam ārya Subhūte ‖

a-para-pratyaya-prayogârtham āha : *ājñāpayatu Bhagavann* ity-ādi.

no hîdam iti a-para-pratyayatāṃ darśayati, prareṇa rakṣ'ādau para[2]-pratyayatā [Tib. 171[b]]'sambhavāt.

Subhūtir āha | evaṃ Kauśika saced bodhisattvo mahāsattvo yathā-nirdiṣṭāyāṃ prajñāpāramitāyāṃ sthāsyati sâiva tasya rakṣ'āvaraṇa-guptir bhaviṣyati atha virahito bhaviṣyati prajñāpāramitayā lapsyante 'syâ(198)vatāra-prekṣiṇo 'vatāra-gaveṣiṇo manuṣyāś câmanuṣyāś câvatāraṃ | api ca Kauśika ākāśasya sa rakṣ'āvaraṇa-guptiṃ saṃvidhātavyāṃ manyeta yo bodhisattvasya mahāsattvasya rakṣ'āvaraṇa-guptim saṃvidhātavyāṃ manyeta prajñāpāramitāyāṃ caratah ‖

1. visv° P. 2. om. PC.

tad[1] eva spaṣṭayann āha: *evaṃ Kauśika saced* ity-ādi. prajñāpāramitā-vihāritvād eva svatas tasya rakṣ'ādayo bhaviṣyanti (P. 120[b]) nânyathêti vā-kyârthaḥ. niḥsvabhāva-dharmâdhimokṣāc ca svatas tasya rakṣ'ādaya ity āha: *api ca Kauśik*êty-ādi.

tat kiṃ manyase Kauśika pratibalas tvaṃ pratiśrutkāyā rakṣ'āvaraṇa-guptiṃ saṃvidhātuṃ ‖

Śakra āha | na hy etad ārya Subhūte |

Subhūtir āha | evam eva Kauśika bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran viharan pratiśrutkôpamāḥ sarva-dharmā iti parijānāti |

saptavidha-khyāti-jñāna-prayogam āha *tat kiṃ manyase Kauśik*êty-ādinā. tatra vijñāna-pariṇatatvena pariṇāma-khyātyā svapnôpamāḥ, mantrâuṣadhi-saṃhatatvena[2] samāhāra-khyātyā māyôpamāḥ, avidyamānatvena virodha-khyātyā marīcy-upamāḥ, śabda-pratyayatvāt pratyaya-khyātyā pratiśrutkôpamāḥ, jñeya-rūpâsaṃkramaṇād asaṃkrānti-khyātyā pratibhāsôpamāḥ, ādhāra-vigamān nirā-dhāra-khyātyā gandharva-nagarôpamāḥ, hetu-virahād akāraka-khyātyā nir-mitôpamāś ca bhāvā jñātā bhavantîty evaṃ Pañcaviṃśatisahasrikāyām uktaṃ. atra tu saṃkṣepasya vivakṣitatvāt *pratiśrutkôpamāḥ sarva-dharmā* iti vacanena madhyamasya nirdeśād ādy-anta-trika-nirdeśa iti pratipattavyaṃ.

tad evam anvaya-mukhena bodhisattvānāṃ daśavidhaḥ prayogaḥ kathito, 'rthād yathôkta-viparyayeṇa śrāvak'ādīnāṃ veditavyaḥ.

tathā côktaṃ:

rūp'ādau[I] tad-anity'ādau[II] tad-apūri-prapūrayoḥ[III]
tad-asaṅgatve caryāyāḥ prayogaḥ pratiṣedhataḥ[IV] ‖ (8)
avikāro[V] na kartā[VI] ca prayogo duṣkaras tridhā[VII]
yathābhavyaṃ phala-prāpter avandhyo 'bhimataś ca saḥ[VIII] ‖ (9)
a-para-[Tib. 172[a]]pratyayo yaś[IX] ca saptadhā-khyāti-vedakaḥ[X] | iti.

sa ca tān na manyate na samanupaśyati na jānāti na

1. etad CT. 2. saptatv° P.

saṃjānīte te ca dharmā na vidyante na saṃdṛśyante na saṃvidyante nôpalabhyante iti viharati |

samatā-dvāreṇa[1] prayogo bhāvanīya iti[2] samatām āha *sa ca tān na manyata* ity-ādinā. tatra samāhitena cittena *tān na manyate* yato *na samanupaśyati. te ca dharmā na vidyante* yato *na saṃdṛśyate,* samāhitena manasā *na jānāti* yato *na saṃjānīte,* te ca dharmās taj[a]-jñāna-gamyā *na saṃvidyante* yato *nôpalabhyanta* iti yojyaṃ.

saced evaṃ viharati carati prajñāpāramitāyāṃ |

upasaṃhārârtham āha: *saced evaṃ viharatî*ty-ādi.

tad evaṃ rūp'ādi-padârtha-mananā-nīl'ādi-nimitta-mananā-rūpa-dvidhā-viṃśatidhêty-ādi-prapañca-mananā-nirvedhabhāgīy'ādy-adhigama-mananānāṃ pratiṣedhena jñātṛ-jñeya-dharmânupalabdhiś caturdhôktā vijñeyā.

tathā côktaṃ:

caturdhā'mananā (P. 121[a]) tasya rūp'ādau samatā matā || iti. (10)

atha khalu buddhânubhāvena ye trisāhasra-mahā-sāhasre lokadhātau catvāro mahā-rājānaḥ sarve ca Śakrā devêndrāḥ sarve ca Mahābrahmāṇaḥ[(1)] Sahāpatiś ca Mahābrahmā te sarve yena Bhagavāṃs tenôpasaṃkrāntāḥ | upasaṃkramya Bhagavataḥ pādau śirasā 'bhivandya Bhagavantaṃ triḥ pradakṣiṇīkṛtya ekânte 'tiṣṭhan | ekânte sthitāś ca te mahā-rājānaḥ sarve ca Śakrā devêndrāḥ sarve ca brahma-kāyikā devā Mahābrahmāṇaś ca Sahāpatiś ca Mahābrahmā buddhânubhāvena buddhâdhiṣṭhānena buddha-sahasraṃ samanvāharanti sma | ebhi(199)r eva nāmabhir ebhir eva padair ebhir evâkṣaraiḥ Subhūti-nāmadheyair[(2)] eva bhikṣubhir iyam eva prajñāpāramitôpadiṣṭā ayam eva prajñāpāramitā-parivartaḥ | tatrâpi Śakrā eva devêndrāḥ

(1) mahābrahmaṇaḥ iti kha°, mahābrahmaṇāḥ iti ṅa°, mahābrahmāḥ iti ca° |
(2) śubhūtir nāmadheyair iti ga° ca° |
1. °t'ādhār° P. 2. °yogā-bhāvanā-mārga-(!) C. 3. ta PC.

paripṛcchanti sma paripraśnayanti sma‖ asminn eva pṛthivī-pradeśe iyam eva prajñāpāramitā bhāṣitā Maitreyo 'pi bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyâsminn eva pṛthivī-pradeśe enām eva prajñāpāramitām bhāṣiṣyate iti‖

pragoya-samatāṃ pratividhya darśana-mārgo 'dhyeya ity adhunā vaktavyaḥ. sa ca ṣoḍaśa-kṣaṇika iti kṣaṇântarâbhāva-jñāpanârthaṃ sākṣi-bhāva-kathanāya sarva-buddha-bhāṣitatva-pratipādanāya *câtha khalu buddhânubhāven*êty-ādi-vacanam ity ārya-Vimuktiseṇaḥ. upāya-kauśala-balenânyeṣāṃ vidhi-pratiṣedhâbhāvāt Sahā[1]-lokadhātau bhadra-kalpe bodhisattva-[Tib. 172[b]]sahasrasya niyamena buddhatva-prāpter *buddha-sahasram* ity uktaṃ. *nāmabhir* iti pada-samudāyair vākyaiḥ. *padair* iti sup-tiṅ-antair akṣara-samudāyaiḥ. *akṣarair* ity evam ity-ādi-varṇaiḥ. *ayam eva prajñāpāramitā-parivarta* iti viśuddhi-parivarta ity arthaḥ. tatrâtīta-tathāgatôdāharaṇaṃ[2] tad-deśanā'paryupayoga-jñāpanârthaṃ. *Maitreya* ity anāgata-tathāgatôdāharaṇaṃ anāgata-sattvârtha-prayojan'āviṣkaraṇârthaṃ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ viśuddhi-parivarto nāmâṣṭamaḥ ‖ 194 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ viśuddhi-parivarto nāmâṣṭamaḥ.

1. °he PC. 2. °gatânud° PCT. dper byas-pa.

IX.

STUTI-PARIVARTO NĀMA NAVAMAḤ

(200) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| prajñāpāramitêti Bhagavan nāmadheya-mātram etat| tac ca nāmêdam iti nôpalabhyate vāg-vastv eva nāmêty ucyate| sā 'pi prajñāpāramitā na vidyate nôpalabhyate yathâîva nāma tathâîva prajñāpāramitā yathā prajñāpāramitā tathā nāma dharma-dvayam etan na vidyate nôpalabhyate‖ kiṃ kāraṇaṃ Bhagavan Maitreyo bodhisattvo mahāsattvo 'nuttarāṃ samyak-sambodhim abhisambudhya ebhir eva nāmabhir ebhir eva padair ebhir evâkṣarair asminn eva pṛthivī-pradeśe imām eva prajñāpāramitāṃ bhāṣiṣyate‖

adhunā darśana-mārgârtham āha: *prajñāpāramitêti* prati-satyaṃ dharma-jñāna-kṣāntir dharmajñānam anvayajñāna-kṣāntir anvayajñānam ity evaṃ ṣoḍaśa-kṣaṇ'ātmakaḥ sarvajñatā'dhikāre darśana-mārga ity arthaḥ.

tathā côktaṃ:

dharmajñānânvayajñāna-kṣānti-jñāna-kṣaṇ'ātmakaḥ
duḥkh'ādi-satye dṛṅ-mārga eṣa sarvajñatā-naye‖ iti. (11)

nāmadheya-mātram etad iti vikalpa-pratibimba-*mātram etad* ity arthaḥ. *tac ca nāmêdam iti nôpalabhyate* tattvato niḥsvabhāvatvāt. (P. 121[b]) nāma kim ucyata ity āha: *vāg-vastv evêti*. vikalpa[1]-pratibimbakaṃ.

kim-ākāraṃ satyam ity ākāra-pratipādanârtham āha: *kiṃ kāraṇam* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat tathā hi Subhūte Maitreyo bodhisattvo mahāsattvo na rūpaṃ

1. nirvik° CT. rnam-par rtog-pa.

nityaṃ nânityaṃ na rūpaṃ baddhaṃ na muktaṃ atyanta-viśuddham ity abhisambhotsyate | evaṃ na vedanām na saṃjñāṃ na saṃskārāṃ na vijñānaṃ[1] nityaṃ nânityaṃ na vijñānaṃ baddhaṃ na muktaṃ atyanta-viśuddham ity abhisambhotsyate ||

na rūpaṃ nityaṃ nânityam iti naiḥsvābhāvyena *rūpaṃ* nityânitya-viyogān *na nityaṃ nânityam* ity [Tib. 173ᵃ] ākāraḥ prathamaḥ.

na rūpaṃ baddhaṃ na muktam atyanta-viśuddham iti duḥkhâduḥkha-vigamatvena bandha-mokṣâbhāvād *viśuddham.* apagata-[1]śāśvatôcchedântam iti dvitīyaḥ.

anena Subhūte kāraṇena Maitreyo bodhisattvo mahāsattvo anuttarāṃ samyaksambodhim abhisambudhya ebhir eva nāmabhir ebhir eva pada-vyañjanair asminn eva pṛthivī-pradeśe imām eva prajñāpāramitāṃ bhāṣiṣyate ||

anena Subhūte kāraṇenêti aviparīta-sarva-dharmâbhisambodhi-hetutayā yathāvad dharma-tattva-dyotikām *imām eva prajñāpāramitāṃ bhāṣiṣyate,* anyasya tathāvidha[1]-dharma-tattva-prakāśane sāmarthyâbhāvād ity arthaḥ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | pariśuddhā batêyaṃ Bhagavan prajñāpāramitā ||

(201) Bhagavān āha | rūpa-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā | evaṃ vedanā saṃjñā saṃskārā vijñāna-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā |

rūpa-viśuddhita iti śūnyâśūnya-rahitatvād viśuddham iti tṛtīyah

rūpânutpādânirodhâsaṃkleśâvyavadāna-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā | evaṃ vedanā saṃjñā saṃskārā

(1) evaṃ na vedanā na saṃjñā na saṃskārā na vijñānam iti kha° ca°, evaṃ vedanā saṃjñā saṃskārā na vijñānam iti ña° |

1 ... 1. om. P. tathābhūta instead of tathāvidha T. de lta-bu.

vijñānânutpādânirodhâsaṃkleśâvyavadāna-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā |

rūpânutpādânirodhâsaṃkleśâvyavadāna-viśuddhita iti ātmânātmâsvabhāvatayā nôtpannaṃ na niruddhaṃ na saṃkliṣṭaṃ na vyavadānam evaṃ[1] viśuddham iti caturthaḥ.

ākāśa-viśuddhitaḥ Subhūte pariśuddhā prajñāpāramitā |

ākāśa-viśuddhita iti hetv-ahetu-tucchatvād ākāśa-sadṛśaṃ viśuddham iti pañcamaḥ.

rūpa-nirupalepâparigrahatayā Subhūte pariśuddhā prajñāpāramitā | evaṃ vedanā saṃjñā saṃskārā vijñāna-nirupalepâparigrahatayā Subhūte pariśuddhā prajñāpāramitā |

*rūpa-nirupalepâparigrahatay*êti samudayâsamudaya-visaṃyogāt sarva-kleśôpakleśa-nirupaliptam iti ṣaṣṭhaḥ.

"prabhavâprabhavâbhāvenâsaṃkleśāt parigraheṇa[2] nirmuktam iti saptamaḥ.

ākāśa-pratiśrutkā'vacanīya-pravyāhāra-nirupalepatayā[(1)] Subhūte pariśuddhā prajñāpāramitā |

*ākāśa-pratiśrutkā'vacanīyâpravyāhāra-nirupalambhatay*êti pratyayâpratyaya-vimuktatvād ākāśa-pratiśrutkāvat svarūpato 'vacanīyam ity aṣṭamaḥ.

yasmān nirodhânirodhenâsambandhas tasmād vacanôdāharaṇena saṃtānântare nirodha-satyârtho 'prāpaṇīya [Tib. 173^{b}] iti navamaḥ.

śāntâśāntâbhāvān nôpalambha-karaṇam[3] iti daśamaḥ.

sarvôpalepânupalepa-dharmânupalepatayā Subhūte pariśuddhā prajñāpāramitā ||

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat |

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(1) ākāśa-pratiśrutkā'vacanīya-pravyāhāra-nirupalambhatayā iti kha° ña° ca° |

1. eva C. de ltar. 2-2. prabhavâprabhavâs° P, prabhavâprabhavasaṃkleśâparigr° CT. rab-tu skye-ba daṅ rab-tu mi-skye-ba med-pas kun-nas ñon-moṅs-pa med-paḥi phyir. yoṅs-su ḥdsin-pa. 3. kār° PT. byed-pa.

sulabdhā bata lābhās teṣāṃ Bhagavan kula-putrāṇāṃ kula-duhitṝṇāṃ ca yeṣām iyaṃ prajñāpāramitā śrotrâvabhāsam apy āgamiṣyati |

sarvôpalepânupalepa-dharmânupalepatayêti praṇītâpraṇīta-vikalatvāt *sarvôpalepa-dharmaiḥ* s'āsra(P. 122[a])vair *anupalepa-dharmair* anāsravaiś ca anupaliptatvād atikrāntôbhayântā viśuddhir ity ekādaśaḥ.

prāg eva ya udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti na teṣāṃ cakṣū-rogo bhaviṣyati na śrotra-rogo na ghrāṇa-rogo na jihvā-rogo na kāya-rogo bhaviṣyati na dhandhāyitatā bhaviṣyati na te viṣamâparihāreṇa kālaṃ kariṣyanti bahūni cāîṣāṃ devatā-sahasrāṇi pṛṣṭhataḥ pṛṣṭhato anu(202)baddhāni bhaviṣyanti | aṣṭamīṃ caturdaśīṃ pañcadaśīṃ ca sa dharma-bhāṇakaḥ[1] kula-putro vā kula-duhitā vā yatra-yatra prajñāpāramitāṃ bhāṣiṣyate tatra-tatra bahutaraṃ puṇyaṃ prasaviṣyati ||

prāg evêti sutarām *evô*dgrahaṇ'ādi-kāriṇā[1] *sulabdhā lābhāḥ* śrotra[2]-vijñānânubhava-viśiṣṭatvād udgrahaṇ'āder ity arthaḥ. *na teṣāṃ cakṣū-roga* ity-ādi niḥsaraṇâniḥsaraṇa-viviktatvāt sarva-vyādhy-anutpāda iti dvādaśaḥ. *bahutaram* iti *aṣṭamy*-ādau prajā'valokanād avatīrṇa-Śakr'ādi-bahutara-śrotṛ-sambhavād[3] iti bhāvaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | bahūni Subhūte tasya kula-putrasya vā kula-duhitur vā devatā-sahasrāṇi pṛṣṭhataḥ pṛṣṭhato 'nubaddhāni bhaviṣyanti bahūni ca devatā-sahasrāṇi tatr' āgamiṣyanti | sarvāṇi dharma-śravaṇârthikāni tāni ca rakṣ'āva-

(1) saddharma-bhāṇakaḥ iti ña° ca° |

1. °ṇāṃ T, °ṇī P. 2. °ta C. 3. sadbhāvād T.

raṇa-guptiṃ saṃvidhāsyanti tasya dharma-bhāṇakasya imāṃ prajñāpāramitāṃ bhāṣamāṇasya ‖

mārge dharmajñāna-kṣāntim āha *bahūni Subhūta* ity-ādinā.

tat kasya hetoḥ | sadeva-mānuṣâsurasya hi Subhūte lokasya prajñāpāramitā anuttaraṃ ratnaṃ ‖ ato 'pi Subhūte kulaputro vā kula-duhitā vā tato nidānaṃ bahutaraṃ puṇyaṃ prasaviṣyati ‖

prajñāpāramitayā devaputrāṇām anupakārāt tāṃ *bhāṣamāṇasya* rakṣ'ādikaraṇe teṣāṃ ko hetur iti *tat kasya hetor* ity āśaṅky' āha: *sa-deva-mānuṣâsurasy*êty-ādi. *anuttaraṃ ratnam* iti sarva-pāpa-praśamana[1]-hetutvena[2] mārgâmārga-rahitatvād anuttara-ratiṃ tanotîti devaputr'ādīnām upakāra-bhāvād *anuttaraṃ ratnam* apāyôcchittir iti trayodaśaḥ. *ato 'pi Subhūta* ity-ādi. na kevalam atra[3] bahutara-śrotṛ-jana-sambhavād *ato 'py* anuttara-rati-dānād api *tato* dharma-bhāṇakatvena hetunā buddhatva-prāpter hetu-bhūtaṃ *nidānaṃ puṇyaṃ prasaviṣyatî*[Tib. 174ᵃ]ty arthaḥ.

api tu khalu punaḥ Subhūte bahavo 'ntarāyā bhaviṣyanti asyā gambhīrāyāḥ prajñāpāramitāyā likhyamānāyā udgṛhyamāṇāyā dhāryamāṇāyā vācyamānāyāḥ paryavāpyamānāyāḥ pravartyamānāyā upadiśyamānāyā uddiśyamānāyāḥ svādhyāyamānāyāḥ[(2)] ‖

mārge dharma-jñānam āha *api tu khalv* ity-ādinā.

tat kasya hetoḥ | tathā hi Subhūte bahu-pratyarthikāni mahā-ratnāni bhavanti ‖ yathāsāraṃ ca gurutara-pratyarthikāni bhavanti |

mahā'nubhāvatve 'pi bahv-antarāyatve kiṃ kāraṇam iti *tat kasya hetor* ity

(1) ato hîti kha° ca° |
(2) svādhyāpyamānāyā iti ga° |
1. °ma PT. 2. °tve tu C. 3. yatra T, om. C & Tib.

āśaṅky' āha: *tathā hî*ty-ādi. mahā'nubhāvatvād bahūnām abhilaṣaṇīyatvād *bahu-pratyarthikāni. yathāsāraṃ* cêty-ādi. yena prakāreṇôttarôttara-sāratā tathā pratyarthika-bahutvêty[1] arthaḥ.

anuttaraṃ cêdaṃ Subhūte mahā-ratnaṃ lokasya yad uta prajñāpāramitā hitāya sukhāya pratipannā lokasya sarvadharmāṇām anutpādāyânirodhāyâsaṃkleśāyâvināśa-yogena pratyupa(203)sthitā |

sāmānyena nirdiśyêdānīṃ viśeṣeṇ' āha: *anuttaraṃ cêdaṃ Subhūte mahāratnam* iti. sarva-sattva-*hita-sukh'ā*dy-arthaṃ (P, 122[b]) *pratyupasthita*tvena sarva-dharma-vikalpâbhāvād avikalpaka-kalyāṇa-prakṛti-ratnârthena[2] nyāyânyāyâsaṃśleṣāt phala-sākṣāt-karaṇaṃ praty upāyo 'vikalpakatvaṃ[3] *mahā-ratnam* iti caturdaśaḥ.

na ca Subhūte prajñāpāramitā kaṃcid dharmam ālīyate na kaṃcid dharmaṃ saṃkliṣyate na kaṃcid dharmaṃ parigṛhṇāti ||

mārge 'nvayajñāna-kṣāntim āha *na ca Subhūta* ity-ādinā. [4]kalpita-bhāvaṃ[4] *nâvalīyate*[5], paratantraṃ *na saṃkliṣyate*, pariniṣpannaṃ *na parigṛhṇā*tîty artha-bhedaḥ.

etad uktaṃ: pratipatty-apratipatti-vinirmuktatvena dharmāṇāṃ nimittair asaṃsarga iti pañcadaśaḥ.

tat kasya hetoḥ| tathā hi Subhūte sarve te dharmā na saṃvidyante nôpalabhyante| anupalabdhitaḥ Subhūte 'nupaliptā prajñāpāramitā || anupaliptêti Subhūte iyaṃ prajñāpāramitā |

vidyamānatve 'pi dharmāṇāṃ kathaṃ na parigraha iti *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. gato 'rthaḥ.[6] mārge 'nvayajñānam āha *anut-*

1. °hutêty PT. 2. °rthe C. 3. °lpatvaṃ P, °katva- C. 4 ... 4. kalpita-bhāvān P, kalpitas tāvan C. kun-brtags-paḥi dṅos-po-la. (kun-brtags-pa properly represents pari-kalpita, but usually it corresponds to kalpita). 5. āl° Ed. mi gnas. 6. °târth° PC, °târtham T; don go-bar zad-do.

pattita[1] ity-ādinā. nairyāṇikânairyāṇika-vikalatvenôbhayasmin[2] vācya-[Tib. 147b] vācaka-bhāva[3]-lakṣaṇe jñeya[4]-śabde jñānasyânutpattir ity ākāraḥ ṣoḍaśaḥ.

tathā hi Subhūte rūpa-nirupalepatayā anupaliptêyaṃ prajñāpāramitā | evaṃ vedanā saṃjñā saṃskārā vijñāna-nirupalepatayā Subhūte anupaliptêyaṃ prajñāpāramitā ‖

prakārântareṇânupaliptârthaṃ kathayann āha: *tathā hî*ty-ādi.

saced evam api Subhūte bodhisattvo mahāsattvo na saṃjānīte carati prajñāpāramitāyāṃ ‖

ittham api dharma-tattvam abhiniviśyamānaṃ doṣāyêty āha: *saced evam apî*ty-ādi.

yathôkta-nītyā ṣoḍaś'ākārāḥ sarvajñatā-kṣaṇā iti darśana-mārgo bodhisattvānām anvaya-mukhena kathitaḥ. arthād etad-viparyayeṇa śrāvak'ādīnām anity'ādibhir ākārair dṛṅ-mārgo 'vaseyaḥ.

tathā côktaṃ:

rūpaṃ na nityaṃ nânityam[I] atītântaṃ[II] viśuddhakaṃ[III]
anutpannâniruddh'ādi[IV] vyom'ābhaṃ[V] lepa-varjitaṃ[VI] ‖ (12)
parigraheṇa nirmuktam[VIII] avyāhāraṃ svabhāvataḥ[VIII]
pravyāhāreṇa nâsyârthaḥ pareṣu prāpyate yataḥ[IX] ‖ (13)
nôpalambha-kṛd[X] atyanta-viśuddhir[XI] vyādhy-asambhavaḥ[XII]
apāyô(P. 123a)cchitty[XIII] akalpatvaṃ phala-sākṣāt-kriyāṃ prati[XIV] ‖ (14)
asaṃsargo nimittaiś[XV] ca, vastuni vyañjane dvaye
jñānasya yā cânutpattir[XVI] iti sarvajñatā-kṣaṇāḥ ‖ iti. (15)

sā khalu punar iyaṃ Subhūte prajñāpāramitā na kasyacit dharmasy' āveśikā vā niveśikā vā saṃdarśikā vā nidarśikā vā āvāhikā vā nirvāhikā vā ‖

vistareṇa nirdiśyâivaṃ sakalârtha-saṃgrāhakatvena[5] tri-sarvajñatā-madhye

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1. anupalabdhita in Ed. But Tib. ma-skyes-paḥi phyir. 2. °bhaye PT. 3. °vaka P. 4. °ye PT. 5. °ṃgrahatv° P.

sarv'ākārajñatām upasaṃharann āha: *sā khalu punar* ity-ādi. tatr' *āveśikā* cittôtpāda-dvāreṇôtpādikā, *niveśikā* 'vavād'ādinā pratiṣṭhāpikā, *saṃdarśikā* saṃnāha-pratipattyā sāmānya-rūpeṇa, *nidarśikā* prasthāna-pratipattyā viśeṣa-rūpeṇa, *āvāhikā* sambhāra-pratipattyā prāpikā, *nirvāhikā* [Tib. 175ᵃ] niryāṇa-pratipattyā niṣkarṣikā. sarvatra *na kasyacid dharmasyê*ty abhisambandha-nīyaṃ.

atha khalu saṃbahulāni deva-putra-sahasrāṇi antarīkṣe kilakilā-prakṣveḍitena[1] caila-vikṣepān akārṣuḥ dvitīyaṃ batêdaṃ dharma-cakra-vartanaṃ Jambūdvīpe paśyāma iti câvocan ||

aviparīta-dharmâmṛta-rasena tṛptāḥ pūjayantîty āha: *atha khalu* ity-ādi. prasādaûdvilya-samutthaḥ siṃha-nādaḥ *kilakilā-prakṣveḍitam* ity eke. harṣa-janito 'ṭṭa-hāsaḥ *kilakilāḥ*, tat-pūrvakaṃ nṛtyaṃ *prakṣveḍitam* ity apare. Vārāṇasyāṃ prathamato dharma-cakra-pravartanâpekṣayā *dvitīyaṃ*.

atha khalu Bhagavān āyuṣmantaṃ Subhūtiṃ sthaviram etad avocat | nêdaṃ Subhūte dvitīyaṃ dharma-cakra-pravarta-naṃ nâpi kasyacid dharmasya pravartanaṃ[2] vā nivartanaṃ vā | evam iyaṃ Subhūte'[3] bodhisattvasya mahāsattvasya pra-jñāpāramitā ||

tāttvikâbhiniveśa-nirākaraṇârtham āha: *nêdam* ity-ādi. tad eva kathayann āha: *nâpî*ty-ādi.

(204) evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | mahā-pāramitêyaṃ Bhagavaṃs tasya bodhisattvasya mahāsattvasya yasyâsaṅgatā sarva-dharmeṣu yo 'sāv anuttarāṃ samyaksambodhim abhisamboddhu-kāmo na ca kaṃcid dha-

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(1) kilikilāprakṣveḍitenêti kha° gha° ña° | kilākilāprakṣveḍitenêti ca° |
(2) apravartanam iti ca° |
(3) sā Subhūte iti kha° ca° |

rmam abhisambudhyate(1) dharma-cakraṃ ca pravartayiṣyati na ca kaṃcid dharmaṃ saṃdarśayiṣyati ||

mārgajñatām upasaṃharann āha: *mahā-pāramitêyam* ity-ādi. *asaṅgatê*ti anabhiniveśanatā.[1]

tat kasya hetoḥ | na hi kaścid dharmo ya upalabhyate yo vā dharmaḥ sūcyate nâpi kaścit kaṃcid dharmaṃ pravartayiṣyati(2) ||

upalambhe 'pi dharmâdarśane ko hetur iti *tat kasya hetor* ity āśaṅky' āha: *na hi sa* ity-ādi su-bodham. *pravartayiṣyatî*ti utpādayiṣyati.

tat kasya hetoḥ | atyantânabhinirvṛttā hi Bhagavan sarvadharmā nâpi kaṃcid dharmaṃ nivartayiṣyati ||

kāraṇa-sāmagrī-karaṇena dharmôtpādanāt katham evam ucyata iti *tat kasya hetor* ity āśaṅky' āha: *atyantê*(P. 123[b])ty-ādi. kāraṇasyâivâsattvād iti bhāvaḥ. *nivartayiṣyatî*ti vināśayiṣyati.[2] mudgar'ādinā pravṛtta-saṃtāna-viruddha-padârthôtpādane vināśâdhyavasāyāt.[3]

tat kasya hetoḥ | ādy-anabhinirvṛttā hi Bhagavan sarva-dharmāḥ prakṛti-viviktatvāt sarva-dharmāṇāṃ ||

katham evam ucyata iti *tat kasya hetor* ity āśaṅky' āha: *ādy-anabhinirvṛttā hi Bhagavan sarva-dharmā* iti. ādāv evôtpāda-hetor asattvenânutpannāḥ. tad eva kathayann āha: *prakṛti-viviktatvāt sarva-dharmāṇām* iti. svabhāva[4]-śūnyatvāt kuto viruddhatêti bhāvaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | na hi Subhūte śūnyatā pravartate vā nivartate vā nâpi Subhūte ānimittaṃ pravartate vā

(1) abhisambhotsyate iti gha° |
(2) kha° ga° pustakayoḥ kaścid iti pāṭho nâsti |
1. °śitā P, °śatā T. 2. °tîti CT. 3. °śâvyav° PC. lhag-par ṣen-paḥi phyir. 4. °bhāvena CT.

nivartate vā nâpi Subhūte apraṇihitaṃ pravartate vā nivartate vā | yā Subhūte evaṃ-deśanā iyaṃ sā sarva-dharmāṇāṃ deśanā nâiva ca kenacid deśitā nâpi kenacic chrutā nâpi kenacit pratīcchitā nâpi kenacit sākṣātkṛtā nâpi kenacit sākṣātkriyate nâpi kenacit sākṣātkariṣyate | nâpy anayā dharma-deśanayā kaścit parinirvṛto nâpi parinirvāsyati nâpi parinirvāti | nâpy anayā dharma-deśanayā kaścid dakṣiṇīyaḥ kṛtaḥ ||

[Tib. 175^{b}] sarvajñatām upasaṃharann āha: *na hi Subhūte śūnyat*êty-ādi. śūnyat'ādīnām anutpannatvād iti matiḥ. *iyaṃ s*êti sarvajñatā. *sarva-dharmāṇāṃ deśan*êty ārabhya yāvad *dakṣiṇīyaḥ kṛta* iti paramârtha-satyam adhikṛtyôktatvāt sugamaḥ. yathôkta-nītyā tri-sarvajñatôpasaṃhāre na vipratipattiḥ kāryā.

tathā côktaṃ:

iti sêyaṃ, punaḥ sêyaṃ, sêyaṃ khalu punas tridhā
adhikāra-trayasyâiṣā samāptiḥ paridīpitā || iti. (16)

kim-arthaṃ punas tathā sarvajñatāyāṃ pṛthag-bhāvanā-mārgo nâsti yathā mārgajñatāyām abhihitaḥ, śrāvaka-pratyekabuddha-sampadaṃ bodhisattvo jñānena darśanena câvalokyâtikrāmatîti vacanenâsākṣātkartavyatvān na nirdiṣṭo bodhisattvānāṃ. śrāvak'ādīnāṃ tu[1] yathā paridṛṣṭa evârthaḥ punaḥ-punar abhimukhīkriyamāṇo bhāvanā-mārga iti sugamatvān nôktaḥ. nirvedhabhāgīyaṃ punar bodhisattvānāṃ pūrvôktam evâvasātavyaṃ. śrāvak'ādīnāṃ tv anity'ādibhir ev' ākārair ākriyamāṇe[2] satya-catuṣṭaye s'āsrava[3]-bhāvanāmayam uṣm'ādikaṃ spaṣṭatvān nôktam iti grāhyaṃ.

nanu (P. 124^{a}) mārgajñatāyāṃ śrāvak'ādi-mārgasyâbhidhānāt sarvajñatā kathitâiva kasmāt punaḥ sarvajñatāyāḥ pṛthag-nirdeśa iti cet ucyate: tatra hi

caturṇām āryasatyānām ākārânupalambhataḥ
śrāvakāṇām ayaṃ mārgo jñeyo mārgajñatā-naya

ity[4] anupalambha-bhāvan'ādi[5]-krameṇa śrāvak'[Tih. 176^{a}]ādi-mārgo bodhisattvena dhyeya ity uktam. ato 'nity'ādibhir ākārair vyatireka-mukh'ākṣiptair[6]

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1. yaṅ. 2. °kīry° PCT. dmigs-par byed-pa-na. 3. °vaṃ PT. 4. second stanza of second section of Abhisamayâlaṃkāra quoted in P. 55^{b}. 5. °nā P. 6. Tib. omits vyatireka-mukha.

aśeṣa-vastu-parijñānârthaṃ pṛthak-sarvajñatôpādānaṃ. bahu-vaktavyaṃ[1] cêdaṃ.[2] ity alam atiprasaṅgena.

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ sarvajñatāparicchedas tṛtīyaḥ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | asat-pāra(205)mitêyaṃ Bhagavann ākāśa-sattām upādāya | asamasamatā-pāramitêyaṃ Bhagavan sarva-dharmânupalabdhitām upādāya | vivikta-pāramitêyaṃ Bhagavann atyanta-śūnyatām upādāya | anavamṛdya-pāramitêyaṃ Bhagavan sarva-dharmânupalabdhitām upādāya |

parijñāta-tri-sarvajñatā[3]-vaśitvârthaṃ punaḥ sarv'ākāra-mārga-vastu-jñānasaṃgraheṇa tri-sarvajñatāṃ bhāvayatîti sarv'ākārâbhisambodho vaktavyaḥ.

tatra: tāvan nity'ādi-grāhaka[4]-vipakṣasya[5] pratipakṣa[6]-dharma[7]-svabhāvānām anity'ādy-ālambana-jñāna[8]-prakārāṇām ākāratvena vyavasthānaṃ[9] sāmānya-lakṣaṇaṃ[10] jñeyam. ato nirvastuk'ākāra-doṣo nêha vijṛmbhate. te c' ākārās tri-sarvajñatā-bhedāt tri-prakārā eva matā iti grāhyaṃ.

tathā côktaṃ:

vastu-jñāna-prakārāṇāṃ ākārā iti lakṣaṇaṃ
sarvajñatānāṃ traividhyāt trividhā eva te matāḥ || iti. (1)

tatra: catvāry ārya-satyāny adhiṣṭhānaṃ kṛtvā tri-sarvajñatā'dhikāreṇa yasmin satye yāvanto bhavanty ākārās tān paridīpayan sarvajñatā'dhikāreṇa tāvad āha: *evam ukte āyuṣmān Subhūtir Bhagavantam* ity-ādi. *asat-pāramitêyam* iti *ākāśasya*êva nitya-rūpeṇâsattām *avidyamānatām upādāya* hetu-kṛtyâ(P. 124[b])sad anity'ākāra ity arthaḥ. *asamasamat*êti *sarva-dharmânupalabdher* [Tib. 176[b]] iva samatām anutpādatām *upādāya* duḥkh'ākāro 'ny'ākāra-visadṛśatvenâ*samo* 'tulyaḥ. sa tattvataḥ *samatā*'nutpādaḥ. *vivikt*êti *atyanten*âtiśayen' ātmanaḥ *śūnyatām upādāya* śūny'ākāra-guṇ'āvāhakatvena[11] vivekaḥ. *anavamṛdy*êti

1. °ktaṃ P. 2. ḥdi-la câtra? 3. °to PCT. ñid. 4. °ha PT. 5. °kṣatya C, °kṣa P. 6. om. P. 7. °rmatā PCT. chos-kyi. 8. om. CT. 9. °na- C. rnam-par bṣag-pa ni. 10. °nyena l° PCT. spyiḥi mtshan-ñid yin-par. 11. °ro g° PCT. stoṅ-pa-ñid-kyi rnam-paḥi yon-tan thob-par byed-pa ñid-kyis-na = śūnyat'ākāra-g°

sarva-dharmāṇām ātmatvenânupalabdhitām upādāga sarva-tīrthikâsādhāraṇatvāt[1] tīrthikâkopyatvenânātm'ākāro 'navamardanīyaḥ. tad evam asad-anutpāda-viveकânavamardanīy'ākārāś catvāro yathāsaṃkhyam anity'ādi-lakṣaṇā duḥkha-satye bhavanti.

apada-pāramitêyaṃ Bhagavann anāmâśarīratām upādāya| asvabhāva-pāramitêyaṃ Bhagavann anāgatim agatim(1) upādāya | avacana-pāramitêyaṃ Bhagavan sarva-dharmâvikalpatām upādāya| anāma-pāramitêyaṃ Bhagavan skandhânupalabdhitām upādāya |

apadêti tatra: catvāro 'rūpiṇaḥ skandhā *nāma, śarīraṃ* rūpa-skandhaḥ, teṣām asau hetur iti kṛtvā. nyāyenânāmâśarīratām *upādāya* hetv-ākāras tattvato 'prasav'ādhānârthenâpadaḥ. *asvabhāvêti* anutpādânirodha-svabhāvām[2] *anāgatim agatim upādaya* saṃuday'ākāro nyāyen' ākāśaṃ. *avacanêti sarva-dharmāṇām* avidyamānatvenôdbhāvanā-saṃvṛtyā 'pi śabdâvācyatvād *avikalpatām upādāya* prabhav'ākāro 'pravyāhāraḥ. *anāmêti* pañca-*skandhânupalabdhitām upādāyâ* caitasikatvena[3] pratyay'ākāro *'nāma.* tad evam apad'ākāśâpravyāhārānām'ākārāś catvāro yathākramaṃ hetv-ādi-lakṣaṇāḥ samudaya-satye bhavanti.

agamana-pāramitêyaṃ Bhagavan sarva-dharmâgamanatām upādāya| asaṃhārya-pāramitêyaṃ Bhagavan sarva-dharmâgrāhyatām upādāya | akṣaya-pāramitêyaṃ Bhagavann akṣaya-dharma-yogatām upādāya| anutpatti-pāramitêyaṃ Bhagavan sarva-dharmânabhinirvṛttitām upādāya |

agamanêti nirodha-svabhāva-*sarva-dharmāṇāṃ* kvacid *agamanatām upādāya* nirodh'ākāro *'gamanaḥ. asaṃhāryêti* ādi-śāntatvena [Tib. 177ª] viṣaya-bhāvôpasaṃhārâbhāvāt *sarva-dharmâgrāhyatām upā*(P. 125ª)*dāya* śānt'ākāro *'saṃhāryaḥ. akṣayêti* dharmadhātu-rūpeṇâkṣaya-*dharma-yogatām upādāya* praṇīt'ākāro *'kṣayaḥ. anutpattîti* ekâneka-hetu-vaidhuryāt *sarva-dharmânabhinirvṛttitām upādāya*

(1) agatitām iti kha° ña° ca°|

1. °tvena T, om. P. 2. °vānām C. 3. °ya cetas° C.

niḥsaraṇ'ākāro *'nutpattiḥ*. tad evam agamanâsaṃhāryâkṣayânutpatty-ākārāś catvāro yathāsaṃkhyaṃ nirodh'ādi-svabhāvā nirodha-satye bhavanti.

akāraka-pāramitêyaṃ Bhagavan kārakânupalabdhitām upādāya | ajānaka[1]-pāramitêyaṃ Bhagavan sarva-dharmāṇām anātmatām upādāya | asaṃkrānti-pāramitêyaṃ Bhagavan cuty-upapatty-anupattitām upādāya | avinaya-pāramitêyaṃ Bhagavan pūrvântâparânta-pratyutpannârthânupalabdhitā[2]m upādāya |

*akāraka*êti mārgasya kartṛ-grāha-pratipakṣatvāt *kārakânupalabdhitām upādāya* mārg'ākāro *'kārakaḥ*. *ajānaka*êti pramāṇa-bādhitatvena[1] *sarva-dharmāṇām anātmatām*[2] anupalambh'ātmatām *upādāya* nyāy'ākāro *'jānakaḥ*. *asaṃkrānt*îti dharmadhātu-rūpeṇa *cyuty-upapatty*or vināśôtpādayor *anutpattim*[3] *upādāya* pratipatty-ākāro *'saṃkrāntiḥ*. *avinay*êti *pūrvântâparânta-pratyutpannâdhvânupalabdhitām*[4] *upādāya* kleśa-vinayâsambhavān[5] nairyāṇik'ākāro *'vinayaḥ*. tad evam akārakâjānakâsaṃkrānty-avinay'ākārāś catvāro yathāsaṃkhyaṃ mārg'ādi-svabhāvā mārga-satye kleś'āvaraṇa-pratipakṣe bhavanti.

svapna - pratiśrutkā - pratibhāsa - marīci - māyā - pāramitêyaṃ Bhagavan anutpāda-vijñāpanatā[3]m upādāya |

svapna-pratiśrutkā-pratibhāsa-marīci-māyā-pāramitêyam iti nyāyânuyāyino janmano 'sattvād *anutpāda-vijñāpanatām upādāya* svapna-pratiśrutkā-pratibhāsa-marīci-māy'ākārāḥ pañca yathākramaṃ niḥsvabhāvânutpannâniruddh'ādi-śānta-prakṛti-parinirvṛti-lakṣaṇāḥ sāmānyena jñey'āvaraṇa-pratipakṣa-bhūtāḥ. sarva-[Tib. 177[b]]jñatayā pratyekabuddhāḥ saṃgṛhītā iti teṣāṃ jñey'āvaraṇa-pratipakṣ'ātmake s'āsrave bhāvanā-(P. 125[b])mārge bhavanti.

asaṃkleśa-pāramitêyaṃ Bhagavan rāga-dveṣa-mohâsvabhāvatām upādāya | avyavadāna-pāramitêyaṃ Bhagavann āśrayâ-

(1) ajānakā paśyaka iti ga° |
(2) pūrvântâparânta-pratyutpannânupalabdhitām iti kha° gha° |
(3) anutpāda-vijñapanatām iti kha° ca° |

1. °ṇ'āb° C. 2. °ṇāṃ manāt° P, °ṇām manāt° C. 3. anupapattim C. 4. °tpannârthânup° PC. & Ed. dus. 5. °nayosambh° C, °nasaṃbh° P.

nupalabdhitām upādāya | anulepa-pāramitêyaṃ Bhagavann ākāśânupalepatām upādāya | (206) aprapañca-pāramitêyaṃ Bhagavan sarva-dharma-manana-samatikramatām upādāya | amanana-pāramitêyaṃ Bhagavann aniñjanatām upādāya | acalita-pāramitêyaṃ Bhagavan dharma-dhātu-sthititām upādāya |

asaṃkleśêti rāga-dveṣa-mohâsvabhāvatām upādāya kleśâbhāvo *'saṃkleśaḥ. avyavadānêti āśrayasya* kliṣṭa-sattvasya*ânupalabdhitām upādāya* vyavadānâbhāvo *'vyavadānaṃ. anupalepêti ākāśasya* prakṛti-prabhāsvaratven*ânupalepatām upādāya* kleśôpakleśa-lepâbhāvo *'nupalepaḥ. aprapañcêti sarva*[1]*-mananānām* upalambha[2]-rūpāṇāṃ *samatikramatām upādāya* prapañcâbhāvo *'prapañcaḥ. amananêti* sarvôpalambha-samudghātād *aniñjanatāṃ* niṣprakampatām *upādāya* mananâbhāvo *'mananaḥ. acalitêti* ā saṃsāraṃ *dharmadhātu-sthititām upādāya* bhraṃśâbhāvo *'calitaḥ.* tad ete 'saṃkleśâvyavadānânupalepâprapañcâmananâcal'ākārāḥ ṣaṭ yathākramaṃ saṃkleśa-vyavadāna-kleśa-vāsanā-rūp'ādi-prapañca-svâdhigamôpalambha-parihāṇi-vikalpānāṃ ṣaṇṇāṃ pratiniyata-jñey'āvaraṇānāṃ pratipakṣa-bhūtāḥ pratyekabuddhānāṃ jñey'āvaraṇa-pratipakṣ'ātmake 'nāsrava-darśana-mārge bhavanti.

samudāyena saptaviṃśatir iti sarvajñat'ākārāḥ.

tathā côktaṃ :

asad-ākāram ārabhya yāvan niścalat'ākṛtiḥ
catvāraḥ prati-satyaṃ te, mārge pañcadaśa smṛtāḥ | iti. (2)

virāga-pāramitêyaṃ Bhagavan sarva-dharmâvitathatām upādāya | asamutthāna-pāramitêyaṃ Bhagavan sarva-dharma-nirvikalpatām upādāya | śānta-pāramitêyaṃ Bhagavan sarva-dharma-nimittânupalabdhitām upādāya | nirdoṣa-pāramitêyaṃ Bhagavan guṇa-pāramitām upādāya | niḥkleśa-pāramitêyaṃ Bhagavan parikalpâsattām upādāya | niḥsvattva-pāramitêyaṃ Bhagavan bhūta-koṭitām upādāya |

°rva-dharma PT. 2. anup° PC.

[Tib. 178ᵃ] tad-anantaraṃ mārgajñat'ākārā vaktavyāḥ. tatra: [1]saṃkleśêtara-pakṣ'āśrayeṇa samudaya-mārga-satye[2] kāraṇaṃ, duḥkha-nirodha-satye ca[3] phalam ity artha-dvāreṇa nirdiṣṭe samudaya-mārga-duḥkha-nirodha[1]-satyeṣu yathā-saṃkhyam aṣṭau sapta pañca ṣoḍaś' ākārā boddhavyāḥ.

tatra: hetus trividhaś chando rāgo nandī ca paunarbha(P. 126ᵃ)vikī tṛṣṇêti chanda-pratipakṣeṇ' āha: *virāg*êti. *sarva-dharm*āṇāṃ śūnyatā-rūpeṇâvitathatāṃ satyatām *upādāya* rāgâbhāvo *virāgaḥ* kartu-kāmatvâbhāvâbhisaṃdhinā nirdiṣṭaḥ. chandâvasthāyāṃ rāgaḥ pradhānam iti kṛtvā. tad-abhāvena chandasyâbhāvâ-padeśāt. rāgasya vā[4] kāry'ātmano 'bhāvenâvikala[5]-tad-dhetuka-chandasyâbhāvaḥ kathitaḥ anyathā 'vikale kāraṇe sati kāryânudayo na syād iti nyāyāt. *rāga*-pratipakṣeṇ' āha: *asamutthān*êti. māyôpamatvena *sarva-dharma-nirvikalpatām upādāya* samutthānasya chandasyâbhāvo *'samutthānaḥ*, dharmeṣv asaktatvâ-bhisaṃdhinā kathitaḥ. rāgâvasthāyāṃ sākṣāt-pravṛtti-hetutvena chandaḥ pra-dhānam iti kṛtvā. tad-abhāvena rāgasyâbhāvâpadeśāt. punarbhava-nimitta-nandī-tṛṣṇā-pratipakṣeṇ' āha: *śānt*êti. *sarva-dharmāṇāṃ* nīla-pīt'ādi-*nimittâ-nupalabdhitām upādāya* tṛṣṇāyāḥ pradhānenânupaśamasyâbhāvaḥ *śāntaḥ*.

samudayas tridhā rāga-dveṣa-mohāḥ. tat-pratipakṣeṇ' āha: *nirdoṣ*êti. daśa-bala-[Tib. 178ᵇ]vaiśārady'ādi-*guṇa-pāramitām upādāya* doṣâbhāvo *nirdoṣo* 'rāgo 'dveṣo 'mohaś cêti[6] yāvat.

prabhavaḥ parikalpaḥ. tato rāg'ādi-prasūteḥ. tat-pratipakṣeṇ' āha: *niḥkle-śêti*[7]. *parikalpa*sya dvay'ādy[8]-abhiniveśasy*âsattām upādāya* kleśa-hetu-prabha-vâbhāvo *niḥkleśaḥ*.

pratyayaḥ sattvâbhiniveśaḥ. satkāya-dṛṣṭeḥ sarvânartha-pratyayatvāt. tat-pratipakṣeṇ' āha: *niḥsattv*ê(P. 126ᵇ)ti. aviparyāsârthena *bhūta-koṭitām upādāya* pratyayâbhāvo *niḥsattvaḥ*.

tad evaṃ virāg'ākāraṃ ārabhya yāvan niḥsattvākāra iti yathākramaṃ yo hetuḥ chando rāgo nandī ca, yaḥ samudayo rāga-dveṣa-mohāḥ, yaḥ prabhavaḥ parikalpaḥ, yaś ca pratyayaḥ sattvâbhiniveśa iti tat-pratipakṣeṇa trayas traya eka eka ity aṣṭāv ākārāḥ[9] samudaya-satye bhavanti.

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1 ... 1. om. C. 2. °tya- P. 3. caḥ P. 4. câ PC. yaṅ-na. 5. °na v° PC. ma-tshaṅ-ba med-pa. 6. °ha iti PT. 7. niḥsattvêti C. 8. rūp'ādy PC. 9. aṣṭ'āk° C.

apramāṇa-pāramitêyaṃ Bhagavan sarva-dharma-samutthānâsamutthānatā[1]m upādāya | anta-dvayânanugama-pāramitêyaṃ[2] Bhagavan sarva-dharmânabhiniveśanatām upādāya | asambhinna-pāramitêyaṃ Bhagavan sarva-dharmâsambhedanatām upādāya | aparāmṛṣṭa-pāramitêyaṃ Bhagavan sarva-śrāvaka-pratyekabuddha-bhūmy-aspṛhaṇatām upādāya | avikalpa-pāramitêyaṃ Bhagavan vikalpa-samatām upādāya | aprameya-pāramitêyaṃ Bhagavann apramāṇa-dharmatām upādāya | asaṅga-pāramitêyaṃ Bhagavan sarva-dharmâsaṅgatām upādāya |

*apramāṇêti sarva-dharma-samutthāna*sya prādurbhāvasya*âsamutthānatām upādāya* vipakṣa-nivṛtti-pratipakṣ'āvāhakatvenâpramāṇa-sattvâvakāśadatvān mārg'ākāro *'pramāṇaḥ*. yathā câpramāṇa-sattvâvakāśada ity āha: *anta-dvayânanugamêti*. *sarva-dharmânabhiniveśatām upādāya* saṃsāra-nirvāṇânta-dvayasya prahāṇād *ananugamo* 'nupalambhaḥ. *asambhinnêti* dharmadhātu-rūpeṇa *sarva-dharmāṇām asambhedanatām* anānā-rūpatām *upādāya* vipakṣa-nivṛttyā nyāy'ākāro *'sambhinnaḥ*. yathā ca nyāya [Tib. 179ᵃ] ity āha: *aparāmṛṣṭêti*. *sarva-śrāvaka-pratyekabuddha-bhūmy-aspṛhaṇatām upādāya* tad-vikalpâsaṃmṛṣṭo *'parāmṛṣṭaḥ*. *avikalpêti vikalpa-samatām upādāya* pratipatty-ākāro *'vikalpaḥ*. yathā ca pratipattir ity āha: *aprameyêti*. *apramāṇa-dharmatām upādāya* labdha-parityāge 'labdha-lābhe ca hīna-praṇīta-vikalpâbhāvaṃ puro-dhāya jñeyâvadhi-rahitatvenâ*prameyaḥ*. *asaṅgêti* tatra-tatrâdhigame gaganavat *sarva-dharmâsaṅgatām upādāya* nairyāṇik'ākāro (P. 127ᵃ) *'saṅgaḥ*.

tad evam apramāṇânta-dvayânanugamâsambhinnâparāmṛṣṭâvikalpâprameyâsaṅg'ākārā yathākramaṃ yaḥ sarva-sattvâvakāśado mārgo yathā ca sarva-sattvâvakāśadaḥ, yo nyāyo yathā ca nyāyaḥ, yā pratipattir yathā ca pratipattiḥ, yac ca niryāṇam iti dvau dvau dvāv eka iti sapt' ākārā mārga-satye bhavanti.

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(1) sarva-dharmâsamutthānatām iti kha° | sarva-dharma-samutthānatām iti ga° |
(2) anta-dvayânugama iti ga° ca° |

anitya-pāramitêyaṃ Bhagavan sarva-dharmâsaṃskṛtatām upādāya | duḥkha-pāramitêyaṃ Bhagavann ākāśa-sama-dharmatām[1] upādāya | śūnya-pārāmitêyaṃ Bhagavan sarva-dharmânupalabdhitām upādāya | anātma-pāramitêyaṃ Bhagavan sarva-dharma-anabhiniveśanatām upādāya | alakṣaṇa-pāramitêyaṃ Bhagavan sarva-dharmânabhinirvṛttitām upādāya |

*anity*êti *sarva-dharm*āṇām asattvena hetu-pratyayair *asaṃskṛtatām upādāya* nityam asad ity asad-artho *'nityâ*rthaḥ. *duḥkh*êti *ākāś*asya sarva-*dharm*eṣu *sama*tām *upādāya* sarva-vastu-vyāpi saṃskāra-*duḥkha*ṃ. *śūny*êti adhiṣṭhātr-ātma[1]-sambandha-gandhânubandhenâpi *sarva-dharmânupalabdhitām upādāya* para-parikalpit'ātm'ādi-rahitatvaṃ *śūnyaṃ*. *anātm*êti [Tib. 179[b]] svayam anātmatvena *sarva-dharmânabhiniveśatām upādāya* pudgal'ādy-asvabhāvo *'nātmā*. *alakṣaṇ*êti *sarva-dharmânabhinirvṛttitām upādāya* niḥsvabhāvo *'lakṣaṇaṃ*.

tad evam anitya-duḥkha-śūnyânātm'ākārāḥ pañcamâlakṣaṇ'ākāra-svabhāvā iti pañc' ākārā duḥkha-satye bhavanti.

sarva-śū(207)nyatā-pāramitêyaṃ[2] Bhagavann anantâparyantatām upādāya |

*sarva-śūnyat*êti pūrvâpara-bhāva[2]-lakṣaṇasyântasya madhyasya ca parito 'nta-dvayena yuktatvāt paryantasyâvidyamānatven*ânantâparyantatām upādāya* nirodha-saty'ākārāḥ ṣodaśa-śūnyatāḥ *sarva-śūnyatā*.[3] tatra: adhyātma-bahirdhôbhaya-vastūnāṃ nirodhenâdhyātma[4]-bahirdhôbhaya-śūnyat'ākārās trayo nirodh'ākāra-svabhāvāḥ. śūnyatāyāṃ bhājana-loke paramârthe saṃskṛte 'saṃskṛte śāśvato(P. 127[b])cchedânte 'navarâgra-saṃsāre 'dhigata[5]-dharmânavakāre 'bhiniveśasya prajñapty-ātmakasyâśeṣa-prakārasya nirodhena yathākramaṃ śūnyatā-śūnyatā mahā-śūnyatā paramârtha-śūnyatā saṃskṛta-śūnyatā asaṃskṛta-śūnyatā atyanta-śūnyatā anavarâgra-śūnyatā anavakāra-śūnyatā cêty aṣṭau śūnyat'ākārāḥ śānt'ākāra-svabhāvāḥ. praṇīt'ākāraḥ para-parikalpita-kāraka[6]-nirodhena

(1) ākāśa-samatām iti kha° ña° ca° |
(2) sarva-śūnya-pāramitêyaṃ iti ña° |
1. °ṣṭhātātma C. 2. om. P. 3. °tāḥ CT. 4. °rodhyen° P, °rodhān° C. 5. °gama C. 6. °lpit'ākāra C.

prakṛti-śūnyat'ākāraḥ. viṣaya-bhrānty-ātmikānāṃ prajñapti-lakṣaṇa-kāla-bhrāntīnāṃ nīrodhena sarva-dharma-lakṣaṇânupalambha-śūnyat'ākārās trayo niḥsaraṇ'ākāra-svabhāvāḥ. svabhāva-nirodhenâbhāva[Tib. 180ᵃ]svabhāva-śūnyat'ākāra eva niḥsaraṇ'ākār'ātmaka iti nirodh'ākāraṃ śānt'ākāraṃ praṇīt'ākāraṃ niḥsaraṇ'ākāraṃ cādhikṛtya yaś c' ādhyātmik'āder vastuno nirodhaḥ, yathā ca śānto 'ṣṭavidhâbhiniveśôparamāt, yathā ca praṇītaḥ prakṛtya[1], yathā ca niḥśaraṇaṃ trividha-bhrānti-nirodhena, yac ca niḥśaraṇam abhāva-svabhāvatēti trayo 'ṣṭāv ekas traya eka iti yathākramaṃ ṣoḍaś'ākārā nirodha-satye bhavanti.

samudāyena ṣaṭtrimśad iti mārgajñat'ākārāḥ.

tathā côktaṃ :

hetau mārge ca duḥkhe ca nirodhe ca yathākramaṃ
aṣṭau te sapta pañcêti ṣoḍaśêti ca kīrtitāḥ || iti. (3)

smṛtyupasthān'ādi-bodhi-pakṣa-dharma-pāramitêyaṃ Bhagavaṃs teṣām anupalabdhitām upādāya |

tad-anantaraṃ sarv'ākārajñat'ākārā vaktavyāḥ. tatra ca sarv'ārya-pudgalâdhikāreṇa trividha-sarvajñat'ākāra-saṃgraho bhavati.

ataḥ sarvajñatā-mārga[2]-bhede(P. 128ᵃ)n[3] āha : *smṛty upasthān'ādi-bodhipakṣa-dharmêti. teṣām* eva bodhipakṣa-dharmāṇām *anupalabdhitām upādāya* smṛtyupasthān'ādaya eva *pāramitêty* arthaḥ.

etad uktaṃ : tatra sarvajñatāyāṃ ādau catuḥ-satyâvatārāya sva-sāmānya-lakṣaṇa-parīkṣita-kāya-vednaā-citta-dharma-smṛtyupasthān'ākārāś catvāro vastu-parīkṣā-mārgaḥ, tena kāy'ādi-caturvidha-vastu-parīkṣaṇāt. tato 'vatīrṇasya vīryam iti sarvathôtpannânutpannasyâkuśalasya kuśalasya ca yathākramaṃ [Tib. 180ᵇ] prahāṇânutpādanârthaṃ bhūyobhāvôtpādanârthaṃ ca hetu-bhūta-vīry'ātmakāḥ samyakprahāṇ'ākārāś catvāro vyāvasāyika-mārgaḥ. tath' āvaraṇa-prahāṇ'ādi-mukhena vīry'ārambhād vīryavataś citta-karmaṇyat'āpādanam[4] iti chanda-vīrya-citta-mīmāṃsā-samādhi-prahāṇa-saṃskāra-samanvāgata-rddhipād'ākārāś catvāraḥ samādhi-parikarma-mārgaḥ. tathā chand'ādi-mukhena karmaṇyat'āpādanāt kṛta-citta-parikarmaṇo 'nantaram ūṣma-mūrdha-prayoga iti tat-

1. °ṇīta-kṛtyā P. 2. °rge P. 3. °dān P. 4. °dānam PCT.; byed-pa.

svabhāvāḥ śraddhā-vīrya-smṛti-samādhi-prajñêndriy'ākārāḥ pañca samyag-abhi=samaya-prāyogika-mārgaḥ. śraddhêndriy'ādin' ārya-mārga-samudāgamāyâdhi=pati-bhūtôṣma-mūrdha-prayogād adhigatôṣm'ādeḥ kṣānty-agradharma-prayoga iti tat-svabhāvāḥ śraddhā-vīrya-smṛti-samādhi-prajñā-bal'ākārāḥ pañca sarvathā 'bhisamaya-saṃśleṣa-mārgaḥ. śraddhā-bal'ādinā 'nantaraṃ satya-prativedhârtham āśraddhy'ādi[1]-vipakṣânabhibhūta-kṣānty-agradharma[2]-prayogād vidi(P. 128[b])tô=ṣm'ādi-catuṣkasya satya-darśana-mārga iti smṛti-dharmapravicaya-vīrya-prīti-praśrabdhi-samādhy-upekṣ'ākārāḥ sapta bodhyaṅgāny abhisamaya-mārgaḥ, ten=āditaḥ pratyātma-vedya[3]-tattvâbhisambodhāt. parijñāta-[4]satya[5]-darśanasya[4] bhā' vanā-mārga iti samyag-dṛṣṭi-saṃkalpa-vāk-karmânt'ājīva-[Tib. 181[a]]vyāyāma-smṛti-samādhy-āryâṣṭâṅga-märg'ākārā viśuddha[6]-nairyāṇika-mārgaḥ, darśana-mā=rgād ūrdhvam anena bhāvanā-prahātavya-kleśa-viśuddhaye niryāṇāt. ata evâ=ṣāṃ bodhipakṣa-dharmāṇām eṣ' ānupūrvī.

tad evaṃ vastu-parīkṣā-märg'ādi-saptavidhaṃ mārgam adhikṛtya sarvajñatā-mārgâdhiṣṭhānāḥ saptatriṃśad ākārā bhavanti.

śūnyat'ānimittâpraṇihita-pāramitêyaṃ[(3)] Bhagavan tri-vimokṣa-mukhânupalabdhitām upādāya |

tad-anantaraṃ mārgajñatā-märga-bhedān āha: *śūny'ānimittâpraṇihita[7]-pāramitê*ti. śūnyânātm'ākāra[8]-svabhāvaṃ prathamaṃ śūnyatā-vimokṣa-mukhaṃ dṛṣṭi-kṛta[9]-pratipakṣaḥ[10]. yac c' ānimittaṃ nirodho yena ca nimitta[11]-vikalpâpo=ḍhena märgeṇêti kṛtvā nirodha-märga-saty'ākāra-svabhāvaṃ dvitīyam ānimitta-vimokṣa-mukhaṃ dṛṣṭi-nimitta-vikalpa[12]-pratipakṣaḥ. yat tûktam ānimittaḥ śam'ākārair[13] iti tad vastu-nimittânuviddhaṃ śrāvaka-märgam adhikṛtyêti na te=nâsya[14] virodhaḥ. anitya-duḥkha-samudaya-saty'ākāra-svabhāvaṃ tṛtīyam apra=ṇihita-vimokṣa-mukhaṃ traidhātuka-praṇidhāna-pratipakṣaḥ. ity evam tri-vimokṣa-mukh'ākārās trayaḥ pratipakṣa-märgaḥ.

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(3) śūnyā-nimittā-praṇihita-pāramitêyam iti kha° ga°|

1. āśradhy° P, °ddh'ādi C. 2. °ntyā 'gr° C. 3. om. C. 4...4. mthoṅ-baḥi lam=darśana-märgasya. 5. °ājñna-tattva C. 6. °ddhi P. 7. stoṅ-pa-ñid daṅ mtshan-ma med-pa=śūnyat'ān° But see note 2 of Ed. 8. stoṅ-pa-ñid daṅ bdag-med-pa=śūn=yatā'n° 9. kṛt P. 10. pakṣ° C. gñnen-po. 11. °ānimittaṃ PCT. mtshan-maḥi. 12. vitarka C. 13. sam° C. 14. °kṛteti. nâsya P.

aṣṭa-vimokṣa-pāramitêyaṃ Bhagavaṃs teṣāṃ anupalabdhitām upādāya |

aṣṭa-vimokṣa-pāramitêyam iti avibhāvita-vibhāvita-rūpa-saṃjñatvād yathākramam adhyātmaṃ [1]rūpy arūpī ca[1] pratyātmaṃ dhyānam ārūpya-samāpattiṃ vā niśrity[2] bahir(P. 129[a])dhā rūpāṇi suvarṇa-durvarṇāni paśyatîty etau nirmāṇ'āvaraṇa-pratipakṣeṇa dvau vimokṣau. śubhâśubha-rūpa-nirmāṇe ca [Tib. 181[b]] yathāsaṃkhyam ābhogaḥ prātikūlyaṃ ca saṃkleśaḥ. tat-pratipakṣeṇa śubha-vimokṣamukhaṃ kāyena sākṣātkṛtvôpasampadya viharati. pratyātmaṃ śubhâśubheṣu rūpeṣv anyonyâpekṣā-saṃjñām anyonyânugama-saṃjñāṃ ca [3]niśrityânyonyâlikarasa-saṃjñā-lābhena yathêṣṭaṃ[4] rūpâdhimokṣa-vibhutva-lābhād ity eko vimokṣaḥ. iti vimokṣ'ākārās trayo nirmāṇa-mārgaḥ.

mokṣânukūla-vihāra[5]-mārga-svabhāvāś catvāraś catur[6]-ārūpya-samāpatty-ākārāḥ, śānta-vihāra-mārga-svabhāvaḥ saṃjñāveditanirodh'ākāra ekaḥ. iti pañc' ākārā dṛṣṭadharmasukhavihāra-mārgaḥ.

navânupūrva-vihāra-pāramitêyaṃ Bhagavan prathama-dhyān'ādīnām anupalabdhitām upādāya |

navânupūrvavihāra-pāramitêyam iti catur-dhyān'ārūpya-nirodha-samāpatty-ākārā nava lokôttara-mārgaḥ.

catuḥ-satya-pāramitêyaṃ Bhagavan duḥkh'ādīnām anupalabdhitām upādāya |

catuḥ-satya pāramitêyam iti catuḥ-satya-saṃgṛhītāḥ kleśa-visaṃyoga-lakṣaṇ'ānantarya-märg'ākārāś catvāraḥ prahāṇa-mārgaḥ.

daśa-pāramitêyaṃ Bhagavan dān'ādīnām anupalabdhitām upādāya |

daśa-pāramitêyam iti dān'ādi-pāramit'ākārā daśa buddhatva-mārgaḥ.

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1 ... 1. Ex conj. rūpy arūpā C, rūparūpīḥ P. gzugs-can daṅ gzugs-can ma-yin-pa.
2. niḥśr° PCT. brten-te. 3. niḥśr° PC. brten-nas. 4. °ṣṭa C. 5. viraha C.
6. °bhāvās catvātur P, bhāvāś cat° CT.

tad evaṃ pratipakṣa-mārg'ādi-ṣaḍvidha-mārgam adhikṛtya mārgajñatā-mārgâdhiṣṭhānāś catustriṃśad ākārā bhavanti.

bala-pāramitêyaṃ Bhagavann anavamṛdyatām upādāya[1] vaiśāradya-pāramitêyaṃ Bhagavann atyantânavalīnatā[1]m upādāya| pratisaṃvit-pāramitêyaṃ Bhagavan sarvajñatā'saṅgâpratighātitā[2]m upādāya| sarva-buddha-dharm'āveṇika-pāramitêyaṃ Bhagavan gaṇanā-samatikramatām upādāya| tathāgata-tathatā-pāramitêyaṃ Bhagavan sarva-dharmâvitathatām upādāya| svayambhū-pāramitêyaṃ Bhagavan sarva-dharmâsvabhāvatām upādāya| sarvajña-jñāna-pāramitêyaṃ Bhagavan yad uta prajñāpāramitā sarva-dharma-svabhāva-sarv'ākāra-parijñānatām upādāyêti ||

tad-anantaraṃ sarv'ākārajñat'ākārā vaktavyāḥ. tatra ca mārgo niratiśayatvād eka eva, kevalaṃ tu bala-vaiśārady'ādy-ākāra-bhedenâsya viśeṣa-mārgasyâsādhāraṇa-bhedo vaktavya ity āha: *bala-pāramitêyam* iti. sthānâsthānajñā(P. 129[b])na-balaṃ karmavipākajñāna-balaṃ nānā'dhimuktijñāna-balaṃ anekaloka-dhātujñāna-balaṃ indriya[Tib. 182[a]]parâparajñāna-balaṃ sarvatragāminīpratipajjñāna-balaṃ saṃkleśavyavadānajñāna-balaṃ pūrvanivāsânusmṛtijñāna-balaṃ cyutyupapattijñāna-balaṃ āsravakṣayajñāna-balaṃ iti nirjita-vipakṣatvenânavamṛdytām *upādāya* bal'ākārā daśa.

vaiśāradya-pāramitêyam iti buddho 'ham ity ātma-pratijñāne, rāg'ādīnām antarāyatv'ākhyāne, sarvajñat'ādi-mārgasya niryāṇatva-prakāśane, kṣīṇ'āsravatven' ātmano 'bhyupagame[1] ca paryanuyoktur abhāvenânavalīna-cittatām *upādāya* vaiśārdy'ākārāś catvāraḥ.

pratisaṃvit-pāramitêyam iti paryāye dharma-lakṣaṇe janapada-bhāṣāyām dharma-prabhede ca yathākramam adhigat'āsvādana-jñey'āvaraṇa-pratighātâbhāvena [2]*sarva-jñānâsaṅgâpratighātitām upādāya* dharmârtha-nirukti-pratibhāna-

(1) atyantānavalīna-citatām itī ca°|
(2) sarva-jñajñānâsaṅgāpratighātitām iti ña°|
sarva-jña-jñānâsaṅgatā-pratighātitām iti gha°|

1. °nābhy° C. 2. °rvajña-jñānâs° C.

pratisaṃvid ākārāś catvāraḥ.

sarva-buddha-dharm'āveṇika-pāramitêyam iti nâsti skhalitaṃ ravitaṃ muṣita-smṛtir asamāhita[1]-cittaṃ nānātva[2]-saṃjñā 'pratisaṃkhyāyôpekṣā cêty evam ākārāḥ ṣaṭ. jñey'āvaraṇa-viśuddhim ārabhya nâsti chandataḥ vīryataḥ smṛtitaḥ samādheḥ prajñāyā vimukteś ca sakāśāt parihāṇir ity evam ākārāḥ ṣaṭ. kāya-vāṅ-manas-karmaṇāṃ jñāna-pūrvaṃgamânuparivartan'ākārās trayaḥ. atītânāgata-pratyutpanneṣv asaṅgâpratihata-jñān'ākārās trayaḥ. iti (P. 130[a]) śrāvak'ādy-asādhāraṇatvena *gaṇanā-samatikramaṇatām*[3] [Tib. 182[b]] *upādāyâṣṭādaś'* āveṇika-buddhadharm'ākārāḥ.

*tathāgata-tatha*têti *sarvasya dharmasya* buddhair bhagavadbhir bhāṣitasya lakṣaṇârthâvaikrtyād *avitathatām upādāya* sarva-buddha-bhāṣita-tathat'ākāra ekaḥ.

svayambhū-pāramitêyam iti *sarva-dharmâsvabhāvatām upādāya* tad-adhigamasyâparapratyayatvāt sarva-dharma-vaśavartina[4] svayambhv-ākāra ekaḥ.

sarvajña-jñāna-pāramitêyam iti *sarva-dharma-svabhāva-sarv'ākāra-parijñānatām upādāya* sarv'ākārâbhisambodhi[4]-buddhatv'ākāra ekaḥ.

tad evaṃ-kṛtvā yathā bal'ādibhir ākārāṇāṃ prabhedo, yaś cêṣāṃ svabhāvas tathatā, yasya ca te sarva-dharma-vaśavartinaḥ svayambhuvo, yad-arthaṃ ca sarva-dharma-sarv'ākārâbhisambodhāyêti yathākramaṃ daśa catvāraś catvāro 'ṣṭādaśa eka eka ekaś cêty ekôna-catvāriṃśad ākārāḥ sarv'ākārajñatāmārgâdhiṣṭhānā bhavanti.

yathôktā [5]eva c' ākārāḥ[5] śrāvak'ādi-bhedena sarv'ākārajñatāyāṃ[6] mārga-satya[7]-bhedād avagantavyāḥ.

tathā côktaṃ:

smṛtyupasthānam ārabhya buddhatv'ākāra-paścimāḥ
śiṣyāṇāṃ bodhisattvānāṃ buddhānāṃ ca yathākramam ‖ (4)
saptatriṃśac catustriṃśat triṃśan nava ca te matāḥ
tri-sarvajñatva-bhedena mārga-satyânurodhataḥ ‖ iti. (5)

tatra: anāsravāḥ s'āsravāś ca sarvajñat'ākārā yathākramaṃ śrāvaka-bodhsaittva-bhedena. mārgajñat'ākārāḥ s'āsravā eva bodhisattvānām atyanta-

1. taṃ PT. 2. nānā'rtha PT. 3. °matām P. 4. °dha P. 5...5. ev' āk° P. 6. °yā P. 7. om. Tib. 8. °rtana T.

kleśâprahāṇāt. anāsra(P. 130^{b})vā eva [Tib. 183^{a}] sarv'ākārajñat'ākārāḥ sa-vāsana-kleśa-jñey'āvaraṇa-prahāṇena sarva-dharma-jñānitvāt samyak-sambuddhasya ity ekatra gaṇyamānaṃ[1] trisaptaty-uttaram ākāra-śatam ity ākārāḥ.

yat tûktaṃ[2]

nâmalaḥ soḍaśabhyo 'nya ākāra[3]

iti tat kleś'āvaraṇa-mātra-pratipakṣ'ākārâbhisaṃdhinêti na tenâsya virodhaḥ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ stuti-parivarto nāma navamaḥ ‖ 112 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ stuti-parivarto nāma navamaḥ.

1. gamyam° C. 2. yad uktaṃ CT 3. 'nya-kārā CT. 阿毘達磨俱舍論第二六(正藏二九 139^{c}).

X.

DHĀRAṆA-GUṆA-PARIKĪRTANA-PARIVARTO NĀMA DAŚAMAḤ

(208) atha khalu Śakrasya devānām indrasyâtad abhūt | pūrva-jina-kṛtâdhikārās te kula-putrāḥ kula-duhitaraś ca bhaviṣyanti bahu-buddhâvaropita-kuśala-mūlāḥ kalyāṇamitra-parigṛhītāś ca bhaviṣyanti yeṣām iyaṃ prajñāpāramitā śrotrâvabhāsam apy āgamiṣyati | kaḥ punar vādo ya enām eva gambhīrāṃ prajñāpāramitām udgṛhīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti | udgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāya tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante na te avara-mātrakeṇa kuśala-mūlena samanvāgatā bhaviṣyanti bahu-buddha-paryupāsitās te kula-putrāḥ kula-duhitaraś ca bhaviṣyanti | paripṛṣṭāḥ paripraśnīkṛtāś ca te buddhā bhagavanto bhaviṣyanti | kula-putraiḥ kula-duhitṛbhiś câinām eva prajñāpāramitāṃ | śrutā[1] cêyaṃ paurvakāṇām[2] api tathāgatānām arhatāṃ samyaksambuddhānām antikād ya enāṃ prajñāpāramitām etarhy api śroṣyanti | śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante ‖ bahu-buddhâvaropita(209)-kuśala-mūlās te kula-

(1) śrutvêti ña° |
(2) pūrvakāṇām iti ca° |

putrāḥ kula-duhitaraś ca veditavyāḥ ya etasyām eva gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣya-māṇāyāṃ deśyamānāyam upadiśyamānāyām uddiśyamānāyāṃ svādhyāyamānāyāṃ nâvaleṣyante na saṃleṣyante na viṣatsyanti na viṣādam āpatsyante na viprṣṭhīkariṣyanti mānasaṃ na bhagna-pṛṣṭhīkariṣyanti nôttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante ||

viśiṣṭa-prayogair ākārā bhāvayitavyāḥ. te ca prayoktāraṃ vinā kathayitum aśakyā iti śravaṇ'ādi-bhājanaṃ[1] prayoktāraṃ nirdiśann āha: *atha khalu Śakrasy*êty-ādi. tathāgatam uddiśya vihār'ādi-karaṇāt *pūrva-jina-kṛtâdhikārāḥ*. piṇḍapāt'ādi[2]-dānād *bahu-buddhâvaropita-kuśalamūlāḥ*. kalyāṇamitrair adhiṣṭhitatvena *kalyāṇa-mitra-parigṛhītāḥ*. yathôkta-viśeṣaṇa-trayôpetā ev' ākāra-lakṣaṇāyā Mātur asyā mukhyataḥ śravaṇa[3]-bhājanaṃ.

tathā côktaṃ:

krtâdhikārā buddheṣu, teṣûpta-śubha-mūlakāḥ,
mitraih sanāthāḥ kalyāṇair asyāḥ śravaṇa-bhājanaṃ || iti. (6)

*avara-mātrakeṇ*êti alpena. kāy'ādy-upasthān'ārādhanād *bahu-buddha-paryupāsitāḥ*. saṃśayârtha-nirṇayāya svarūpa[4]-paripṛcchanāt[5] *paripṛṣṭāḥ*. hetu-paripṛcchayā *paripraśnīkṛtāḥ*. dān'ādi-daśa-pāramitā-pratipattyā 'nuṣṭhānād[6] *bahu-buddhâvaropita-kuśalamūlāḥ*. kṛta-tathāgata-paryupāsan'ādaya evôdgrahaṇ'ādi-bhājanam [Tib. 183^{b}] ity avasātavyaṃ.

tathā côktaṃ:

buddhôpāsana-sampraśna-dāna-śīl'ādi-caryayā
udgraha[7]-dhāraṇ'ādīnāṃ bhā(P. 131^{a})janatvaṃ satāṃ mataṃ || iti. (7)

atha khalv āyuṣmān Śāriputraḥ Śakrasya devānām indrasya imam evaṃrūpaṃ cetasâlva cetaḥ-parivitarkam ājñāya Bhagavantam etad avocat| yo Bhagavann ihâlva gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśya-

1. °na C. 2. pātr'ādi PC. 3. Tib. adds: la-sogs-pa=ādi, but cf. next stanza. 4. om. P. 5. °cchatāt P. 6. °tty-an° CT. 7. udgrāha PC.

mānāyāṃ kula-putro vā kula-duhitā vā 'bhiśraddadhad avakalpayann adhimucya prasanna-citto bodhāya cittam utpādya enāṃ prajñāpāramitā(1)m udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati tathatvāya śikṣiṣyate tathatvāya pratipatsyate tathatvāya yogam āpatsyate yathā 'vinivartanīyo bodhisattvo mahāsattvas tathā sa dhārayitavyaḥ ‖

yukta evâyaṃ Śakrasya vitarkaḥ. yasya yathôkto hetur asti sa evâdhimokṣaṃ[1] karotîty āha: *yo Bhagavann* ity-ādi. *tathatvāya*[2] *śikṣiṣyata* ity-ādi pada-trayaṃ prayoga-maula-pṛṣṭhâvasthāsu darśana-bhāvanā-viśeṣa-mārga-bhedād vā[4] grāhyaṃ.

tat kasya hetoḥ | gambhīrā Bhagavan iyaṃ prajñāpāramitā na hi Bhagavan parītta-kuśala-mūlenâparipṛcchaka-jātīyenâśrutvā buddhānāṃ bhagavatāṃ saṃmukhībhāvataḥ pūrvam acaritavatā ihâivêyam evaṃ gambhīrā prajñāpāramitā adhimoktuṃ śakyā |

nanu viśiṣṭârthâdhigamâbhāve katham udgrah'ādi-mātreṇâvinivartanīyo *dhārayitavya* iti *tat kasya hetor* ity āśaṅky' āha: *gambhīrê*ty-ādi. yathôkta-tathāgata-paryupāsana-sampraśna-dāna-śīl'ādi-caryā-hetu-traya-vaiparītyena[3] *parītta-kuśala-mūlenâparipṛcchaka-jātīyena pūrvam acaritavatê*ti pada-trayaṃ yojyaṃ.

etad uktaṃ: vyatireka-mukhena yasmād yathā-nirdiṣṭa-buddhôpāsan'ādikāraṇenâdhimuñcati prajñāpāramitāṃ viśiṣṭâdhyāśayatayā tasmād avinivartanīyo dhārayitavya iti.

ye punar anadhimucyâinā(2)m anavabudhyamānāḥ pratikṣeptavyāṃ maṃsyante (210) pūrvântato 'pi Bhagavaṃs taiḥ

(1) gambhīrāṃ prajñāpāramitām iti kha° ca° |
(2) punar adhimucyâinām iti ga° ca° |
1. yav° P, °tur iti sa ye bodh° C. 2. °thātv° C. 3. °rīty° P, °rīte (!) C.
4. om. PC.

kula-putraiḥ kula-duhitṛbhiś cêyaṃ gambhīrā prajñāpāramitā bhāṣyamāṇā pratikṣiptā ||

yathôkta-hetu-vaikalyāc ca pratikṣipantîty āha : *ye punar adhimucyêty*-ādi.

tat kasya hetoḥ | yathā 'pi nāma parīttatvāt kuśala-mūlānāṃ | na hi Bhagavann acaritavadbhiḥ pūrvântata iyaṃ gambhīrā prajñāpāramitā śakyā adhimoktuṃ | ye 'pi ca pratikṣepsyanty enāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ te 'py evaṃ veditavyāḥ || pūrvântato 'py ebhir iyaṃ gambhīrā prajñāpāramitā bhāṣyamāṇā pratikṣiptā | tathā hy eṣām asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ nâsti śraddhā nâsti kṣāntir nâsti rucir nâsti cchando nâsti vīryaṃ nâsty apramādo(1) nâsty adhimuktir na câibhiḥ pūrvaṃ buddhā bhagavanto buddha-śrāvakā vā paripṛṣṭā na ca paripraśnīkṛtā iti ||

katham idānīṃ-pratikṣep'āśayena pūrva[1]-pratikṣepo gamyata iti *tat kasya hetor* ity āśaṅky' āha : *yathā 'pî*ty-ādi. yasmād idānīṃ kuśala-mūlānāṃ parīttatvāt pratikṣep'āśayo Mātus tasmāt pūrvam api pratikṣepo gamyate. anyathā parītta-kuśala-mūlatvânupapatter[2] ity arthaḥ. tad ev' āha : *na hi Bhagavann* ity-ādi.

atha khalu Śakro devānām indra āyuṣmantaṃ Śāriputram etad avocat | gambhīrā ārya Śāriputra prajñāpāramitā | kim atr' āścaryaṃ syād yad asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ pūrvam acaritāvī bodhisattvo mahāsattvo nâdhimucyeta ||

ucitam evôktaṃ Śāriputreṇêty' āha : *gambhīrêty*-ādi. [Tib. 184ª] *kim atr' āścaryaṃ*, nâiva kiṃcit, kāraṇânurūpatvāt kāryasya.

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(1) nâsty aprasāda iti ṅa° |

1. °rvaṃ PT. 2. °śalatv° P.

atha khalu Śakro devānām indro Bhagavantam etad avocat | namaskaromi Bhagavan prajñāpāramitāyai | sarvajñajñānasya sa Bhagavan namaskāraṃ karoti yaḥ prajñāpāramitāyai namaskāraṃ karoti ||

Bhagavān āha | evam eva Kauśikâivam etat | sarvajñajñānasya sa Kauśika namaskāraṃ karoti yaḥ prajñāpāramitāyai namaskāraṃ karoti |

saṃjāta-prasādâtiśayatvād āha : *namaskaromî*ty-ādi.

tat kasya hetoḥ | ato nirjātā hi Kauśika buddhānāṃ bhagavatāṃ (211) sarvajñatā sarvajña-jñāna-nirjātā[1] ca punaḥ prajñāpāramitā prabhāvyate || evam asyāṃ prajñāpāramitāyāṃ caritavyaṃ evam asyāṃ prajñāpāramitāyāṃ sthātavyaṃ evam asyāṃ prajñāpāramitāyāṃ pratipattavyaṃ evam asyaṃ prajñāpāramitāyāṃ yogam āpattavyaṃ ||

kathaṃ Mātur namaskāre (P. 131[b]) 'nyasya sambandhâbhāvān namaskāra iti *tat kasya hetor* ity āśaṅky' āha : *ato nirjātā hî*ty-ādi. bodhisattvâvasthāyāṃ Mātur abhyāsena buddhatva-prāptes tataḥ *sarvajñatā nirjātā.* buddhatvâvasthāyāṃ vineyebhyaḥ prajñāpāramitā-prakāśanāt *sarvajña-jñāna*-prabhāvitā *ca prajñāpāramitê*ty evaṃ hetu-phala-sambandhāt prajñāpāramitā-namaskāre sarvajña-jñānasya namaskāraḥ. *evam* iti sarvajña-jñānasya hetutvena phalatvena cêty arthaḥ. śruta-cintā-bhāvanāmaya-jñānair yathākramaṃ *prajñāpāramitāyāṃ caritavyam* ity-ādi-[1]pada-trayaṃ yojyaṃ.

atha khalu Śakro devānām indro Bhagavantam etad avocat | kathaṃ Bhagavan prajñāpāramitāyāṃ caran bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ sthito bhavati | kathaṃ prajñāpāramitāyāṃ caran prajñāpāramitāyāṃ yogam āpadyate ||

prayoktṛ-nirdeśânantaraṃ prayogârthaṃ praśnayann āha : *kathaṃ Bhaga-*

(1) sarvajñatā-nirjātā iti gha° |

vann ity-ādi.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | sādhu sādhu Kauśika | sādhu sādhu punas tvaṃ Kauśika | yas tvaṃ tathāgatam arhantaṃ samyaksambuddham enam artham paripraṣṭavyaṃ paripraśnīkartavyaṃ manyase | idam api te Kauśika buddhânubhāvena pratibhānam utpannaṃ |

prakaraṇânurūpatvāt praśnasya *sādhu sādhv* iti sādhu-kāra-dānaṃ. *enam*[3] *artham* ity-ādi[1] vakṣyamāṇān viṃśati-prayogān ārabhya svâdhigamârthaṃ *paripraṣṭavyaṃ* parâdhigamârthaṃ *paripraśnīkartavyaṃ tathāgataṃ manyase* pratipadyase jānīṣa iti yāvat.

iha Kauśika bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran rūpe na tiṣṭhati rūpam iti na tiṣṭhati yataḥ Kauśika bodhisattvo mahāsattvo rūpe na tiṣṭhati rūpam iti na tiṣṭhati evaṃ rūpe(1) yogam āpadyate | evaṃ vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne tiṣṭhati vijñanam iti na tiṣṭhati yataḥ Kauśika bodhisattvo mahāsattvo vijñāne na tiṣṭhati vijñānam iti na tiṣṭhati evaṃ vijñāne yogam āpadyate |

tatra : rūp'ādy[4]-anavasthāna-prayogam āha : *ih*êty-ādi.[2] ādhāra-svarūpabhedena *rūpe rūpam* iti pada-dvayaṃ vācyaṃ. tataḥ kim ity āha : *yata* ity-ādi. [Tib.184[b]]

etad uktaṃ : yasmād rūp'ādiṣu niḥsvabhāvatayā sthāna-pratiṣedhas tasmāt tatrânavasthāna-prayoga iti.

rūpam iti Kauśika na yojayati yataḥ Kauśika rūpam iti na yojayati evaṃ rūpam iti na (212) tiṣṭhati | evaṃ vedanā saṃjñāsaṃskārā vijñānam iti Kauśika na yojayati yataḥ Kauśika vijñānam iti na yojayati evaṃ vijñānam iti na

(1) evaṃ bodhisattvo mahāsattvo rūpe iti gha°.

1 ... 1. om. C. 2. °dinā CT. 3. etam T. 4. °ādiṣv T.

tiṣṭhati | evaṃ prajñāpāramitāyāṃ sthito bhavaty evaṃ yogam āpadyate ||

ayoga-prayogârtham āha : *rūpam iti Kauśika na yojayatîti*. na yogam āpadyata ity arthaḥ. tataḥ kiṃ bhavatîty āha : *yata* ity-ādi. *evaṃ yogam āpadyata* iti *evaṃ* tattvato yogâbhāvena saṃvṛtyā[1] *yogam āpadyate*. ayoga eva teṣu prayoga[2] ity arthaḥ.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā |

gambhīra-prayogam āha : *gam*(P. 132[a])*bhīrê*ty-ādi.[3] rūp'ādi-tathatā-gambhīratayā pratiṣṭhānânupalabdhy-arthena sarvajñatā'dhikāre *gambhīrê*ty avabodhāt.

duravagāhā Bhagavan prajñāpāramitā | durudgrahā Bhagavan prajñāpāramitā |

duravagāha-prayogam āha : *duravagāhê*ty-ādi.[3] rūp'ādi-duravagāhatayā prakṛty-anāvilârthena mārgajñatā'dhikāre *duravagāhê*ty adhimokṣāt. tad eva kathayann āha : *durudgrahê*ti. śrotra-vijñānena tad-ākṛṣṭena ca mano-vijñānena durudgrahatvāt.

apramāṇā Bhagavan prajñāpāramitā ||

apramāṇa-prayogam āha *apramāṇê*ty-ādinā. rūp'ādy-apramāṇatayā paryantânupalambhârthena sarv'ākārajñatā'dhikāre 'pramāṇêty ālambanāt.

atha vā gambhīrâbhisambodham asādhāraṇâbhisambodhaṃ niruttarâbhisambodhaṃ câdhikṛtya yathākramaṃ trividho 'yaṃ gambhīra-prayog'ādir uktaḥ.

Bhagavān āha | evam etac Chāriputrâivam etat | rūpaṃ gambhīram iti Śāriputra na tiṣṭhati yataḥ Śāriputra rūpaṃ gambhīram iti na tiṣṭhati evaṃ rūpe yogam āpadyate | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ Śāriputra gambhīram iti

1. om. P. 2. yoga C. 3. °dinā CT.

na tiṣṭhati yataḥ Śāriputra vijñānaṃ gambhīram iti na tiṣṭhati evaṃ vijñāne yogam āpadyate | rūpaṃ Śāriputra gambhīram iti na yogam āpadyate yataḥ Śāriputra rūpaṃ gambhīram iti na yogam āpadyate evaṃ rūpaṃ gambhīram iti na tiṣṭhati | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ Śāriputra gambhīram iti na yogam āpadyate yataḥ Śāriputra vijñānaṃ gambhīram iti na yogam āpadyate evaṃ vijñānaṃ gambhīram iti na tiṣṭhati ‖

sādhûktatvena gambhīra-prayogaṃ spaṣṭayann āha: *evam etad* ity-ādi.[3] tad ayaṃ samāsârthoḥ: yadā *gambhīraṃ rūp*'ādikam ity abhiniveśa-yogena tattvato *na tiṣṭhati* tadā 'viparyastatvāt tatra gambhīra-yogam[1] āpadyate. yadā ca *gambhīram ity* api *na yogam* [Tib. 185ᵃ] *āpadyate* tadā *gambhīraṃ rūp*'ādikam *ity* api *na tiṣṭhati*. evaṃ yogâvasthānasya niṣedhenâviparīta-gambhīra[4]-prayogârthaḥ kathita iti.

etad-anusāreṇa duravagāhâpramāṇa-prayogayor apy artho vācyaḥ. ete ca gambhīr'ādayas trayaḥ prayogāḥ pratyekaṃ mṛdu-madhyâdhimātrā ity ārya-Vimuktiṣeṇaḥ.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā 'vinivartanīyasya vyākṛtasya bodhisattvasya mahāsattvasya purato bhāṣitavyā ‖

kṛcchra-cirâbhisambodha-prayogârtham āha: *gambhīrā Bhagavan prajñāpāramitā 'vinivartanīyasyê*ty-ādi. niyata-gotratvena kaścid avaivartiko 'py avyākṛta iti tad-vyavacchedârthaṃ *vyākṛta*-grahaṇaṃ.

tat kasya hetoḥ | sa hi Bhagavan na kāṅkṣiṣyati na vicikitsiṣyati na dhandhāyiṣyati na vivadiṣyati ‖

Mātari sarva-prakāra-jñānâbhāvena vicikits'ādi-sa(P. 132ᵇ)mbhavāt[5] tasyâiva purato bhāṣaṇe ko hetur [2]iti *tat kasya hetor*[2] ity āśaṅky' āha: *sa hî*ty-ādi. sa

1. °ra-pray° P, °re yog° C. 2 ... 2. om. P. 3. °dinā T. 4. gāmbhīrya T.
5. °mbhāvāt T, sadbhāvāt PC; ḥgyur-ba srid-paḥi phyir.

yasmāt pratividdha[1]-dharmadhātu-niṣyanda[2]-deśanā-dharmâgratvena mithyā-jñānâbhāvān *na kāṅkṣiṣyati,* saṃśaya-jñāna-vigamān *na vicikitsiṣyati,* ajñāna-virahān *na dhandhāyiṣyati,*[3] samyag-jñānôpetatvān *na vivadiṣyati* tasmāt tasyâlva purato bhāṣaṇīyêti matiḥ. sāmarthyād anyasya punar uttrās'ādi-sambhavāt kṛcchra-cirâbhisambodha-prayogo darśitaḥ.

atha khalu Śakro devānām indra āyuṣmantaṃ Śāriputram etad avocat| (213) sacet punar ārya Śāriputra avyākṛtasya bodhisattvasya mahāsattvasya purata iyaṃ prajñāpāramitā bhāṣyeta ko doṣo bhavet‖

vyākaraṇa-lābha-prayogam āha *sacet punar* ity-ādinā. *ko doṣa* iti[4] katamaḥ kāṅkṣ'ādi-doṣaḥ syāt.

evam ukte āyuṣmān Śāriputraḥ Śakraṃ devānām indram etad avocat| dūrataḥ sa Kauśika bodhisattvo mahāsattva āgato veditavyaḥ cira-yāna-samprasthitaḥ paripakva-kuśala-mūlaḥ sa Kauśika bodhisattvo mahāsattvo veditavyaḥ yo 'vyākṛta imāṃ prajñāpāramitāṃ lapsyate darśanāya vandanāya paryupāsanāya śravaṇāya śrutvā ca nôttrasiṣyati na saṃtrasiṣyati na saṃtrāsam āpatsyate| na cêdānīm asau cireṇa vyākaraṇaṃ pratilapsyate 'nuttarāyāḥ samyaksambodheḥ āsannaṃ tasya vyākaraṇaṃ veditavyaṃ| sa bodhisattvo mahāsattvaḥ nâikaṃ vā dvau vā trīn vā tathāgatān arhataḥ samyaksambuddhān atikramiṣyati tato vyākaraṇaṃ pratilapsyate 'nuttarāyāṃ samyaksambodhau| api tu tān ārāgayiṣyati ārāgayitvā tāṃs tathāgatān arhataḥ samyaksambuddhān na virāgayiṣyati(1) tathāgata-darśanaṃ ca vyākaraṇenâvandhyaṃ kariṣyati tathāgata-darśanāc ca tato vyākaraṇaṃ pratilapsyate 'nuttarāyāṃ samyaksambodhau|

(1) samyaksambuddhān virāgayiṣyatîti ga° ca°|

1. °tibuddha C. rtogs-pa. 2. niḥṣy° C. 3. dhanvāy° PCT. & Ed. rmoṅs-pa.
4. ity-ādi PC.

gotra-sāmarthyād anutrās'ādir[1] ato na kaścid ity āha: *dūrata* ity-ādi. dūrād *dūrato* dīrgha-kālād iti yāvat. tad ev' āha: *cira-yāna-samprasthita* iti. atha vā dūrato [Tib. 185[b]] gambhīrârthâdhimokṣāc chrāvak'ādy-agocaratah.[2] *prajñāpāramitāṃ lapsyata* ity-ādi prathamataram eva tāvad dūrāt paśyati, tato darśan'āhlādita-śarīro vandate, tato vivardhamāna[3]-prasāda-vegaḥ pradakṣiṇī-karaṇ'ādinā paryupāste, tataḥ kṛt'ānupūrviko niṣadya śṛṇotîty evaṃ darśan'ādy-arthaṃ[4] prajñāpāramitāṃ prāpsyanti. *na cêdānīm asau cireṇêti na cireṇêdānīṃ* eva darśan'ādi-kāle. etad ev' āha *āsannam* ity-ādinā. *nâikaṃ tathāgatam* ity-ādi *eka-dvi-tri-tathāgatān atikramiṣyati. tataḥ* sa bodhisattvaḥ paścād *vyākaraṇaṃ pratilapsyata* ity evaṃ na, api tu tebhya ity arthaḥ. tad eva kathayann āha: *api tu tān ārāgayiṣyatî*ti. *api* ca *tān* eka-dvi-(P. 133[a])tri-[5]tathāgatān samyak tat-prajñapta-śikṣā-pratipatty' *ārāgayiṣyati. tathāgata-darśanaṃ ca vyākaraṇenâvandhyaṃ kariṣyatî*ty[6] eka-dvi-tri[6]-*tathāgat'*ādi-*darśanaṃ vyākaraṇen*âśūnyaṃ *kariṣyati,* niyamena vyākaraṇa-lābhāt. tad ev' āha *tathāgata-darśanāc* cêty-ādinā.

yāvac ca vyākaraṇaṃ pratilapsyate 'nuttarāyāṃ samyak-sambodhau tāvad avandhyaṃ kariṣyati tathāgata-darśana-vandana-paryupāsanôpasthānaṃ yāvan nânuttarāṃ samyaksambodhim abhisambuddha iti ‖

yāvac[7] *ca vyākaraṇam* ity-ādy upasaṃhāraḥ sugamaḥ.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat| dūrataḥ sa Bhagavan bodhisattvo mahāsattva āgato bhaviṣyati cira-yāna-samprasthitaḥ paripakva-kuśala-mūlo hi Bhagavan sa bodhisattvo mahāsattvo veditavyaḥ (214) ya imāṃ gambhīrāṃ prajñāpāramitāṃ lapsyate darśanāya vandanāya paryupāsanāya śravaṇāya| kaḥ punar vādo 'tra yaḥ śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśa-

1. anuttrās'ādim PCT. rjes-su skrag-pa la-sogs-pa. 2. °di-goc° C. 3. 'bhivardh° P. 4. arthā C, artha- P. don-du. 5 ... 5. om. C. 6. °ṣyaty PC. ṣes-bya-ba. 7. yadā PCT. ji-srid-du.

yiṣyaty upadekṣyaty uddekṣyati svādhyāsyati ||

avinivartanīya-prayogârtham āha : *atha khalv āyuṣmān Chāriputra* ity-ādi. *kaḥ punar vādo 'tra yaḥ śrutvā côdgrahīṣyatî*ti *yaḥ* samyag-udgrahaṇ'ādinā 'vinivartanīya-prayogeṇa yuktaḥ sa paripakva-kuśala-mūla[1] ity *atra ko vādo*, nâiva kaścit saṃdeha [Tib. 186ª] ity arthaḥ.

atha khalu Bhagavān āyuṣmantaṃ Śāriputram etad avocat | evam etac Chāriputrâivam etat | dūrataḥ sa Śāriputra bodhisattvo mahāsattva āgato veditavyaḥ cira-yāna-samprasthitaḥ paripakva-kuśala-mūlo hi sa Śāriputra bodhisattvo mahāsattvo bhaviṣyati ya imāṃ gambhīrāṃ prajñāpāramitāṃ lapsyate darśanāya vandanāya paryupāsanāya śravaṇāya | kaḥ punar vādo 'tra yaḥ śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati ||

sādhûktatvenânumatim āha *evam etad* ity-ādinā.[2]

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | pratibhāti me Bhagavan pratibhāti me Sugata aupamyôdāharaṇaṃ | tad-yathā 'pi nāma Bhagavan yo 'yaṃ bodhisattva-yānikaḥ kula-putro vā kula-duhitā va svapnântara-gato 'pi bodhimaṇḍe niṣīdet veditavyam etad Bhagavann ayaṃ bodhisattvo mahāsattva āsanno 'nuttarāyāḥ samyaksambodher abhisambodhāyêti | evam eva Bhagavan yaḥ kula-putro vā kula-duhitā vā imāṃ gambhīrāṃ prajñāpāramitāṃ lapsyate darśanāya vandanāya paryupāsanāya śravaṇāya | kaḥ punar vādaḥ(1) śrutvā côdgrahītuṃ dhārayituṃ vācayituṃ (215) paryavāptuṃ pravartayituṃ deśayituṃ upadeṣṭuṃ uddeṣṭuṃ svādhyāpanāya |

(1) kaḥ puna vādo 'tra ya iti ca° |

1. kuśala C. 2. ādi CT.

veditavyam etad Bhagavan dūrato 'yaṃ bodhisattva-yānikaḥ pudgala āgataś cira-yāna-samprasthita āsanno 'yaṃ bodhisattva-yānikaḥ pudgalo vyākaraṇasya | vyākariṣyanty enaṃ buddhā bhagavanto bodhisattvaṃ mahāsattvam anuttarāyāḥ samyak-sambodher abhisambodhāyêti || cira-yāna-samprasthitaḥ paripakva-kuśala-mūlo hi sa bodhisattvo mahāsattvo veditavyaḥ yasyêyaṃ gambhīrā prajñāpāramitôpapatsyate[1] 'ntaśaḥ śravaṇāyâpi | kaḥ punar vādo 'tra Bhagavan yaḥ kula-putro vā kula-duhitā vā enāṃ gambhīrāṃ prajñāpāramitām udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati ||

yathôkta-prayogam eva dṛḍhayann āha : *pratibhāti me Bhagavann* ity-ādi. *aupamyôdāharaṇam* iti sādṛśyôdāharaṇaṃ. *upavartsyata*[1] iti upapatsyate prajñāpāramitôdgrahaṇ'ādinā.

tāt kasya hetoḥ | bhūyastvena hi Bhagavan dharma-vyasana-saṃvartanīyaiḥ sattvāḥ karmôpacayair avirahitās teṣāṃ bhūyastvenâsyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ cittāni pratikūlāni bhaviṣyanti cittāni parivellayiṣyanti | na hy anupacita-kuśala-mūlāḥ sattvāḥ asyāṃ bhūyastvena bhūta-koṭyāṃ praskandanti prasīdanti || upacita-kuśala-mūlāḥ khalu punas te Bhagavan sûpacita-kuśala-mūlāḥ kula-putrāḥ kula-duhitaraś ca veditavyāḥ yeṣām asyāṃ bhūta-koṭyāṃ cittaṃ praskandati prasīdati |

katham paripakva-kuśala-mūlo[2] bodhisattvo[3] lakṣyate 'nyasyâpi tad-udgrah'ādi[4]-sambhavād iti *tat kasya hetor* ity āśaṅky' āha : *bhūyastvena hî*ty-ādi. yasmād bāhulyena *dharma-vyasana-saṃvartanīyaiḥ* karmabhir *avirahitā*nāṃ *prajñāpāramitāyāṃ cittāni* samyag-udgrah'ādi-vimukhatvena *pratikūlāni bhaviṣya-*

(1) upavartsyate, Haribhadra.

1. upapatsyate Ed. rñed-par ḥgyur-ba. 2. śalo P. 3. om. C. 4. °haṇ'ādi C. PT.

nti,[1] parityāga-paratvena *parivellayiṣyanti,* yasmāc *cânupacita-kuśala-mūlāḥ* prajñāpāramitāyām arthânavabodhād *bhūta-koṭyāṃ*[2] *na praskandanti* nâpi prasādalābhāt *prasīdanti* (P. 133[b]) tasmād upacita-kuśala-mūlās te yathāvad udgrahaṇ'ādi-kāriṇa ity vākyârthaḥ. *bhūta-koṭyām* iti bhūtakoṭir dharmadhātus, taddyotanāt prajñāpāramitā tathôktā.

tad-yathā 'pi nāma Bhagavan puruṣo yojana-śatikād aṭavīkāntārād dviyojana-śatikād vā triyojana-śatikād vā catur-yojana-śatikād vā pañca-yojana-śatikād vā daśa-yojana-śatikād vā 'ṭavīkāntārān niṣkrāmet | sa niṣkramya paśyet pūrva-nimittāni gopālakān vā paśu-pālakān vā sīmā vā ārāma-sampado vā vana-sampado vā tato 'nyāni vā nimittāni yair nimittair grāmo vā nagaraṃ vā nigamo vā sūcyeta (216) tasya tāni pūrva-nimittāni dṛṣṭvâivaṃ bhavati | yathêmāni pūrva-nimittāni dṛśyante tathā āsanno me grāmo vā nagaraṃ vā nigamo vā iti | sa āśvāsaprāpto bhavati nâsya bhūyaś cora-manasikāro bhavati | evam eva Bhagavan yasya bodhisattvasya mahāsattvasyêyaṃ gambhīrā prajñāpāramitôpavartate veditavyaṃ tena Bhagavann abhyāsanno 'smy anuttarāyāḥ samyaksambodher na cireṇa vyākaraṇaṃ pratilapsye 'nuttarāyāḥ samyaksambodher iti | nâpi tenôttrasitavyaṃ na saṃtrasitavyaṃ na bhetavyaṃ śrāvaka-bhūmer vā pratyekabuddha-bhūmer vā ‖

niryāṇa-prayogam āha *tad-yathā 'pi nāma Bhagavan puruṣo yojana-śatikād* ity-ādinā. *evam evê*ty-ādi[3] bahu-yojana-śatikād aṭavī-kāntārāt prasthita[4]-puruṣavad āntarāyika-dharma-varjan'ādi-pratipattimato *yasyêyaṃ* Jinajananī śravaṇ'ādy-artham upapadyate niyamena niryāṇântena *veditavyam abhyāsanno* 'ham *anuttarāyāḥ samyaksambodher* ity arthaḥ. tad ev' āha *nâpi tenê*ty-ādinā.

tat kasya hetoḥ | tathā hy asyêmāni pūrva-nimittāni saṃ-

1. °ntîti CT. 2. °dhânugamanān C, °dha-gamanān PT. yaṅ-dag-paḥi mthaḥ. 3. °dinā CT. 4. °ntāra-prapanna C.

dṛśyante yad utêmāṃ gambhīrāṃ prajñāpāramitāṃ labhate darśanāya vandanāya paryupāsanāya śravaṇāya ‖

tad-virodhi[1]-dharmânupasthāne [Tib. 186[b]] kathaṃ śrāvak'ādi-bhūmau patana-bhayaṃ na syād iti *tat kasya hetor* ity āśaṅky' āha : *tathā hy asyêmānî*ty-ādi. etad uktaṃ : yasmāt pudgala-nairātmya-mātra-prabhedatvena[2] śṛāvak'ādi-bhūmi-viruddhām avikala-sarva-dharma-naiḥsvābhāvya-dyotikāṃ prajñāpāra-mitāṃ *darśan*'ādy-artham *labhate* tato viruddhāyā Mātur upalambhān na śrā-vak'ādi-bhūmi-pāt'āśaṅkêti.

evam ukte Bhagavān āyuṣmantam Śāriputram etad avocat | evam etac Chāriputrâivam etat | pratibhātu te Śāriputra punar apy etat sthānaṃ | yathā 'pi nāmâited buddhânubhāvena vyāharasi vyāhariṣyasi ca ‖

sādhûktatvād *evam etac Chāriputrâivam etad* iti sva-hastaṃ dattvā punar api sāma(P. 134[a])rthy'ādhānârtham[3] āha : *pratibhātv* ity-ādi.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | tad-yathā 'pi nāma Bhagavann iha kaścid eva puruṣo mahā-samudraṃ draṣṭu-kāmo bhavet sa gacchet mahā-samudraṃ darśanāya | yathā-yathā ca sa gacchen mahā-samudraṃ darśa-nāya tathā-tathā sacet paśyet stambaṃ vā stamba-nimittaṃ vā parvataṃ vā parvata-nimittaṃ vā tenâivaṃ veditavyaṃ dūre tāvad ito mahā-samudra iti | sacet na bhūyaḥ paśyet stambaṃ vā stamba-nimittaṃ vā parvataṃ vā parvata-nimittaṃ vā tenâi-vaṃ veditavyam abhyāsanna ito mahā-samudra iti ‖

nirantara-prayogârtham āha : *tad-yathā 'pi nāma Bhagavann iha kaścid evê*ty-ādi. *stambaṃ vā stamba-nimittaṃ vê*ti viṭapaṃ viṭapa[4]-nimittaṃ vêty arthaḥ.

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1. °dhe C. 2. °bhavatvena PCT. rab-tu phye-ba-ñid-kyis. 3. °rthy'āvāhanârtham C. 4. °ttaṃ vā vṛkṣaṃ vā vṛkṣa P; śiṅ ṅam śiṅ-kyi mtshan-ma.

tat kasya hetoḥ | anupūrva-nimno hi mahā-samudro na mahā-samudrasyâbhyantare kaścit stambo vā stamba-nimittaṃ vā parvato vā (217) parvata-nimittam vêti | kiṃ câpi sa na mahā-samudraṃ sākṣāt paśyati cakṣuṣā atha ca punaḥ sa niṣṭhāṃ gacchati abhyāsanno 'smi mahā-samudrasya nêto bhuyo dūre mahā-samudra iti | evam eva Bhagavan bodhisattvena mahā-sattvenêmāṃ gambhīrāṃ prajñāpāramitāṃ śṛṇvatā veditavyaṃ | kiṃ câpy ahaṃ tais tathāgatair arhadbhiḥ samyaksaṃbuddhair na sammukhaṃ vyākṛto 'tha ca punar abhyāsanno 'smy anuttarāyāḥ samyaksambodher vyākaraṇasya(1) ||

stamb'ādy-anupalambhāt kathaṃ mahā-samudrasyâbhyāsannatvam iti *tat kasya hetor* ity āśaṅky' āha : *anupūrva-nimno hî*ty-ādi.

etad uktaṃ : yasmāt sva-hetunā janitaḥ[1] stamb'ādinā viruddho *'nupūrva-nimnaḥ* svabhāvo mahā-samudrasya atas tad-upalambha-svabhāvād eva stamb'ādy-anupalambhāt[2] tasyâbhyāsannatvam iti.

prajñāpāramitāṃ śṛṇvatā veditavyam iti satata-bhāvan'ādi-pratipattyā nirantara-prayoga-balān niścetavyaṃ.[3]

tat kasya hetoḥ | tathā hy enāṃ gambhīrāṃ prajñāpāramitāṃ labhate darśanāya vandanāya paryupāsanāya śravaṇāyêti |

kathaṃ Mātuḥ śravaṇa-kāraṇena vyākaraṇa-kāry'āsannībhāvo 'numīyata iti *tat kasya hetor* ity āśaṅky' āha : *tathā hy enām* ity-ādi.[4]

etad uktaṃ : kāraṇasyârthântara-nirapekṣatayā kāryôtpādana-yogyatā-'numānena svabhāva-hetunā vyākaraṇ'āsannībhāvânumānād adoṣa iti.

tad-yathā 'pi nāma Bhagavan vasante pratyupasthite śīrṇa-parṇa-palāśeṣu nānā-vṛkṣeṣu nānā-pallavāḥ prādurbhavanti |

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(1) vyākaraṇasyetîti ga° |

1. °ta PC. 2. °mbhās PC. ma-dmigs-pa yin-paḥi phyir. 3. °ścit° C. 4. °dinā CT.

pallaveṣu prādurbhūteṣv āttamanaskā bhavanti Jāmbūdvīpakā manuṣyās tāni pūrva-nimittāni vaneṣu dṛṣṭvā na cirād vana-puṣpāṇi ca phalāni ca prādurbhaviṣyanti ‖ tat kasya hetoḥ | tathā hîmāni pūrva-nimittāni stambeṣu dṛśyanta iti ‖ evam eva Bhagavan yadā bodhisattvo mahāsattvo labhate imāṃ gambhīrāṃ prajñāpāramitāṃ darśanāya vandanāya paryupāsanāya śravaṇāya upavartate tasyêyaṃ gambhīrā prajñāpāramitā tadā paripakva-kuśalaḥ sa bodhisattvo mahāsattvo veditavyas tenâiva pūrvakeṇa kuśala-mūlenôpanāmitêyaṃ tasmai gambhīrā prajñāpāramitā | tatra yā devatāḥ pūrva-buddha-darśinyas tāḥ pramuditā bhavanti prīti-saumanasya-jātāḥ paurvakāṇām api bodhisattvānāṃ mahāsattvānām imāny eva pūrva-nimittāny abhūvann anuttarāyāḥ samyaksambodher vyākaraṇāya na-cireṇa batâyaṃ bodhisattvo mahāsattvo vyākaraṇaṃ pratilapsyate 'nuttarāyāḥ samyaksambodher iti ‖

[Tib. 187ᵃ] āsannâbhisambodha-prayogam āha *tad-yathā 'pi nāma Bhagavan vasanta* ity-ādinā. *śīrṇa-parṇa-palāśeṣv* iti patita-vṛddha-pattreṣu. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hîmāni pūrva-nimittānî*ty-ādi.

hetunā (P. 134ᵇ) yaḥ samagreṇa kāryôtpādo 'numīyate
arthântarânapekṣatvāt sa svabhāvo 'nuvarṇita ‖

iti nyāyena[1] gatârtham etat. *upanāmitêyam* iti abhinavânāsrava-dharm'ādhāratv'ādi-pratipatter āsannâbhisambodha-prayoga-sāmarthyena[2] ḍhaukitā.

(218) tad-yathā 'pi nāma Bhagavan strī gurviṇī gurugarbhā tasyā yadā kāyo veṣṭate adhimātraṃ vā kāya-klamatho jāyate na ca sā caṃkramaṇa-śīlā bhavati alp'āhārā ca bhavati alpa-styāna-middhā ca bhavati alpa-bhāṣyā ca bhavati alpa-sthāmā ca bhavati vedanā-bahulā ca bhavati krandantī ca bahulaṃ viharati na ca saṃvāsa-śīlā bhavati paurvakeṇâyoniśo-

1. nyāyana PC. 2. sārthy° C.

manasikāreṇ' āsevitena niṣevitena bhāvitena bahulīkṛtenêmām evaṃrūpāṃ kāyena vedanāṃ pratyanubhavāmîti tadā veditavyam idaṃ Bhagavan yathā 'syāḥ pūrva-nimittāni saṃdṛśyante tathā na cireṇa batêyaṃ strī prasoṣyate iti| evam eva Bhagavan yadā bodhisattvasya mahāsattvasyêyaṃ[1] gambhīrā prajñāpāramitôpavartate darśanāya vandanāya paryupāsanāya śravaṇāya śṛṇvataś cânāṃ ramate citam asyāṃ prajñāpāramitāyām arthikatayā[2] côtpadyate tadā[3] veditavyam idaṃ Bhagavann acireṇa batâyaṃ bodhisattvo mahāsattvo vyākaraṇaṃ pratilapsyate 'nuttarāyāḥ samyaksambodher iti ‖

evam ukte Bhagavān āyuṣmantam Śāriputram etad avocat| sādhu sādhu Śāriputra| idam api te Śāriputra buddhânubhāvena pratibhāti ‖

kṣiprâbhisambodha-prayogârtham āha: *tad-yathā 'pi nāmêty-ādi.* jātagarbhatvād *gurviṇī.* āsanna-prasava-kālatvād *guru-garbhā.* aṅga-vijṛmbhaṇād *veṣṭate. paurvakeṇâyoniśo-manasikāreṇa* grāmya-dharma-pratisaṃyuktena, prayoga-maula-pṛṣṭhâvasthāsu yathākramam *āsevitena niṣevitena bhāvitena,* sarvatra punaḥ-punar āmukhīkaraṇād *bahulīkṛtenêmāṃ* vartamānām *evaṃ-rūpām* asahyāṃ *kāyena vedanāṃ* duḥkham *anubhavāmîti* cintayatîti śeṣaḥ. *śṛṇvataś cânāṃ ramate cittam asyām* iti ādheyasya pratipatti-dharmasya kṣipraṃ dharma-kāya-phalâbhinirvartan'ādi-pratipattimato yathôkta-prayoga-sāmarthyāc *cittaṃ prajñāpāramitāyāṃ* śravaṇa-pūrvakaṃ *ramate* bhaktiṃ karotîti yāvat.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| āścaryaṃ Bhagavan yāvat[4] suparigṛhītāś ca suparītāś ca suparīnditāś ca me bodhisattvā mahāsattvās tathāgatenârhatā samyaksambuddhena ‖

(1) mahāsattvasya paripakva-kuśalamūlasya yathā yathêyaṃ iti ga° ca°|
(2) arthikatayā chandikatayêti ga°|
(3) tathā tathā iti ma°|
(4) yāvad yad iti kha° gha° ca°|

parârtha-prayogam āha *āścaryaṃ Bhagavan yāvad* ity-ādinā. *yāvad*-vacanena sanāthā ity-ādi-parigrahaḥ. yasmād vyākaraṇ'ādibhir bhūmiṣu pāramitāsu ca niveśanāt *su*[Tib. 187^{b}]*parigṛhītāḥ*[1] *suparīttāś ca,* kalyāṇamitra-(P. 135^{a})-pratyarpaṇāc[2] ca *suparīnditā* Bhagavatā *bodhisattvās* tasmād *āścaryaṃ.* sarva-viṣayatve 'pi kṛpāyā viśiṣṭ'āśaya-sampatti-bhavyatā-balena pratiniyata-janânugraho vismayaḥ.

(219) Bhagavān āha| tathā hi te Subhūte bodhisattvā mahāsattvā bahu-jana-hitāya pratipannā bahu-jana-sukhāya lokânukampāyai|

viśiṣṭ'āśaya-sampattim ev' āha *tathā hî*ty-ādinā. anāgata-sambandhenârthakāritvād *bahu-jana-hitāya pratipannāḥ.* vartamāna-kālatayêdānīm artha-karaṇād *bahu-jana-sukhāya,* atīta-kāla-sambandhena kṛtānāṃ kuśalâkuśala-vāsanānāṃ yathākramaṃ vivṛddhaye parihāṇaye vā yatna-karaṇāl *lokânukampāyai pratipannā* iti pūrveṇa sambandhaḥ.

mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyānāṃ cânukampakā anukampām upādāyânuttarāṃ samyaksambodhim abhisamboddhu-kāmāḥ anuttarāṃ samyaksambodhim abhisambudhyânuttaraṃ dharmaṃ deśayitu-kāmāḥ ‖

punar apy atītânāgata-vartamāna-kāla-sambandhāt sāmānyen' āha: *mahato jana-kāyasyârthāya hitāya sukhāyê*ti. *dharmaṃ deśayitu-kāmā* iti prajñāpāramitāyāṃ[3] dharma-cakra-pravartan'ādi-pratipattimatāṃ parârtha-karaṇād[4] dharmaṃ bhāṣitu-kāmāḥ.

Subhūtir āha| iha Bhagavan bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah kathaṃ prajñāpāramitā-bhāvanā paripūriṃ gacchati ‖

Bhagavān āha| yadi Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran na rūpasya vṛddhiṃ samanupaśyati

1. °tā PC. 2. °tyap° P, °tyayaṇ° C. 3. °yā C. 4. °ṇā PC.

carati prajñāpāramitāyāṃ | evaṃ na vedanāyā na saṃjñāyā na saṃskārāṇāṃ na vijñānasya vṛddhiṃ samanupaśyati carati prajñāpāramitāyāṃ | na rūpasya parihāṇiṃ samanupaśyati carati prajñāpāramitāyāṃ | evaṃ na vedanāyā na saṃjñāyā na saṃskārāṇāṃ na vijñānasya parihāṇiṃ samanupaśyati carati prajñāpāramitāyāṃ |

avṛddhy-aparihāṇi-prayogârtham āha : *iha Bhagavan bodhisattvasy*êty-ādi. rūp'ādīnāṃ vṛddhi-parihāṇy-adarśanena prajñāpāramitāyāṃ caraṇânujñānāt tat-prayogo 'bhihitaḥ.

dharmaṃ na samanupaśyati carati prajñāpāramitāyāṃ | adharmam api na samanupaśyati carati prajñāpāramitāyāṃ | evam asya prajñāpāramitā-bhāvanā paripūriṃ gacchati ‖

dharmâdharm'ādy-anupalambha-prayogârtham āha : *dharmaṃ na samanupaśyat*îty-ādi. dharmâdharm'āder anupalambha-pratipattyā[1] tat-prayogatvād *evaṃ bhāvanā paripūriṃ gacchati.*

Subhūtir āha | acintyam idaṃ Bhagavan deśyate ‖

Bhagavān āha | rūpaṃ hi Subhūte 'cintyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ hi Subhūte 'cintyaṃ | rūpam acintyam ity api Subhūte na saṃjānīte carati prajñāpāramitāyāṃ | evaṃ vedanā saṃjñā saṃskārā vijñānam acintyam ity api Subhūte na saṃjānīte carati prajñāpāramitāyāṃ ‖

acinty'ākāra-saṃjñā-(P. 135[b])nirodha-prayogârtham āha : *acintyam idaṃ Bhagavan deśyata* ity-ādi. dharma[Tib. 188[a]]dhātu-rūpatvena cintayitum aśakyatvād *acintyaṃ.* [2]*rūp*'ādy-acintyam iti[2] yadi *na saṃjānīte* tad-grahaṇa-saṃjñānirodhāt tadā yathôkta-prayogeṇa[3] *carati prajñāpāramitāyām* ity arthaḥ.

(220) atha khalv āyuṣmān Śāriputro Bhagavantam etad

1. °mbhânupapattyā C. 2 ... 2. rūpād iti PC, rūp'ādīti T; gzugs la-sogs-pa bsam-gyis mi khyab-paḥo. 3. yogena CT.

avocat | ko 'tra Bhagavann adhimokṣayiṣyati evaṃ gambhīrāyāṃ prajñāpāramitāyāṃ |

avikalpa-prayogârthaṃ praśnayann āha: *ko 'tra Bhagavann adhimokṣayiṣyatî*ty-ādi.

Bhagavān āha | yaḥ Śāriputra caritāvī bodhisattvo mahāsattvo bhaviṣyati prajñāpāramitāyāṃ so 'tra prajñāpāramitāyāṃ adhimokṣayiṣyati ||

āyuṣmān Śāriputra āha | kathaṃ Bhagavan caritāvī bodhisattvo mahāsattvo bhaviṣyati kathaṃ caritāvī 'ti-nāmadheyaṃ labhate ||

parihartum āha: *yaḥ Śāriputra caritāvī* 'ty-ādi.

Bhagavān āha | iha Śāriputra bodhisattvo mahāsattvo balāni na kalpayati vaiśāradyāni na kalpayati buddha-dharmān api na kalpayati sarvajñatām api na kalpayati ||

*kathaṃ Bhagavaṃś caritāvī bodhisattvo mahāsattvo bhavatî*ti svarūpa-lābha-praśnaṃ *kathaṃ caritāvī 'ti-nāmadheyaṃ labhata* ity anvartha[1]-saṃjñā-lābha-praśnaṃ ca pariharann āha: *iha Śāriputrê*ty-ādi.

tat kasya hetoḥ | balāni hi Śāriputrâcintyāni vaiśāradyāny apy acintyāni buddha-dharmā apy scintyāḥ sarvajñatā 'py acintyā sarva-dharmā apy acintyāḥ || evaṃ caritāvī Śāriputra bodhisattvo mahāsattvo na kvacic carati carati prajñāpāramitāyāṃ | evaṃ sa caritāvī 'ty ucyate caritāvī 'ti-nāmadheyaṃ labhate[(1)] ||

nanu cintā-viṣaya-bala-vaiśārady'ādi-sadbhāve[2] kathaṃ na kalpayatîti *tat kasya hetor* ity āśaṅky' āha: *balāni hi Śāriputrê*ty-ādi. tattvato dharma-

(1) ga° pustake labhate ity anantaraṃ, evañ ca tasya prajñāpāramitā-bhāvanā-paripūriṃ gacchati iti paṭho 'sti |

1. °rthaṃ PC. 2. sambhāve PCT. yod-pa yin-na.

dhātu-rūpatvād rūp'ādi-tan-nimitta-tat-svabhāvâvikalpan'ādi[1]-(P. 136[a])pratipatti-sāmarthyenâvikalpa-prayoga-lābhāc cintā'tikrāntatvenâcintyāni bal'ādīni na kalpayatîty arthaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā | ratna-rāśir Bhagavan prajñāpāramitā |

phala-ratna-dāna-prayogârtham āha: *gambhīrā Bhagavan prajñāpāramitā ratna-rāśir Bhagavan prajñāpāramitê*ti. dharma[2]-pudgala-nairātmya-pratipakṣatvena *gambhīrā* satī prathama-phala-darśan'ādi-pratipattyā phala-ratna-dāna-prayogavatāṃ srotaāpatty-ādy-anuttara-samyaksambodhi-phala-ratnasya dātrītvād *ratna-rāśiḥ*.

śuddha-rāśir Bhagavan prajñāpāramitā ākāśa-śuddhatām upādāya |

viśuddhi-prayogârtham [Tib. 188[b]] āha: *śuddha-rāśir* ity-ādi. *ākāśa*syêva *śuddhatām upādāya* rūp'ādi-viśuddhi-bhāvanayā tat-prayogavatāṃ kleśa-jñey'āvaraṇa-prahāṇa-hetutvena *śuddha-rāśiḥ*.

āścaryaṃ Bhagavan syāt yad enāṃ prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatāṃ likhatāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ ca bahavo 'ntarāyā utpadyeran ||

avadhi-prayogârtham āha: *āścaryaṃ Bhagavann* ity-ādi. mahā'nubhāvatve 'py antarāya-sambhava ity *āścaryaṃ*.

(221) evam ukte Bhagavān āyuṣmantam Subhūtim etad avocat | evam etat Subhūte evam etat | bahavaḥ Subhūte 'ntarāyā imāṃ prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavā-

1. °bhāva-vik° PCT. mi-rtog-pa. 2. om. P.

pnuvatāṃ pravartayatāṃ deśayatām upadiśatām uddiśatāṃ svā-
dhyāyatāṃ likhatāṃ ca kula-putrāṇām kula-duhitṝṇāṃ ca
bhaviṣyanti ||

sādhûktam ity āha: *evam etat Subhūta* ity-ādi.

tat kasya hetoḥ | tathā hi Subhūte imāṃ prajñāpāramitām
udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravarta-
yatāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatāṃ likhatāṃ
ca kula-putrāṇāṃ kula-duhitṝṇāṃ ca Māraḥ pāpīyān autsukyam
āpatsyate 'ntarāyaṃ kartuṃ ||

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āhā: *tathā hî*ty-ādi. yasmān *Māraḥ pāpīyān autsukyam* udyogam[1] *āpatsyate 'ntarāyaṃ kartuṃ* tannimittaṃ tasmād bahavo 'ntarāyā ity arthaḥ.

tatra śīghraṃ likhatā sacen māsena vā māsa-dvayena vā
māsa-trayeṇa vā likhyeta likhitavyâivaṃ bhavet | sacet samva-
tsareṇa tato vā 'pareṇa likhitā bhavet tathā 'pi likhitavyâiva
khalu punaḥ Subhūte bhavati tena kula-putreṇa kula-duhitrā
vā iyaṃ prajñāpāramitā ||

yady evaṃ katham. tarhi śīghraṃ likhyata ity āha: *tatra śīghram* ity-ādi. *saṃvatsareṇê*ti vacanaṃ tāvatā ṛtv'ādi-pratyaya-sākalyād bahiḥ kālo nâstîti jñāpanârtham ity ārya-Vimuktiṣeṇaḥ. *tathā 'pi likhitavyâivê*ti saṃvatsarâbhiyogânutsarg'ādi-pratipattimatām avadhi-prayoga-lābhāl *likhitavyâiva* nirvighnatayā śīghram iti śeṣaḥ.

tat kasya hetoḥ | evaṃ hy etat Subhūte bhavati yat mahā-
ratnānāṃ bahavo 'ntarāyā utpadyante ||

nanu saṃvatsareṇa likhane katham śīghram iti *tat kasya hetor* ity āśaṅky' āha: *evam hy etad* ity-ādi. (P. 136[b]) dharmatâiṣā yasmān mahā-ratnānāṃ bahavo 'ntarāyāḥ sambhavanti tasmāt parama-ratna-svabhāvāyā Mātuḥ saṃva-

1. udveg° T.

tsareṇa bahv-antarāyatve 'pi likhanaṃ śīghram evêti bhāvaḥ.

yathôktā eva prayogā grāhyāḥ[1].

tathā côktaṃ :

rūp'ādiṣv [Tib. 189ᵃ] anavasthānāt[I] teṣu yoga-niṣedhataḥ[II]
tat-tathatā-gambhīratvāt[III] teṣāṃ duravagāhataḥ[IV] || (8)
tad-apramāṇyataḥ[V] kṛcchrāc cireṇa pratibodhataḥ[VI]
vyākṛtāv[VII] avivartyatve[VIII] niryāṇe[IX] sa-nirantare[X] || (9)
āsanna-bodhe[XI] kṣipraṃ[XII] ca parârthe[XIII] 'vṛddhy-ahānitaḥ[XIV]
dharmâdharm'ādy-adṛṣṭau[XV] ca rūpâcinty'ādy-adarśane[XVI] || (10)
rūp'ādes tan-nimittasya tad-bhāvasyâvikalpakaḥ[XVII]
phala-ratna-pradātā[XVIII] ca śuddhakaḥ[XIX] sâvadhiś[XX] ca saḥ. || iti. (11)

yukta-rūpā cêyam[2] eṣāṃ viṃśateḥ prayogāṇām ānupūrvī. tathā hi rūp'ādiṣv anabhiniveśa-yogena sthito 'yoga-prayogeṇâbbiyujyamānas[3] teṣāṃ rūp'ādīnāṃ gambhīratāṃ duravagāhatām apramāṇatāṃ câvagacchati. tato[4] 'samyag-yoga-vihitatven' ādikarmikaḥ kṛcchreṇa tad-anyaḥ sukhena vyākaraṇam avinivartya-bhūmiṃ ca prāpya [5]niryāty-avirahito 'bhisaṃbodhy[5]-āsannībhavati, kṣipram abhisambudhyate. tataḥ parârtha-kurvan na vardhate na parihīyate. tato dharmâdharm'ādau sāmānye[6] rūpâcinty'ādau ca viśeṣe sarva-saṃjñā-prahāṇād avikalpakaḥ phala-ratna-pradānena parāṃ śuddhiṃ niṣṭhāṃ prāpto bhavati. pūrvam ev' ā-saṃvatsaram abhiyoga-parikarmita-citta-saṃtāna ity adhigama-prabhāvitaḥ (P. 137ᵃ)prayogânukramaḥ. 20[7].

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | iha Bhagavan prajñāpāramitāyām udgṛhyamāṇāyāṃ vācyamānāyāṃ paryavāpyamānāyāṃ pravartyamānāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyāṃ svādhyāyamānāyāṃ likhyamānāyāṃ ca Māraḥ pāpīyān bahu-prakāram autsukyam āpatsyate 'ntarāya-karmaṇa udyogaṃ ca kariṣyati ||

Bhagavān āha | kiṃ câpi Subhūte Māraḥ pāpīyān udyogam

1. °kta evā prayogo grāhyaḥ T. 2. tv iyam C. 3. °bhipūjy° PC. mṅon-par brtson-pa. 4. ato P. 5...5. niryātya viharito bhavaty P, °hito bhavaty CT. ñes-par ḥbyuṅ-ba daṅ mi-ḥbral-bar ḥgyur-ṣiṅ mṅon-par rdsogs-par byaṅ-chub-pa. 6. °nya P. 7. om. CT.

āpatsyate 'ntarāya-karmaṇaḥ asyāṃ prajñāpāramitāyām udgṛhyamāṇāyāṃ dhāryamāṇāyāṃ vācyamānāyāṃ paryavāpyamānāyāṃ pravartyamānāyāṃ deśyamānāyām upadiśyamānāyāṃ uddiśyamānāyāṃ svādhyāyamānāyāṃ likhya(222)mānāyāṃ ca atha ca punar na prasahiṣyate 'cchidrasamādānasya bodhisattvasya mahāsattvasyântarāyaṃ kartuṃ ‖

prayogânantaraṃ guṇa-darśana-pūrvakaṃ sutarām abhyasyante prayogā iti tad-guṇā vaktavyāḥ.

tatra prathamaṃ Māra-śakti-vyāghāta-guṇaṃ vaktum āha: *iha Bhagavan* [Tib. 189ᵇ] | *prajñāpāramitāyām* ity-ādi.

na prasahiṣyata iti na prabhaviṣyati. *acchidra-samādānasyê*ti akhaṇḍita-prajñāpāramitā-paṭhan'ādi-samādānasya.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | yadā Bhagavann imāṃ prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatāṃ likhatāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ ca Māraḥ pāpīyān autsukyam āpatsyate 'ntarāya-karaṇāya tadā katham etarhi Bhagavan kula-putrāḥ kula-duhitaras cêmāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca | kasya cânubhāvena Bhagavaṃs te kula-putrāḥ kula-duhitaraś cêmāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca ‖

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | buddhānāṃ Śāriputra bhagavatāṃ tathāgatānām arhatāṃ samyaksambuddhānām anubhāvena te kula-putrāḥ kula-duhitaraś cêmāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vā-

cayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante ||

'acchidra[2]-samādānasya[1] tāvan-mātraṃ vighnâsāmarthyād āha: *yadā Bhagavann* ity-ādi. *katham etarhî*ti kena prakāreṇêdānīṃ. *kasya vā 'nubhāvenê*ti kasya vā sāmarthyena.

*samyaksambuddhānām anubhāvenê*ti vikalpena praśna-dvayasya kṛtatvāt pāścātyasyâiva parihāraḥ.

etad uktaṃ: prayoga-bhāvanā'vasthāyāṃ[3] tathāgatānām adhiṣṭhānasya lābhān Māra-śakti-vyāghāta-guṇôdayenôdgrahaṇ'ādikaṃ kariṣyantîti.

tat kasya hetoḥ | eṣā hi Śāriputra dharmāṇāṃ dharmatā ye te 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti(1) dhriyante yāpayanti te imāṃ prajñāpāramitāṃ (223) samanvāhariṣyanti parigrahīṣyanti bhāṣyamāṇām udgṛhyamāṇāṃ dhāryamāṇāṃ vācyamānāṃ paryavāpyamānāṃ pravartyamānāṃ deśyamānām upadiśyamānām uddiśyamānāṃ svādhyāyamānāṃ likhyamānāṃ ca ||

tathāgatânubhāvas teṣāṃ katham iti *tat kasya hetor* ity āśaṅky' āha: *eṣā hi Śāriputra dharmāṇāṃ dharmatê*ti sugamaṃ[4]. etad eva spaṣṭayann āha: *ye te 'prameyeṣv* ity-ādi.

ye cânāṃ prajñāpāramitāṃ kula-putrāḥ kula-duhitaraś côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti ca tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante tāṃś ca te buddhā bhagavantaḥ

(1) etarhi tiṣṭhanti iti ga°|

1 ... 1. om. Tib. 2. sacch° P. 3. °nāvara-sth° P. 4. °gamaḥ P.

samanvāhariṣyanti parigrahīṣyanti ca | na hi[1] Śāriputra buddha-samanvāhṛtānāṃ buddha-parigṛhītānāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ ca śakyam antarāyaṃ kartuṃ ||

dvitīyaṃ buddha-samanvāhāra-jñātatva-guṇaṃ vaktum āha : *ye cêmāṃ prajñāpāramitām* ity-ādi. śakty-ādhānāyâvalokanāt *samanvāhariṣyanti.* sāmarthyôtpādanāt *parigrahīṣyanti.*

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | ye 'pi te Bhagavan bodhisattvā mahāsattvā imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanty udgrahīṣyanti[2] dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante sarve te Bhagavan buddhânubhāvena buddhâdhiṣṭhānena buddha-parigraheṇa ca imāṃ prajñāpāramitāṃ śroṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya ca śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante evaṃ ca sampādayiṣyanti ||

tad eva vistareṇ' āha *ye 'pi te Bhagavann* ity-ādinā. prayoga-maula-pṛṣṭhâvasthāsu[1] tathāgata-[2]samanvāhāraṇa-lābhād buddha[2]-samanvāhāra-jñātatva-guṇôdayena śravaṇ'ādiṃ kariṣyantîty āha *buddhânubhāvenê*(P. 137[b])ty-ādi-vacanaṃ.

evam ukte Bhagavān āyuṣmantam Śāriputram etad avocat | evam etac Chāri(224)putrâivam etat | sarve te Śāriputra bodhisattvā mahāsattvā buddhânubhāvena buddhâdhiṣṭhānena buddha-parigraheṇa ca imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanty

(1) na ca iti ca° |
(2) śrutvā côdgrahīṣyantîti ga° |
1. °lâvasth° C. 2 ... 2. om. C.

hīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante |

sādhûktatven' [Tib. 190ᵃ] āha: *evam etad* ity-ādi.

jñātās te Śāriputra tathāgatenâdhiṣṭhitās te Śāriputra tathāgatena dṛṣṭās te Śāriputra tathāgatena vyāvalokitās te Śāriputra tathāgatena buddha-cakṣuṣā ||

tṛtīyaṃ buddha-pratyakṣīkaraṇa-guṇaṃ nirdiśann[1] āha: *jñātās ta* ity-ādi. viśiṣṭârth'ādhānâbhiprāyeṇa divya-cakṣuṣā *jñātāḥ*, prajñā-cakṣuṣā *'dhiṣṭhitāḥ*, dharma-cakṣuṣā *dṛṣṭāḥ*, *vyavalokitā* buddha-cakṣuṣêti spaṣṭam eva.

ye te bodhisattvā mahāsattvā imāṃ prajñāpāramitāṃ śroṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathatvāya ca śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante |

ke punas ta ity āha: *ye ta* ity-adi.

etad uktam: tathāgata-jñāna-darśana-lābhād buddha-pratyakṣīkaraṇa-guṇavanto[2] ye śravaṇ'ādi-kāriṇas te jñātā iti.

Śrutvôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāya likhitvā tathatvāya śikṣamāṇās tathatvāya pratipadyamānās tathatvāya yogam āpadyamānā āsannībhaviṣyanty anuttarāyāḥ samyaksambodhes tathatvāya sthāsyanty anuttarāyai samyaksambodhaye ||

samyaksambodhy-āsannībhāva-guṇaṃ caturthaṃ nirdiśann āha: *śrutvôdgṛhyêty*-ādi. *āsannībhaviṣyantîti* tathāgatānāṃ samīpībhavana-lābhena samyak-

1. °raṇaṃ nird° P. 2. °raṇav° P.

sambodhy-āsannībhāva-guṇôdayān nikaṭavartino bhaviṣyanti.

ye 'pi[1] Śāriputrâînāṃ prajñāpāramitām likhitvā dhārayiṣyanti vācayiṣyanti paryavāpsyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti na ca tathatvāya[2] śikṣiṣyante na ca tathatvāya pratipatsyante na ca tathatvāya yogam āpatsyante te na tathatvāya śikṣamāṇā na tathatvāya pratipadyamānā na tathatvāya yogam āpadyamānā (225) na tathatāyāṃ sthāsyanty anuttarāyāṃ samyaksambodhau te 'pi Śāriputra tathāgatena jñātās te 'pi tathāgatenâdhiṣṭhitās te 'pi tathāgatena dṛṣṭās te 'pi tathāgatena vyavalokitā buddhacakṣuṣā | teṣām api Śāriputra mahā'rthiko mahā'nuśaṃso mahāphalo mahā-vipākaś ca sa pariśramaḥ parispandaś ca bhaviṣyati ||

mahā'rthat'ādi-guṇaṃ pañcamaṃ pratipādayann āha : *ye 'pi*[1] *Śāriputrâînām* ity-ādi. *na tathatāyāṃ sthāsyantî*ti ananyathā'rthena *tathatāyāṃ samyaksambodhau* pratipatti-vaikalyān *na* tadâiva *sthāsyati. teṣam apî*ti mahā'nuśaṃsa-lābhān mahā'rthat'ādi-guṇôdayena pustaka-likhitāyā[2] dhāraṇa-vācanavatāṃ buddhair avirahitatvaṃ sugati-parāyaṇatvaṃ samyaksambuddhatvaṃ nirvāṇāt pareṇâpi ca parârtha-pravṛttim adhikṛtya yathākramaṃ *mahā'rthiko mahā'nuśaṃso*[3] *mahā-phalo mahā-vipākaś* cêti catvāri padāni veditavyāni. prakṛṣṭaś câtra [Tib. 190[b]] pāko *vipāko* draṣṭavyaḥ. *sa pariśrama* iti tal-likhanaṃ. *parispanda*[4] iti dhāraṇa-vācane.

tat kasya hetoḥ | tathā hi prajñāpāramitā paramârthôpasaṃhitā sarva-dharmāṇāṃ yathā-bhūta-prativedhāya pratyupasthitā sarva-sattvānāṃ ||

yathā prajñaptito dharma-(P.138[a])mahāyāna-manaskriyā

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(1) ye 'pi te iti ga°|

(2) likhitvā dhārayiṣyanti na ca tathatvāyêti kha° ña° ca°|

1. 'pi te C. 2. °yāṃ PT. 3. °sā P. 4. °riṣyanda PC. Ed. & Tib. (yoṅs-su gyo-ba) as the present reading.

bodhisattvasya satataṃ prajñayā tri-prakārayā |

dhātu-puṣṭyai[1] praveśāya cârtha-siddhyai bhavaty asau |

iti sarvasya mahāyāna-dharmasyânuśaṃsatve kathaṃ Jina-jananyā evânuśaṃsa iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi prajñāpāramitê*ty-ādi. yasmāt sarva-dharma-naiḥsvābhāvya-mukhena *dharmāṇāṃ* tattva-*prativedhāya* śravaṇ'ādi-krameṇa *pratyupasthitā* tasmāt tasyā evânuśaṃso[2] mukhyata ity arthaḥ.

ime khalu punaḥ Śāriputra ṣaṭ-pāramitā-pratisaṃyuktāḥ sūtrântās tathāgatasyâtyayena dakṣiṇā-pathe pracariṣyanti dakṣiṇā-pathāt punar eva vartanyāṃ pracariṣyanti vartanyāḥ punar uttara-pathe pracariṣyanti nava-maṇḍa-prāpte dharma-vinaye sad-dharmasyântardhāna-kāla-samaye samanvāhṛtās te Śāriputra tathāgatena‖ kula-putrā kula-duhitaraś ca tasmin kāle ya imāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti antaśo likhitvā pustaka-gatām api kṛtvā dhārayiṣyanti jñātās te Śāriputra tathāgatenâdhiṣṭhitās te Śāriputra tathāgatena dṛṣṭās te Śāriputra tathāgatena vyavalokitās te Śāriputra tathāgatena buddha-cakṣuṣā‖

deśa-nirūpaṇā-guṇaṃ ṣaṣṭhaṃ vaktuṃ āha: *ime khalu punaḥ Śāriputra ṣaṭ-pāramitā-pratisaṃyuktā* ity-ādi. *ṣaṭ-pāramitā*-vacanaṃ dān'ādi-pāramitā-sahāyabhūtatvāt pariśiṣṭa-pāramitānāṃ. tathā hi dān'ādibhis tisṛbhiḥ[3] pāramitābhir anugṛhīta-sattvānāṃ catuḥ-saṃgraha-vastu-saṃgṛhītenôpāya-kauśalena kauśale pratiṣṭhāpanād upāya-kauśala-pāramitā tisṛṇāṃ pāramitānāṃ sahāyabhūtā. dṛṣṭe dharme kleśa-pracuratayā kuśale karmaṇy akṣamatven' āyatyāṃ manda-kleśatve manasaḥ praṇidhānāt [4]praṇidhi-pāramitā vīrya-pāramitāyāḥ[4] sahāya-bhūtā. sat-puruṣa-sevāṃ saddharma-śravaṇaṃ c' āgamya, durbalâdhyāśayatāṃ[5] vyāvartya, āśaya-balavattvaṃ[6] praṇīte dhātau prāpyâdhyātmaṃ[7] citta-

1. poṣṭau C. 2. °sā C. 3. °n'ādi-tis° C. 4 ... 4. praṇidhipāramitāyāḥ PC. smon-lam-gyi pha-rol-tu phyin-pa ni brtson-ḥgrus-kyi pha-rol-tu phyin-paḥi. 5. °rlabhâdhy° C, durvarlâdhy° P. stobs chuṅ-ba-ñid. 6. valaṃtvaṃ P, lavattvaṃ C. stobs. 7. °tma C.

sthāpana-sāmarthya-lābhād [1]bala-pāramitā dhyāna-pāramitāyāḥ[1] sahāya-bhūtā. bodhisattva-[Tib. 191[a]]piṭaka-śrut'ālambana-pūrvaka-lokôttara-prajñā-nirhāra-sāmarthyāj jñāna-pāramitā prajñā-pāramitā(P. 138[b])yāḥ sahāya-bhūtêti. *vartanyām* iti pūrva-deśe. *nava-maṇḍa-prāpta* iti *nava-maṇḍa* ivâbhinava-sāra ivâbhidheye 'rthe tais-tair dharma-bhāṇakaiḥ *prāpte* sati *pracariṣyanti sūtrântā* iti pūrveṇa sambandhaḥ.

anena ca granthena tathāgata-kṛtya-karaṇād deśa-nirūpaṇā-guṇa-lābhena dharma-bhāṇakānāṃ buddha-samanvāhāra-kāṅkṣ'ādi-nirāsârtho veditavyaḥ. tad ev' āha *samanvāhṛtā* ity-ādinā.

Śāriputra āha | iyam api Bhagavan prajñāpāramitā evaṃ gambhīrā paścime kāle paścime samaye vaistārikī bhaviṣyaty uttarasyāṃ diśy uttare dig-bhāge ||

pañca-kaṣāyôtsadatvenâtyantam abhavyatvāt sattva-dhātor dharma-ratnasya pracaraṇam asambhāvayann āha: *iyam apî*ty-ādi. *paścime kāla* ity etad ev' āha: *paścime samaya* iti. na Kaṇād'ādi[2]-parikalpitaḥ kālo nityo[3] 'sti, kramêtarābhyām artha-kriyā-rahitatvenâsattvāt. kiṃ tu bhāva-saṃniveśa eva kaścit *paścimaḥ samayaḥ* saṃketaḥ *paścimaḥ kālaḥ*. *uttarasyāṃ diśi* na sarvatra. kiṃ tarhy *uttare dig-bhāge*[4] Cīna-deś'ādau.

Bhagavān āha | ye tatra Śāriputra uttarasyāṃ diśy uttare dig-bhāge imāṃ gambhīrāṃ prajñāpāramitāṃ śrutvā 'tra prajñāpāramitāyāṃ yoga(226)m āpatsyante te vaistārikīṃ kariṣyanti || cira-yāna-samprasthitās te Śāriputra bodhisattvā mahāsattvā veditavyā ya imāṃ prajñāpāramitāṃ śroṣyanti likhiṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyate tathatvāya yogam āpatsyante ||

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1 ... 1. bala-pāramitāyāḥ PC. stobs-kyi pha-rol-tu phyin-pa ni bsam-gtan-gyi pha-rol-tu phyin-paḥi. 2. °ṇāda PC. 3. nityā P, nito C. 4. vibh° P.

evaṃvidhe 'pi kāle kecid avaropita-kuśalamūlā bhaviṣyantîty āha: *ye tatra Śāriputrê*ty-ādi.

Śāriputra āha | kiyantas te Bhagavan bodhisattvā mahāsattvā uttarasyāṃ diśy uttare dig-bhāge bahava ut' āho 'lpakāḥ ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti likhiṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya Śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante ||

tathā 'pi bahutvam apaśyann āha: *kiyanta* ity-ādi.

Bhagavān āha | bahavas te Śāriputra su-bahava uttarapathe uttarasyāṃ diśy uttare dig-bhāge bodhisattvā mahāsattvā bhaviṣyanti |

kalyāṇamitr'ādi-balena bahūnāṃ sambhava ity [Tib. 191^{b}] āha: *bahava* ity-ādi. svarūpa-bahutvād *bahavaḥ*. gotra-prācuryāt *su-bahavaḥ*.

kiṃ cāpi Śāriputra bahavas te tebhyo 'pi bahubhyo 'lpakās te bodhisattvā mahāsattvā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti likhiṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante prajñāpāramitāyāṃ ca bhāṣyamāṇāyāṃ nâvaleṣyante na saṃleṣyante na viṣatsyante na viṣādam āpatsyante na viprṣṭhī-kariṣyanti mānasaṃ na bhagna-prṣṭhī-kariṣyanti nôttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante cira-yāna-samprasthitās te bodhi(227)sattvā mahāsattvā veditavyāḥ |

sarvânāsrava-dharma-paripūri-guṇaṃ saptamaṃ kathayann āha: *kiṃ cāpi*

Śāriputra bahava ity-ādi. *tebhyo 'pi*[1] *bahubhyo 'lpakā* iti śravaṇ'ādi-kāri(P. 139[a])bhyo *bahubhyo 'pi* pratipakṣa[2]-dharma-paripūraṇa-lābhād anāsrava-dharma-paripūri-guṇa-niṣpattyā[3] 'navalay'ādi-kāriṇo *'lpakā* ity arthaḥ.

anubaddhās taiḥ paurvakās tathāgatā arhantaḥ samyak-sambuddhāḥ paripṛṣṭāḥ paripṛcchitāḥ paripraśnīkṛtāḥ | pūjitāś ca taiḥ paurvakās tathāgatā arhantaḥ samyaksambuddhāḥ kula-putraiḥ kula-duhitṛbhiś ca bodhisattva-yānikaiḥ pudgalaiḥ śīleṣu ca te paripūrṇa-kāriṇo bhaviṣyanti bahu-janasya ca te 'rthaṃ kariṣyanti yad utêmām evânuttarāṃ samyaksambodhim ārabhya ||

kathā-puruṣatā-guṇam aṣṭamaṃ vaktum āha : *anubaddhās taiḥ paurvakā* ity-ādi, tri-śaraṇ'ādi-bhāven' āśrayaṇād *anubaddhāḥ*. kalpit'ādi[4]-svabhāva-traya-parijñānârthaṃ pratipatty-ālambana-samudāgama-trayâvabodhârthaṃ[5] vā yathākramaṃ *paripṛṣṭāḥ paripṛcchitāḥ paripraśnīkṛtā* iti pada-trayaṃ vācyaṃ. aṇu[6]-mātrâvadya-darśanāt *paripūrṇa-kāriṇaḥ*.

tat kasya hetoḥ | tathā hi teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca mayâiva sarvajñatā-pratisaṃyuktâiva kathā kṛtā | teṣāṃ jāti-vyativṛttānām apy eta eva sarvajñatā-pratisaṃyuktāḥ prajñāpāramitā-pratisaṃyuktāḥ samudācārā bhaviṣyanti | enām eva[(1)] ca te kathāṃ kariṣyanti enām eva ca kathām abhinandi-ṣyanti yad utânuttarāṃ samyaksambodhim ārabhya |

vismṛta-buddha-bhūmi-prāpaka-dharma-śravaṇāḥ katham *anuttarāṃ bodhim ārabhyârtha*-kāriṇa iti *tat kasya hetor* ity āśaṅky' āha : *tathā hi teṣām* ity-ādi. *samudācārā bhaviṣyantî*ti sarv'ākārajñatā-kathā-kathana-lābhena kathā-puruṣatā-guṇa-sambhavāt *prajñāpāramitā-pratisaṃyuktā* vikalpāḥ pravartiṣyante.

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(1) evam evêti kha[2] ca°

1. 'pi hi PC. 2. °tivip° P. 3. °ṇân° PC. yon-tan mthar phyin-pas. 4. kun brtags-pa la-sogs-pa. = parikalp°. 5. °gamānuttaryâv° C. °gam'ānantaryâv° P. yaṅ-dag par grub-pa gsum rtogs-par bya-baḥi phyir. 6. anu C. phra-mo.

teṣu ca susthitāḥ samāhitāś ca bhaviṣyanti | asyāṃ prajñāpāramitāyāṃ Māreṇâpi te na śakyā bhedayituṃ kutaḥ punar anyaiḥ sattvaiḥ yad uta cchandato vā mantrato vā ||

abhedyatā-guṇaṃ navamaṃ nirdiśann āha: *teṣu ca su-sthitā* ity-ādi. samudācāreṣu *teṣu* vyavasthitāḥ. *na śakyā bhedayitum* iti tathāgata-sānāthya-karaṇa-lābhenâbhedyatā-guṇôtpatter *bhedayituṃ* bodher nivartayitum āśakyāḥ. *chandata* [Tib. 192ᵃ] iti sūtrânta-mahāyānâbhilāṣataḥ. *mantrata* iti

rakṣanti devatā mantraiḥ kuśale vartate manaḥ
vyādhayo 'kāla-mṛtyuś ca daurbbāgyaṃ ca praṇaśyati |

iti bahv-anuśaṃsān maṇtra-caryā'bhyāsāc ca[1] bhedayituṃ na śakyanta ity eke.

Māreṇa pāpīyasā sarva-prakāreṇaû(P. 139ᵇ)ṣadhī-sāmarthyān mantra-sāmarthyāc ca prajñāpāramitāto nivartayitum aśakyā ity apare.

tat kasya hetoḥ | yathā 'pi nāma tad-dṛḍhasthāmatvād anuttarāyāṃ samyaksambodhau ||

nanu svalpa-kālena bodher aprāptyā katham *aśakyā bhedayitum* iti *tat kasya hetor* ity āśaṅky' āha: *yathā 'pi nāmêty*-ādi. tasyânalpa-kalpâsaṃkheya-vīryatvād[2] bodhiṃ prati na sahasā 'prāptau vinivṛttir ity arthaḥ.

te ca kula-putrāḥ kula-duhitaraś ca śrutvâināṃ prajñāpāramitām udāraṃ prīti-prāmôdya-prasādaṃ pratilapsyante |

asādhāraṇa-kuśala-mūlôtpatti-guṇaṃ daśamaṃ pratipādayann āha: *te*[3] *ca kulaputrā* ity-ādi. tatra *prītir* yā lokôttara-dharma-paryeṣṭiḥ[4]. *prasādo* buddha-dharma-saṃgh'āśrayaḥ. [5]*prāmodyaṃ* yā śuddhatā cittasyêty[5] ārṣam[6]. atha vā [7]pūrvôktam eva vyākhyātaṃ[7]. *pratilapsyata* iti asādhāraṇa-kuśala-mūla-parigra-

1. °bhyāṃ sārdhaṃ C. 2. sic PC. brtson-ḥgrus brtsams-pa yin-paḥi phyir = vīry'ārambhaṇatvād? 3. So Ed. tāṃ PCT. gaṅ-dag = ye. 4. °ryaṣṭiḥ C. 5...5. rab-tu dad-pa ni dgaḥ-baḥi sems gaṅ yin-paḥo ṣes-bya-ba = prāsādyaṃ yā hṛṣṭatā cittasyêti? But present reading agrees with the Chinese versions—心得(廣大)清淨喜樂(正藏七 809ᵇ) and 心(大)歡喜心得清淨(正藏八 623ᶜ). 6. ādi C. 7...7. sṅar smras-pa bṣindu bśad-par byaḥo = pūrvôktam iva vyākhyātavyaṃ.

hāt¨prāpsyanti.

bahu-janasya ca te kuśala-mūlāny avaropayiṣyanti yad utâ-nuttarāyāṃ samyaksambodhau ‖

pratijñā-yāthārthya-sampādana-guṇam ekādaśaṃ kathayann āha: *bahu-janasya* cêty-ādi.

tat kasya hetoḥ | evaṃ hi taiḥ kula-putraiḥ kula-duhi-tṛbhiś ca mamântike sammukhaṃ vāg bhāṣitā | bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śatasahasrāṇi bahūni prāṇi-koṭīśatāni bahūni prāṇi-koṭīsahasrāṇi bahūni prāṇi-koṭīśatasahasrāṇi bahūni prāṇi-koṭī(228)niyutaśatasahasrāṇi bodhisattva-caryāṃ caranto vayam anuttarāyāṃ samyaksambo-dhau prasthāpayiṣyāmaḥ saṃdarśayiṣyāmaḥ samādāpayiṣyāmaḥ samuttejayiṣyāmaḥ sampraharṣayiṣyāmaḥ samprabhāvayiṣyāmaḥ sambodhaye pratiṣṭhāpayiṣyāmaḥ iti avinivartanīyān kariṣy-āmaḥ iti ‖

pūrv'āvedham antareṇa kathaṃ sattvârtham kurvantîti *tat kasya hetor* ity āśaṅky' āha: *evaṃ hi tair* ity-ādi. *vāg bhāṣitê*ti praṇidhāna-vacanam uccāritaṃ. mahābodh-icittôtpāde niyojanāt *prasthāpayiṣyāmaḥ*. *saṃdarśayiṣyāma* ity-ādi vyākhyātaṃ. smṛtyupasthān'ādi-bhāvanāsu pravartanāt *samprabhāvayiṣyāmaḥ*. [Tib. 192ᵇ] pramudit'ādi-sapta-bhūmi-prasthāpanāt *sambodhaye pratiṣṭhāpayi-ṣyāmaḥ*.

tat kasya hetoḥ | anumoditaṃ hi Śāriputra mayā teṣāṃ bodhisattva-yānikānāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca cit-tena cittaṃ vyavalokya yair iyaṃ vāg bhāṣitā | bodhāya ca-ranto vayaṃ bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śatasahasrāṇi bahūni prāṇi-koṭīśatāni bahūni prāṇi-koṭī-sahasrāṇi bahūni prāṇi-koṭīśatasahasrāṇi bahūni prāṇi-koṭī-niyutaśatasahasrāṇi anuttarāyāṃ samyaksambodhau prasthā-

payiṣyāmaḥ saṃdarśayiṣyāmaḥ samādāpayiṣyāmaḥ samutteja-yiṣyāmaḥ sampraharṣayiṣyāmaḥ samprabhāvayiṣyāmaḥ sam-bodhaye pratiṣṭhāpayiṣyāma iti avinivartanīyān kariṣyāma iti ‖

vāg-bhāṣaṇe 'pi tad-arthânipattau katham artha-kriyā-kāritvam iti *tat kasya hetor* ity āśaṅky' āha: *anumoditaṃ hî*ty-ādi. yasmāt *teṣāṃ* āśaya-pariśudddhiṃ *cittena* (P. 141ᵃ) jñātvā vāg *anumoditā mayā* tathāgatena tasmāt pratijñā'numodana-lābhe krameṇa prayogâbhyāsāt pratijñā-yāthārthya-sampā-dana-guṇôdayenâśeṣa-sattvârtha-kāriṇa ity arthaḥ.

evaṃ ca te kula-putrāḥ kula-duhitaraś côdārâdhimuktikā bhaviṣyanti yad anyāny api te buddha-kṣetrāṇy adhyālambita-vyāni maṃsyante | yatra sammukhī-bhūtās tathāgatā arhantaḥ samyaksaṃbuddhā dharmaṃ deśayiṣyanti | tatra sammukhī-bhūtānāṃ tathāgatānām arhatāṃ samyaksambuddhānām antikāt punar evâināṃ gambhīrāṃ prajñāpāramitāṃ vistareṇa śro-ṣyanti |

udāra-phala-parigraha-guṇaṃ dvādaśaṃ vaktum āha: *evaṃ ca te kula-putrā* ity-ādi. *udārâdhimuktikā* iti gambhīrôdārârthâdhimokṣeṇôdāra-phala-parigrahād *udārâdhimuktikāḥ*.

teṣv api te buddha-kṣetreṣu bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śatasahasrāṇi bahūni prāṇi-koṭīśa-tāni bahūni prāṇi-koṭīsahasrāṇi bahūni prāṇi-koṭīśatasahasrāṇi bahūni prāṇi-koṭīniyutaśatasahasrāṇi anuttarāyāṃ samyaksam-bodhau prasthāpayiṣyanti saṃdarśayiṣyanti samādāpayiṣyanti (229) samuttejayiṣyanti sampraharṣayiṣyanti samprabhāvayiṣyanti sambodhaye pratiṣṭhāpayiṣyanti avinivartanīyān kariṣyanti ‖

sattvârtha-kāraṇa-sāmarthya-lābhena sattvârtha-pratipatti-guṇaṃ trayoda-śaṃ nirdiśann āha: *teṣv api te buddha-kṣetreṣv* ity-ādi.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat |

āścaryaṃ Bhagavan yāvad idaṃ tathāgatenârhatā samyaksaṃbuddhenâtītânāgata-pratyutpanneṣu dharmeṣu nâsti kiṃcid adṛṣṭaṃ vā 'śrutaṃ vā 'viditaṃ vā 'vijñātaṃ vā | na sa kaścid dharmo yo na jñātaḥ na sa kācic caryā sattvānāṃ yā na vijñātā | yatra hi nāmânāgatānām api bodhisattvānāṃ mahāsattvānāṃ caryā jñātā bodhi-chandikānām adhyāśaya-sampannānām ārabdha-vīryāṇāṃ ||

sva-jñāna-viṣayâtikrānta-deśanayā saṃjāta-bahumānatvād āha: *āścaryam* ity-ādi. atīt'ādi-dharmeṣu prahīṇâśeṣa-viparyāsa-vāsanasyâpi Bhagavato yathādarśanaṃ[1] saṃvṛtyā jñānaṃ pravartata iti vismayaḥ. *yāvad* iti paryanta-nirdeśād adharm'ādi-parigrahaḥ. cakṣur-vijñānen*âdṛṣṭaṃ*, śrotra-vijñānen*âśrutaṃ*, ghrāṇ'ādi-vijñānen*âviditaṃ*, [Tib. 193ª] mano-vijñānen*âvijñātaṃ nâsti kiṃcid* iti yojyaṃ. dauṣṭhulya-vāsanā-svabhāvānîndriyāṇîti vacanād ajñāna-svabhāvasyêndriyasya buddhatvâvasthāyāṃ prahāṇena mano-buddhivad indriya-buddhyā viṣaya-paricchedena yasmāt sarvaṃ vijñānaṃ Bhagavataḥ sarva-viṣayam iṣyate tasmān nirmalatayā cakṣur-ādi-jñānena nâsti kiṃcid adṛṣṭ'ādikam ity adoṣaḥ. tathā ca indriya-buddhiḥ pūrvânusāreṇa vyavasthāpyata ity avaseyaṃ[2].

ye tasmin kāle imāṃ gambhīrāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca ye ca tasmin kāle āsāṃ ṣaṇṇāṃ pāramitānāṃ kṛtaśaḥ sarva-sattvānām arthāyôdyogam āpadyânveṣiṣyante paryeṣiṣyante gaveṣiṣyante teṣāṃ ca kula-putrāṇāṃ kula-duhitṝṇāṃ cânveṣamāṇānāṃ paryeṣamāṇānāṃ kecid gaveṣamāṇā bodhisattvā lapsyante kecin na lapsyante kecid agaveṣayanto 'pi(1) lapsyante enāṃ gambhīrāṃ prajñāpāramitāṃ | kim atra Bhagavan kāraṇaṃ ||

(1) kecid gaveṣanto 'pîti ga° |

1. rim-pa ji ltar=yathākramaṃ? 2. °yaḥ P.

Mātur alābha-vika(P. 141ᵇ)la-lābha-viparyayeṇa niyati-lābham guṇam catur-daśaṃ pratipādayann āha: *ye ca tasmin kāla* ity-ādi. *anveṣamāṇānām* ity-ādi-pada-trayaṃ prayog'ādy-avasthāsu yojyaṃ.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat| evam etac Chāriputrâivam etat| nâsti kiṃcit tathāgatasyâtītânāgata-pratyutpanneṣu dharmeṣv adṛṣṭaṃ vā 'śrutaṃ vā 'viditaṃ vā 'vijñātaṃ vā‖

yad uktam *āścaryam* ity-ādi tat sādhûktam ity āha: *evam etad* ity-ādi. dharmatâiṣā[1] yad buddhā bhagavanto māyôpamatayā sarvaṃ pratipadyanta iti.

tasmin khalu punaḥ Śāriputra kāle tasmin samaye kecid bodhisattvā mārgaya(230)māṇā paryeṣamāṇā gaveṣamāṇā api lapsyante imāṃ prajñāpāramitāṃ| kecid bodhisattvā amārgayamāṇā aparyeṣamāṇā agaveṣayanto 'pi lapsyante‖

kim atra kāraṇam iti[2] yad uktaṃ tat parihartum āha: *tasmin khalu punar* ity-ādi.

tat kasya hetoḥ| tathā hi tair bodhisattvair mahāsattvair iyaṃ prajñāpāramitā pūrvântato 'pi anikṣipta-dhurair mārgitā ca paryanviṣṭā ca te tenâiva pūrvakeṇa kuśala-mūla-cchandenâināṃ prajñāpāramitām amārgayanto 'pi aparyeṣamāṇā api agaveṣayanto 'pi lapsyante| yāny api ca tato 'nyāny api sūtrāṇy enām eva prajñāpāramitām abhivadanti tāni câiṣāṃ svayam evôpagamiṣyanti upapatsyante upanamṣyante ca‖

niryuktikam evêdaṃ Bhagavatôktam iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi tair* ity-ādi. *agaveṣayanto 'pi lapsyanta* iti avikala-prajñāpāramitā-prāpaka-pūrva-kuśala-mūla-samanvāgame prayogâbhyāsena niyati-lābha-guṇôdayāt prāpsyante. *yāny api ca tato 'nyāny apîti tataḥ* Prajñāpāramitātaḥ sakāśād *yāny anyāni* Samādhirāj'ādīni *sūtrāṇi. svayam evêti* anukūlat'āpattyā karma-

1. °teṣā PC. 2. Ed. 229¹⁶.

[Tib. 193ᵇ]kartṛ[1]-vivakṣā-vaśād evam uktaṃ. *upagamiṣyanti*ty-ādi-pada-trayaṃ śrut'ādi-jñānôdaya-bhedena kalpit'ādi-svabhāva-trayâvabodhena vā yathākramaṃ yojyaṃ.

tat kasya hetoḥ | evem etac Chāriputra bhavati | ya enāṃ prajñāpāramitāṃ bodhisattvo mahāsattvo 'nikṣipta-dhuro mārgayati ca paryeṣate ca sa jāti-vyativṛtto 'pi janmântara-vyativṛtto 'py enāṃ prajñāpāramitāṃ lapsyante | tato 'nyāni ca sūtrāṇi prajñāpāramitā-pratisaṃyuktāni tasya svayam evôpagamiṣyanti upapatsyante upanaṃsyante cêti ||

pūrvavat *tat kasya hetor* ity āśaṅky' āha: *evam etad* ity-ādi. dharmatâlṣā *yaḥ* pratyutpanne janmani aparityakta-vīryo granthaṃ mṛgayate 'rthaṃ ca *paryeṣate sa* sva-prakṛti-parityāgāj *jāti-vyativṛtto 'pi*, pūrva-kāya-virahāj *janmântara-vyativṛtto 'pi*, aparasmin janmântare 'pi, anya-jāti-saṃgṛhī(P. 142ᵃ)to 'pi niyati-guṇa-lābhāt prāpsyatîty arthaḥ.

evam ukte āyuṣmān Śāriputro Bhagavantam etad avocat | ime eva kevalaṃ Bhagavaṃs teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca ṣaṭ-pāramitā-pratisaṃyuktāḥ sūtrântā upapatsyante upanaṃsyante nânye ||

pada-paramatvād āha: *ima evê*ty-ādi. *nânya* iti ṣaṭ-pāramitā-rahitāḥ kim iti kākvāpraśnaḥ.

Bhagavān āha | ye cânye 'pi Śāriputra gambhīrā gambhīrāḥ sūtrântā bhaviṣyanti te 'pi teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca svayam evôpapatsyante svayam evôpanaṃsyante ca ||

sādhāraṇa-kuśala-mūl'āyattatvāt sarva evôtpatsyanta ity āha: *ye cânye 'pî*ty-ādi. *anye 'pîty* a[2]-ṣaṭ-pāramitā-pratisaṃyuktāḥ.

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1. °rtṛtva C. 2. °nye 'pi PC.

tat kasya hetoḥ ‖ evaṃ hy etac Chāriputra bhavati | ye bodhisattvā mahāsattvāḥ anuttarāyāṃ samyaksambodhau prasthāpayiṣyanti saṃdarśayiṣyanti samādāpayiṣyanti samutte-jayiṣyanti saṃpraharṣayiṣyanti prabhāvayiṣyanti sambodhaye pratiṣṭhāpayiṣyanti avi(231)nivartanīyān kariṣyanti svayaṃ ca tatra śikṣiṣyante teṣāṃ Śāriputra jāti-vyativṛttānām apîme gambhīrā gambhīrā anupalambha-pratisaṃyuktāḥ śūnyatā-pratisaṃyuktāḥ ṣaṭ-pāramitā-pratisaṃyuktāś ca sūtrântāḥ svayam evôpagamiṣyanti svayam evôpapatsyante svayam evôpanaṃsyante cêti ‖

pūrvavat *tat kasya hetor* ity āśaṅky' āha : *evaṃ hy etad* ity-ādi. *anupalambha-pratisaṃyuktā* iti pudgala-nairātmya-pratisaṃyuktāḥ[1]. *śūnyatā-pratisaṃyuktā* iti dharma-nairātmya-paridīpakāḥ.

yathôktā eva guṇā grāhyāḥ.

tathā côktam :

mārāṇāṃ śakti-hāny'ādiś caturdaśavidho guṇaḥ | iti.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ dhāraṇa-guṇa-parikīrtana-parivarto nāma daśamaḥ ‖ 363 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ dhāraṇa-guṇa-parikīrtana-parivarto nāma daśamaḥ.

1. saṃy° P.

XI.

MĀRA-KARMA-PARIVARTO NĀMÂIKADAŚAMAḤ

(232) atha khalu āyuṣmān Subhūtir Bhagavantam etad avocat| guṇā ime Bhagavaṃs teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ ca Bhagavatā parikīrtitāḥ kecit punar Bhagavaṃs teṣām antarāyāḥ utpatsyante ‖

[Tib. 194ᵃ] guṇânantaraṃ ke punas te prayogântarāya-karā doṣā yeṣāṃ[1] parivarjanena prayogā bhāvayitavyā ity antarāya-karān[2] doṣān vaktum āha: *guṇā ime Bhagavann* ity-ādi. *kecit punar* iti kiyantaḥ *punar* ity arthaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| bahūni Subhūte teṣāṃ Māra-karmāṇy antarāya-karāṇy utpatsyante ‖

prativacanam āha: *bahūnîty-ādi*[3].

Subhūtir āha| kiyad-rūpāṇi Bhagavaṃs teṣāṃ bahūni Māra-karmāṇy antarāya-karāṇy utpatsyante ‖

tathā 'pi kiyad-bahu-Māra-karma na jñāyanta ity āha: *kiyad-rūpāṇîty-ādi*[4]. *kiyat*-saṃkhyā'vacchinna-svabhāvāni *bahūni.*

Bhagavān āha| teṣāṃ Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā-bhāṣamāṇānāṃ cireṇa pratibhānam utpatsyate| idaṃ Subhūte prathamaṃ Māra-karma veditavyaṃ ‖

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1. °ṣād yaṣ° C, °rāya-kārā doṣā yat P. 2. kārān P. 3. °nîti PC. ṣes-bya-ba la-sogs-pa. 4. °ṇîti PC. bcom-ldan ḥdas bar-du gcod-pa bgyid-paḥi ṣes-bya-ba la-sogs-pa.

ṣaṭcatvāriṃśad doṣā iti pratipādayan kṛcchra-prāptiṃ tāvad āha *teṣām* ity ādinā. *cireṇa pratibhānam* iti dīrgha-kālena Mātari jñānôtpādaḥ.

tad api ca pratibhānaṃ jāyamānam eva vikṣepsyate | idam api Subhūte Māra-karma veditavyaṃ ‖

atyāśu-pratibhānatāṃ vaktum āha: *tad apî*ty-ā(P. 142ⁿ)di. [1]kṣipratarôtpādena paurvāparyânirūpaṇād adṛḍhībhūtaṃ jñānam utpadyamānaṃ *vikṣepsyate* prajñāpāramitāto bhraśyate.

te vijṛmbhamāṇā hasanta uccagghayanto likhiṣyanti | idam api Subhūte Māra-karma veditavyaṃ ‖

kāya-dauṣṭhulyaṃ kathayann āha: *te vijṛmbhamāṇā* ity-ādi[1]. tatra kāya-parāvartanād *vijṛmbha*yantaḥ. mahā'ṭṭahās'ādi-karaṇād *dhasantaḥ*. svenâṅgena[2] tat-pratibaddhena vā parâpabhrājanād[3] *uccagghayanta* iti vācyam.

vikṣipta-cittāḥ paryavāpsyanti | idam api Subhūte Māra-karma veditavyaṃ ‖ anyo'nya-vijñāna-samaṅgino likhiṣyanti | idam api Subhūte Māra-karma veditavyaṃ ‖ smṛtiṃ na pratilapsyante | idam api Subhūte Māra-karma veditavyaṃ ‖

citta-dauṣṭhulyaṃ pratipādayann āha: *vikṣipta-cittā* ity-ādi. *anyo'nya-vijñāna-samaṅgina*[4] iti parasparaṃ-samālambita-rañjanīya-vastu-vijñānāḥ.

parasparam upahasanto likhiṣyanti | idam api Subhūte Māra-karma veditayaṃ ‖ parasparam uccagghayamānā(1) likhiṣyanti | idam api Subhūte Māra-karma veditavyaṃ ‖ vikṣipta-cakṣuṣo likhiṣyanti | idam api Subhūte Māra-karma (233) veditavyaṃ | likhatām anyo'nyaṃ visāmagrī bhaviṣyati | idam api Subhūte Māra-karma veditavyaṃ ‖

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(1) uccagghayanta iti ga° |

1 ... 1. om. C. 2. svan° P. 3. parāyabhr° C, parāprabhr° P, parâpabhraj° T; gṣan-la bśad-gad byed-pa = parâvahasanād ? 4. °na tat-pratibaddhena vā C.

ayoga-vihita-svādhyāy'āditāṃ nirdiśann āha: *parasparam upahasanta* ity-ādi. *likhiṣyantî*ti [Tib. 194ᵇ] upalakṣaṇāt svādhyāy'ādikaṃ grāhyaṃ.

na vayam atra gādhaṃ n' āsvādaṃ labhāmahe ity utthāy' āsanāt prakramiṣyanti | idam api Subhūte Māra-karma veditavyaṃ | na vayam atra vyākṛtāḥ prajñāpāramitāyām ity aprasanna-cittā utthāy' āsanāt prakramiṣyanti | idam api Subhūte Māra-karma veditavyaṃ ‖ na no 'tra[1] grāmasya vā nagarasya vā nigamasya vā nāmadheyaṃ parigṛhītaṃ yatra no janma na no 'tra[2] nāma gotraṃ vā gṛhītaṃ na mātā-pitror nāma gotraṃ vā gṛhītaṃ nâpi kulasya yatra no janmêti te prajñāpāramitāṃ na śrotavyāṃ maṃsyante tato 'pakramitavyaṃ maṃsyante | yathā-yathā câpakramiṣyanti tair yāvadbhiś cittôtpādais tathā-tathā tāvataḥ kalpān saṃsārasya punaḥ-punaḥ parigrahīṣyanti yatra taiḥ punar eva yogam āpattavyaṃ bhaviṣyati ‖

vaimukhya-nimitta-grāhitāṃ kathayann āha: *na vayam atra gādham* ity-ādi. śruta-cintāmaya-jñānâviṣayatvād yathākramaṃ *na gādhaṃ n' āsvādaṃ* ca *labhāmaha* ity yojyaṃ. *na no 'trê*ti *no* 'smākaṃ. *yāvadibhiś cittôtpādair* aprasāda-bahulair *apakrāman*ti *tāvataḥ kalpān saṃsārasya* yog'āpattaye grahīṣyantîti.

tat kasmāt | imāṃ hi Subhūte prajñāpāramitām aśṛṇvanto bodhisattvā mahāsattvā laukika-lokôttareṣu dharmeṣu na nirjāyante[3] | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ‖

kim atra kāraṇam iti *tat kasmād* ity āśaṅky 'āha: *imāṃ hî*ty-ādi.

punar aparaṃ Subhūte bodhisattva-yānikāḥ pudgalā imāṃ

(1) tato 'nyatra iti ca° |
(2) janma no 'tra iti ga° |
(3) niryāyante iti gha° |

prajñāpāramitāṃ sarvajña-jñānasy' āhārikāṃ vivarjyôtsṛjya ye te sūtrāntā nâlva sarvajña-jñānasy' āhārikās tān paryeṣitavyān maṃsyante | idam api Subhūte teṣāṃ Māra-karma veditavyam ‖ yathā khalu punaḥ Subhūte na laukika-lokôttareṣu śikṣitu-kāmā na laukika-lokôttareṣu dharmeṣu niryātu-kāmā iha pra-jñāpāramitāyāṃ na śikṣante | prajñāpāramitāyā(234)m aśik-ṣamāṇā na laukika-lokôttareṣu dharmeṣu niryānti | evaṃ te parītta-buddhayo laukika-lokôttarāṇāṃ yathābhūta-parijñāyāḥ mūlaṃ prajñāpāramitāṃ vivarjyôtsṛjya praśākhām adhyālam-bitavyāṃ maṃsyante ‖

hetu[1]-bhraṃśam vaktum āha: *punar aparam* ity-ādi. *āhārikām* iti utpā-dikāṃ. *vivarjyôtsṛjyêti* prayog'āśayābhyām ity vācyaṃ. *parītta-buddhaya* iti svalpa-*buddhayaḥ*. *yathābhūta-parijñāyā mūlam* iti samyag-dharmâvabodhasya pradhānaṃ kāraṇaṃ. *pra*(P. 143[a])*śākhām* iti śrāvaka-yān'ādikaṃ.

tad-yathā 'pi nāma Subhūte kukkuraḥ svāmino 'ntikāt piṇḍāṃś[(1)] chorayitvā karma-karasyântikāt kavaḍaṃ paryeṣita-vyaṃ manyeta | evam eva Subhūte bhaviṣyanty anāgate 'dhvani eke bodhisattva-yānikāḥ pudgalā ya imāṃ prajñāpāra-mitāṃ sarvajña-jñānasya mūlaṃ chorayitvā śākhā-pattra-palāla-bhūte śrāvaka-pratyekabuddha-yāne sāraṃ vṛddhatvaṃ parye-ṣitavyaṃ maṃsyante | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ‖

praṇīt'āsvāda[2]-bhraṃśaṃ nirdiśann āha: *tad-yathā 'pi nāmêty*-ādi.

tat kasya hetoḥ | na hi te 'lpa-buddhayo jñāsyanti pra-jñāpāramitā āhārikā sarvajña-jñānasyêti | te prajñāpāramitāṃ vivarjyôtsṛjya chorayitvā tato 'nye sūtrāntā ye śrāvaka-bhūmim abhivadanti pratyekabuddha-bhūmim abhivadanti tān adhika-

(1) piṇḍam iti kha° ga° ña° |

1. rgyu-la mṅon-par ṣen-pa = hetv-abhiniveśa. 2. °ta-sv° P.

taraṃ paryavāptavyān maṃsyante | śākhā-pattra-palālôpamāḥ pratipannās te tathā-rūpā bodhisattvā veditavyāḥ ||

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āha: *na hi te 'lpa-buddhaya* ity-ādi.

tat kasya hetoḥ | na hi Subhūte bodhisattvena mahā-sattvenâivaṃ śikṣitavyaṃ yathā śrāvaka-yānikāḥ pratyeka-buddha-yānikā vā pudgalāḥ śikṣante || kathaṃ ca Subhūte śrāvaka-yānikāḥ pratyekabuddha-yānikā vā pudgalāḥ śikṣante | teṣāṃ Subhūte evaṃ bhavati | ekam ātmānaṃ damayiṣyāmaḥ ekam ātmānaṃ śamayiṣyāmaḥ ekam ātmānaṃ parinirvāpayiṣyāmaḥ | ity ātma-dama-śamatha-parinirvāṇāya sarva-kuśala-mūlâbhisaṃskāra-prayogān ārabhante || na khalu punaḥ Subhūte bodhisattvena mahāsattvenâivaṃ śikṣitavyaṃ ||

kathaṃ buddha-vacane 'pi śrāvaka-yān'ādau pratipattir nindyata iti *tat kasya hetor* ity āśaṅky' āha: *na hi Subhūta* ity-ādi. pratiṣiddh'ācaraṇān nindyata ity arthaḥ. *damayiṣyāmaḥ śamayiṣyāmaḥ parinirvāpayiṣyāma*[1] iti pada-trayaṃ prayoga-darśana-bhāvanā-mārgeṣu yathākramaṃ veditavyaṃ.

api tu khalu punaḥ Subhūte bodhisattvena mahāsattvenâivaṃ (235) śikṣitavyaṃ | ātmānaṃ ca tathatāyāṃ sthāpayiṣyāmi sarva-lokânugrahāya sarva-sattvān api tathatāyāṃ sthāpayiṣyāmy aprameyaṃ sattva-dhātuṃ parinirvāpayiṣyāmîti sarva-kuśala-mūlâbhisaṃskāra-prayogā bodhisattvena mahāsattvenâivam ārabdhavyā na ca tair mantavyam ||

śrāvaka-pratipattiṃ pratiṣidhya bodhisattva-pratipatty-artham āha: *api tu khalu punar* ity-ādi. [Tib. 195ᵃ] *na ca tair mantavyam* iti sarva-sattvârtha[2]-sarva-kuśala-mūlâbhisaṃskārair nôtkarṣaḥ kāryaḥ.

1. nirv° P. 2. °rthaṃ PC. don daṅ.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣo hastinam apaśyan hastino varṇa-saṃsthāne paryeṣeta | so 'ndhakāre hastinaṃ labdhvā yena prakāśaṃ tenôpanidhyāyeta tenôpanidhyāyan hasti-padaṃ paryeṣitavyaṃ manyeta hasti-padāc ca hastino varṇa-saṃsthāne grahītavye manyeta | tat kiṃ manyase Subhūte 'pi nu sa paṇḍita-jātīyaḥ puruṣo bhavet ||

uttama-yāna-bhraṃśaṃ pratipādayann āha: *tad-yathā 'pi nāmêty-ādi. hastinaṃ labdhvêti* sparś'ādinôpalabhya. *prakāśam* iti ālokaṃ. *upanidhyāyed* iti nirūpayet.

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evam eva Subhūte tathā-rūpās te bodhisattva-yānikāḥ pudgalā veditavyā ya imāṃ prajñāpāramitām ajānānā aparipṛcchantas tāṃ chorayitvā 'nuttarāṃ samyaksambodhim abhisamboddhukāmā ye te sūtrântāḥ śrāvaka-bhūmim abhivadanti pratyekabuddha-bhūmim abhivadanti tān paryeṣitavyān maṃsyante | idam api Subhūte teṣāṃ Māra-karma veditavyam ||

no hîdam iti hasti-padād varṇa-saṃsthāne grahītum aśakyatvān nâlvêty arthaḥ.

tad-yathā 'pi nāma Subhūte ratnârthikaḥ puruṣo mahā-samudraṃ dṛṣṭvā nâvagāheta ratnāni na nidhyāyen nâdhyālambeta sa ratna-hetor goṣpadaṃ paryeṣitavyaṃ manyeta sa goṣpadôdakena mahā-samudraṃ samīkartavyaṃ manyeta | tat kiṃ manyase Subhūte 'pi nu sa paṇḍita-jātīyaḥ puruṣo veditavyaḥ ||

uddeśa-bhraṃśaṃ vaktum āha: ***tad-yathā 'pi nāma Subhūte ratnârthika*** ity-ādi. pramāṇânavabodhān ***nâvagāheta.***[1]

1. °heṭ P.

Subhūtir āha | no hîdaṃ Bhagavan ||

no hîdam iti ratnôddeśa-mahā-samudra-braṃśān nâiva paṇḍitaḥ.

Bhagavān āha | evam eva Subhūte tathā-rūpās te bodhi-sattva-yānikāḥ pudgalā veditavyā ya imāṃ gambhīrāṃ prajñā-pāramitāṃ labdhvā 'py anava(236)gāhamānā avijānantas takṣyanti | ye ca sūtrântāḥ śrāvaka-bhūmim abhivadanti pratyeka-buddha-bhūmim abhivadanti alpôtsukavihāritayā tān paryeṣitavyān maṃsyante yatra bodhisattva-yānaṃ na saṃvarṇyate kevalam ātma-dama-śamatha-parinirvāṇam eva ity api pratisaṃlayanam iti | srotaāpatti-phalaṃ prāpnuyām iti sakṛdāgāmi-phalam ity anāgāmi-phalam ity arhattvaṃ prāpuṇyām iti pratyekabodhiṃ prāpnuyāṃ iti dṛṣṭa eva dharme 'nupādāy' āsravebhyaś cittaṃ vimocya parinirvāpayāmîti | idam ucyate śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktam iti | nâtra bodhisattvair mahāsattvair evaṃ cittam utpādayitavyaṃ ||

pratisaṃlayanam iti kāy'ādi-vivekaḥ. *dṛṣṭa evê*ty-ādi. pratyutpanne janmany anāgatôtpattiṃ prati hetum akṛtvā[1] kleśebhyaś[2] *cittam* apanīya pradīpavan nirvṛtiṃ karomi.

tat kasya hetoḥ | mahāyāna-samprasthitā hi Subhūte bodhisattvā mahāsattvā mahā-saṃnāha-saṃnaddhā bhavanti | na taiḥ kadācid alpôtsukatāyāṃ cittam utpādayitavyaṃ ||

nanu (P. 143[b]) sarvôpadrav'āspada-janma-nirodhe kathaṃ pravṛttir vāryata iti *tat kasya hetor* ity āśaṅky' āha; *mahāyāna-samprasthitā hî*ty-ādi. mahāyāna-samprasthitatvena jagad-artha-karaṇāya kṛta-saṃnāhānām upāya-kauśala-balena[3] janma-sambhave[4] 'py upadravâbhāvād ity arthaḥ. *alpôtsukatāyām* iti tāvan-mātra-saṃtoṣe.

1. aśakyatvā (!) C. 2. °bhyaḥ sva- P. 3. °śalena P. 4. sadbhāve P, sambhāve C.

tat kasya hetoḥ | loka-pariṇāyakā hi bhavanti te sat-puruṣā lokârtha-karāḥ | tasmāt tair nityakālaṃ satata-samitaṃ ṣaṭ-pāramitāsu śikṣitavyam ||

lābha-satkārasya bandhanatvena katham evaṃ niṣidhyata iti *tat kasya hetor* ity āśaṅky' āha : *loka-pariṇāyakā hî*ty-ādi.

etad uktaṃ : ātmâbhiniveśenâvagrahe kleśa-vardhanāl [Tib. 195b] lābha-satkārau[1] bandhanaṃ. yadā tu dān'ādibhiḥ parān āvarjya[2] padmavat tatrâsaktaḥ sārathi-bhāvena lokârtha-kārī bhavet tadā na kaścid doṣa iti.

prathamaṃ daśakaṃ.

ye ca khalu punaḥ Subhūte 'paripakva-kuśala-mūlāḥ parītta-kubuddhikā mṛdukâdhyāśayā bodhisattva-yānikāḥ pudgalās te ṣaṭ-pāramitā-pratisaṃyuktān sūtrântān ajānānā anavabudhyamānā imāṃ prajñāpāramitāṃ chorayitvā ye te sūtrântāḥ śrāvaka-pratyekabuddha-bhūmim abhivadanti tān paryeṣitavyān maṃsyante | idam api Subhūte Māra-karma veditavyaṃ ||

hetu-phala-sambandha-bhraṃśaṃ kathayann āha : *ye ca*[3] *khalu punar* ity-ādi.

teṣāṃ tathā-rūpāṇāṃ bodhisattva-yānikānāṃ pudgalānāṃ tad-yathā 'pi nāma Subhūte palagaṇḍo vā palagaṇḍântevāsī vā Vaijayantasya prāsādasya pramāṇena prāsādaṃ kartu-kāmo nirmātu-kāmaḥ syāt | sa sūryā-candramasor vimāna-pramāṇaṃ maṇḍalaṃ paryeṣeta | paryeṣamāṇaḥ sa sūryā-candramasor vimānaṃ paśyet | sa tataḥ (237) pramāṇaṃ gṛhītavyaṃ manyate | tat kiṃ manyase Subhūte Vaijayanta-prāsāda-pramāṇaṃ prāsādaṃ kartu-kāmena nirmātu-kāmena sūryā-candramasor vimānāt pramāṇaṃ gṛhītavyaṃ bhavati(1) ||

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(1) bhaved iti ga° |

1. °ro PC. 2. ābarhya PC. mgu-bar byas-nas. 3. om. P.

etad eva spaṣṭayann āha: *tad-yathā 'pi nāmêty-ādi. palagaṇḍa* iti takṣakaḥ. *palagaṇḍânte-vāsī* 'ti tac-chiṣyaḥ. *Vaijayantasya prāsādasyêti* Sumeru-tala-madhye Sudarśanaṃ nāma nagaraṃ sauvarṇaṃ[1]. dairghyeṇârdha-tṛtīya-yojana-sahasra-pramāṇam ekâikaṃ pārśvaṃ. ucchrayeṇa dvy-ardha-yojanaṃ. tatra nagarasya madhye Śakrasya Vaijayanto nāma prāsādo, dairghyeṇârdha-tṛtīya-yojana-śata-pramāṇam ekâikaṃ pārśvam. ucchrayeṇa yathāśobhaṃ kṛto[2] Vaijayanta[3]-prāsādaḥ. cira-kṣipra-prabhedena *kartukāmo nirmātukāma* iti pada-dvayaṃ.

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evam eva Subhūte bhaviṣyanty anāgate 'dhvany eke bodhisattva-yānikāḥ pudgalā ye prajñāpāramitāṃ śrutvā prajñāpāramitāṃ labdhvā prajñāpāramitāṃ riñcitvā prajñāpāramitām utsṛjya śrāvaka-pratyekabuddha-bhūmi-prati-saṃyuktaiḥ sūtrântaiḥ sarvajñatāṃ paryeṣitavyāṃ maṃsyante | ye te sūtrântā evam abhivadanti | ekam ātmānaṃ damayiṣyāma ekam ātmānaṃ śamayiṣyāma ekam ātmānaṃ parinirvāpayiṣyāma iti | kevalam ātma-dama-śamatha-parinirvāṇam evôpanayanti tathā-rūpān sūtrântān paryeṣyante tathā ca śikṣitavyaṃ maṃsyante | tat kiṃ manyase Subhūte 'pi nu te paṇḍita-jātīyāḥ bodhisattvā veditavyāḥ ||

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ||

no hîdam iti (P. 144[a]) *sūryā-candramasor vimānād* yathāyogaṃ [4]pañcāśat-sâika[4]-yojanād Vaijayantasyâdhika-pramāṇatvena[5] hetu-phalânurūpa-viparyaya-sūcanān nâivêty arthaḥ.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣo rājānaṃ ca

1. °rṇa PC. 2. om. PCT. byas-pa. 3. °ntaḥ C. 4...4. sic PC. (zla-ba daṅ ñi-maḥi gṣal-med khaṅ ni ci rigs-par dpag tshad) lṅa-bcu daṅ lṅa-bcu rtsa gcig-gi. Qu. sâika-pañcāśat-pañcāśat? 5. °ṇena P.

cakravartinaṃ draṣṭu-kāmo bhavet sa rājāṇaṃ cakravartinaṃ paśyet| dṛṣṭvā cêdṛśo rājā cakravartī varṇena saṃsthānena tejasā ṛddhyā cêti nimittaṃ gṛhītvā koṭṭa-rājaṃ paśyet| sa tasya koṭṭa-rājasya varṇaṃ saṃsthānaṃ teja ṛddhiṃ ca nimittaṃ ca gṛhītvā apratibalo viśeṣa-grahaṇaṃ praty evaṃ vaded īdṛśa eva sa rājā cakravartī varṇena saṃsthānena tejasā ṛddhyā ca nimittena (238) cêti| tat kiṃ manyase Subhūte 'pi nu sa paṇḍita-jātīyaḥ puruṣo veditavyaḥ yaś cakravartinaṃ koṭṭa-rājena samīkartavyaṃ manyeta ||

Subhūtir āha| no hîdaṃ Bhagavan ||

Bhagavān āha| evam eva Subhūte bhaviṣyanty anāgate 'dhvany eke bodhisattva-yānikāḥ pudgalā ya imāṃ prajñāpāramitāṃ śrutvā prajñāpāramitāṃ labdhvā prajñāpāramitāṃ riñcitvā prajñāpāramitām utsṛjya śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktaiḥ sūtrântaiḥ sarvajñatāṃ paryeṣitavyāṃ maṃsyante| idam api Subhūte teṣāṃ Māra-karma veditavyaṃ || na khalu punar ahaṃ Subhūte ebhir evaṃ-rūpaiḥ śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktaiḥ sūtrântair bodhisattvasya mahāsattvasya sarvajñatāṃ paryeṣitavyāṃ vadāmi| api tu khalu punaḥ Subhūte yat tathāgatena prajñāpāramitāyāṃ bodhisattvānāṃ mahāsattvānām upāya-kauśalyam ākhyātaṃ tatrâśikṣitvā bodhisattvo mahāsattvo na niryāsyaty anuttarāyāṃ samyaksambodhau ||

niruttara-bhraṃśaṃ vaktum āha: ***tad-yathā 'pi nāma Subhūte kaścid evêty-ādi.*** tatra ***varṇo*** gauratv'ādi, ***saṃsthānaṃ*** dīrghatv'ādikaṃ, lakṣaṇ'ādi-sampat ***tejaḥ,*** ākāśa[1]-gaman'ādikam ***ṛddhiḥ, nimittam*** asādhāranaṃ vastunaś cihnaṃ. varṇ'ādi-sādṛśya-mātrôpalambhena vipralabdha-buddhitvād ***apratibalaḥ.***

tat kasya hetoḥ| dhandhako hy anyeṣu sūtrânteṣu bodhi-

1. °ś'ādi P.

sattva-samudāgamaḥ | tasmāt tarhi Subhūte tathāgata enām anuśaṃsāṃ prajñāpāramitāyāṃ paśyann aneka-paryāyeṇa bodhisattvān mahāsattvān asyāṃ prajñāpāramitāyāṃ saṃdarśayati samādāpayati samuttejayati sampraharṣayati saṃniveśayati pratiṣṭhāpayati | evaṃ bodhisattvā mahāsattvā avinivartanīyā bhaveyur anuttarāyāḥ samyaksambodher iti ‖ tat kiṃ manyase Subhūte 'pi nu paṇḍita-jātīyās te bodhisattvāḥ pratibhānti ye 'vinivartanīya-yānaṃ mahāyānam avāpya samāsādya punar eva tad vivarjya vivartya hīnayānaṃ paryeṣitavyaṃ maṃsyante ‖

Subhūtir āha | no hîdaṃ Bhagavan ‖

(239) Bhagavān āha | tad-yathā 'pi nāma Subhūte bubhukṣitaḥ puruṣaḥ śata-rasaṃ bhojanaṃ labdhvā hita-vipākaṃ sukha-vipākaṃ yāvad āyuḥ-paryantaṃ kṣut-pipāsā-nivartakaṃ tad apāsya ṣaṣṭik'odanaṃ[1] paryeṣyitavyaṃ manyeta | ṣaṣṭik'odanam[2] labdhvā śata-rasaṃ bhojanam utsṛjya vivarjya taṃ ṣaṣṭik'odanaṃ[3] paribhoktavyaṃ manyeta | tat kiṃ manyase Subhūte 'pi nu sa puruṣaḥ paṇḍita-jātīyo bhavet ‖

Subhūtir āha | no hîdaṃ Bhagavan ‖

Bhagavān āha | evam eva Subhūte bhaviṣyanty anāgate 'dhvany eke bodhisattvā ya imāṃ prajñāpāramitāṃ śrutvā prajñāpāramitāṃ labdhvā prajñāpāramitāṃ riñciṣyanti prajñāpāramitām utsrakṣyanti prajñāpāramitāṃ chorayiṣyanti prajñāpāramitāṃ dūrīkariṣyanti prajñāpāramitāṃ riñcitvā prajñāpāramitām utsṛjya prajñāpāramitāṃ chorayitvā prajñāpāramitāṃ dūrīkṛtya tataḥ śrāvaka-pratyekabuddha-yāna-pratisaṃyuktān sūtrântān paryeṣitavyān maṃsyante | ye te sūtrântāḥ śrāvaka-pratyekabuddha-bhūmim abhivadanti taiḥ sarvajñatāṃ paryeṣitavyāṃ maṃsyante | tat kiṃ manyase Subhūte 'pi nu paṇḍita-

(1) (2) (3) ṣaṣṭhikodanam iti ña° ca° |

jātīyās te bodhisattvā veditavyāḥ ||

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ | tad-yathā 'pi nāma Subhūte kaścid eva puruṣo anarghyaṃ maṇi-ratnaṃ labdhvā alpârghyeṇâlpa-sāreṇa maṇi-ratnena sārddhaṃ samīkartavyaṃ manyeta | tat kiṃ manyase Subhūte 'pi nu sa paṇḍita-jātīyaḥ puruṣo veditavyaḥ ||

(240) Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evam eva Subhūte bhaviṣyanty anāgate 'dhvany eke bodhisattva-yānikāḥ pudgalā ya idaṃ gambhīraṃ prabhāsvaraṃ prajñāpāramitā-ratnaṃ labdhvā śrutvā śrāvaka-pratyekabuddha-yānena samīkartavyaṃ maṃsyante śrāvaka-pratyekabuddha-bhūmau ca sarvajñatāṃ upāya-kauśalyaṃ ca paryeṣitavyaṃ maṃsyante | tat kiṃ manyase Subhūte 'pi nu paṇḍita-jātīyās te bodhisattvā veditavyāḥ ||

Subhūtir āha | no hîdaṃ Bhagavan ||

Bhagavān āha | idam api Subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ Māra-karma veditavyaṃ ||

[Tib. 196ᵃ] nanu śrāvaka-yāne 'pi tathāgatatva-prāpaka-karuṇ'ādi-dharma-nirdeśāt kathaṃ tena sarv'ākārajñatā na paryeṣaṇīyêti *tat kasya hetor* ity āśaṅky' āha : *dhandhako*[1] *hîty*-ādi. sarv'ākārânirdeśān nirdiṣṭo 'py avispaṣṭa[2] ity arthaḥ.

dharma-sambhoga-nirmāṇa-kāya-traya-bhraṃśena yathākramaṃ *cakravarti-śata-rasa-bhojanânargha-maṇi-ratna*-dṛṣṭântāḥ.

punar aparaṃ Subhūte asyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyām udgṛhyamāṇāyāṃ vācyamānāyāṃ svādhyāyamānāyāṃ antaśo likhyamānāyām api bahūni pratibhānāny

1. dhanvako PCT. dvandhako Ed. 2. °viśiṣṭa F. mi-gsal-ba.

utpatsyante yāni citta-vikṣepaṃ kariṣyanti | idam api Subhūte teṣāṃ bodhisattvānāṃ mahāsattvānāṃ Māra-karma veditavyaṃ ||

bahuvidha-viṣaya-vikalpa-pratibhānôtpādaṃ kathayann āha : *punar aparam* ity-ādi.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | śakyā punar Bhagavan prajñāpāramitā likhituṃ ||

caturvidha-doṣa-pratipādanârtham āha : *śakyê*ty-ādi.

Bhagavān āha | no hîdaṃ Subhūte | ye kecit Subhūte prajñāpāramitāṃ lipy-akṣarair likhitvā prajñāpāramitā likhitêti maṃsyante asatī 'ti vā 'kṣareṣu prajñāpāramitām abhinivekṣyante anakṣarêti vā | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ||

no hîdam iti tattvato māyôpama-jñānatvād iti matiḥ. *likhitêti mansyanta* iti likhanâbhiniveśaḥ. *asatī 'ti vê*ty abhāvâbhiniveśaḥ. *akṣareṣu vā prajñāpāramitām abhinivekṣyanta* ity akṣarâbhiniveśaḥ. *anakṣarê*ti anakṣarâbhiniveśaḥ kathitaḥ.

punar aparaṃ Subhūte prajñāpāramitāyāṃ likhyamānāyām utpatsyante deśa-manasikārā utpatsyante grāma-nagara-nigama-janapada-rāṣṭra-rājadhānī-manasikārā utpatsyante udyāna-manasikārā (241) utpatsyante guru-manasikārā utpatsyante ākhyāna-manasikārā utpatsyante caura-manasikārā utpatsyante gulma-sthāna-manasikārā utpatsyante viśikhā-manasikārā utpatsyante śibikā-manasikārā utpatsyante sukha-manasikārā utpatsyante duḥkha-manasikārā utpatsyante bhaya-manasikārā utpatsyante strī-masikārā utpatsyante puruṣa-manasikārā utpatsyante napuṃsaka-manasikārā utpatsyante priyâpriya-vyatyasta-manasikārā utpatsyante mātā-pitṛ-pratisaṃyuktā manasikārā utpa-

tsyante bhrātṛ-bhaginī-pratisaṃyuktā manasikārā utpatsyante mitra-bāndhava-sālohitâmātya-pratisaṃyuktā manasikārā utpatsyante prajāpati-putra-duhitṛ-pratisaṃyuktā manasikārā utpatsyante gṛha-bhojana-pāna-pratisaṃyuktā manasikārā utpatsyante caila-manasikārā utpatsyante śayan'āsana-manasikārā jīvita-manasikārā iti-kartavyatā-manasikārā rāga-manasikārā dveṣa-manasikārā moha-manasikārā ṛtu-manasikārā sukāla-manasikārā duṣkāla-manasikārā gīta-manasikārā vādya-manasikārā nṛtya-manasikārā kāvya-nāṭakêtihāsa-manasikārā śāstra-manasikārā vyavahāra-manasikārā hāsya-manasikārā lāsya-manasikārāḥ śoka-manasikārā āyāsa-manasikārā ātma-manasikārā ity etāṃś cânyāṃś ca Subhūte manasikārān Māraḥ pāpīyān upasaṃhariṣyaty asyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyām udgṛhyamāṇāyāṃ vācyamānāyām uddiśyamānāyāṃ svādhyāyamānāyām antaśo likhyamānāyām antarāyaṃ kariṣyati citta-vikṣepaṃ kariṣyati bodhisattvānāṃ mahāsattvānāṃ | tatra bodhisattvena mahāsattvena Māra-karmāṇi bodhyavyāni buddhvā ca vivarjayitavyāni ‖ (242) punar aparaṃ Subhūte utpatsyante rāja-manasikārāḥ kumāra-manasikārā hasti-manasikārā aśva-manasikārā ratha-manasikārā gulma-darśana-manasikārāḥ[1] | idam api Subhūte teṣāṃ Māra-karma veditavyaṃ ‖ punar aparaṃ Subhūte utpatsyante 'gni-manasikārā icchā-manasikārā dhana-dhānya-samṛddhi-manasikārāḥ | idam api Subhūte bodhisattvānāṃ mahāsattvānāṃ Māra-karma veditavyaṃ ‖

janapad'ādi-manaskāraṃ nirdiśann āha: *punar aparaṃ Subhūte prajñā pāramitā*(P.144ᵇ)*yām* ity-ādi. tatra *deśo* Magadh'ādiḥ, eka-gṛh'ādiko *grāmaḥ*, aṣṭādaśa-prakṛti-vāso *nagaraṃ*, vaṇig[1]-bahula-sthāna-viśeṣo *nigamaḥ*, cāturva-

(1) gulmamanasikārā iti ga° gulmākṣadarśana-manasikārā iti kha° ña° ca° |

1. °ṇim C, °ṇika P.

rṇy'āvāsa-pradeśo *janapadaḥ*, Camp'ādi-viṣayo *rāṣṭraṃ*, rājñām āvāsa-deśo *rājadhānī*, *ākhyānaṃ* Jātakamāl'ādi, *gulma-sthānaṃ* ghaṭṭa[1]-sthānaṃ, [2]*viśikhā* pariṣkāra-viśeṣaḥ,[2] *śibikā* yāpya-yānaṃ[3], [Tib.196[b]] *priyâpriya-vyatyastaḥ* priyâpriya-viyogaḥ, *itikartavyatā*[4] satatakaraṇīyatā, *gulmâkṣa-darśanaṃ* ghaṭṭa[5]-sthāne pāśak'ādi-darśanaṃ. śeṣaṃ sugamatvān na vibhaktaṃ.

punar aparaṃ Subhūte bodhisattvānāṃ mahāsattvānām utpatsyante lābha-satkāra-cīvara-piṇḍapāta-śayan'āsana-glānapratyaya-bhaiṣajya-pariṣkārāṇām antarāyāḥ imāṃ prajñāpāramitāṃ bhāṣamāṇānāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatām antaśo likhatāṃ(1) lābha-satkāra-ślok'āsvādāś cittôtpīḍā vā | idam api Subhūte bodhisattvair mahāsattvair Māra-karma veditavyam ‖ etāni taiḥ sarvāṇi Māra-karmāṇi boddhavyāni buddhvā ca vivarjayitavyāni ‖

lābha-satkāra-ślok'āsvādanaṃ[6] pratipādayann āha: *punar aparam Subhūte bodhisattvānām* ity-ādi. *lābha-satkāra-ślok'āsvāda* iti tatra *lābho* ratn'ādi-prāptiḥ[7], *satkāraḥ* śrīpaṭṭa-bandhan'ādiḥ[8], *śloko* yaśaḥ. teṣām anubhavanam[9] *āsvādaḥ*.

punar aparaṃ Subhūte bodhisattvānāṃ mahāsattvānām imāṃ prajñāpāramitāṃ bhāṣamāṇānāṃ deśayatām upadiśatām uddiśatāṃ svādhyāyatām antaśo likhatāṃ(2) ye te gambhīrā gambhīrāḥ sūtrāntā bhaviṣyanti śrāvaka-pratyekabuddha-bhūmi-pratisaṃyuktāṃs tān Māraḥ pāpīyān bhikṣu-veṣeṇôpasaṃkramyôpasaṃhariṣyati iha śikṣasva idaṃ likha idam uddiśa(3) idaṃ svādhyāya itaḥ sarvajñatā niṣpatsyante iti ‖ na khalu punaḥ Subhūte (243) bodhisattvena mahāsattvena upāya-kuśalena(4)

(1) likhatāś cêti ga° |
(2) likhatāṃ vā iti ga° |
(3) upadiśa iti kha° ca° |
(4) upāya-kauśalyenêti kha° ca° |

1. ghaṭa C. 2 ... 2. viśiṣā p° C, °kh' āpaṇa-vīthī P. pariṣkāra-viśeṣaḥ. viśikh'āpaṇa-vīthī T. bi-śi-kha ni go-byad-kyi khyad-par-ro. 3. khyogs la-sogs-pa. 4. ḥphral-gyi bya-ba. 5. ghaṭa C. 6. °darśanaṃ P. 7. lābhaḥ C. 8. bandh'ādiḥ C. 9. anuttaravanam C.

tebhyaḥ spṛhôtpādayitavyā ‖

amārgôpāya-kauśala-mārgaṇaṃ vaktum āha: *punar aparaṃ Subhūta* ity-ādi.

tat kasya hetoḥ | kiṃ câpi Subhūte teṣu sūtrânteṣu śūnyat'ānimittâpraṇihitāni bhāṣitāni na khalu punar upāya-kauśalyaṃ tatra bodhisattvānāṃ mahāsattvānām ākhyātaṃ ‖ tatra ye 'nabhijñā bhaviṣyanti bodhisattvā upāya-kauśalya-jñāna-viśeṣasya te imāṃ gambhīrāṃ prajñāpāramitāṃ rincitavyāṃ maṃsyante | te imāṃ gambhīrāṃ prajñāpāramitām riñcitvā śrāvaka-pratyekabuddha-bhūmi-pratisaṃyukteṣu sūtrânteṣu upāya-kauśalyaṃ paryeṣitavyaṃ maṃṣyante | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ‖

śūnyat'ādi-pratisaṃyukteṣu kathaṃ na spṛhêti *tat kasya hetor* ity āśaṅky' āha: *kiṃ câpî*ty-ādi.

dvitīyaṃ daśakaṃ.

punar aparaṃ Subhūte dhārmaśravaṇikaś chandiko bhaviṣyati prajñāpāramitām udgrahītu-kāmo dharma-bhāṇakaś ca kilāsī bhaviṣyati na dharmaṃ deśayitu-kāmaḥ | idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖ punar aparaṃ Subhūte dharma-bhāṇakaś câkilāsī bhaviṣyati prajñāpāramitāṃ dātu-kāmo dhārmaśravaṇikaś ca kilāsī vā bahu-kṛtyo vā bhaviṣyati | idam api Subhūte bodhisattvena mahāsattvena visāmgrī-Māra-karma veditavyaṃ |

amī tāvad asyāṃ[1] pravṛttasyântarāyāḥ kathitāḥ. samprati punaḥ pravṛtteḥ pūrvam eva visāmagrī[2] vaktavyā iti chanda[3]-kilāsa-vaidhuryârtham āha: *punar aparaṃ Subhūte dhārmaśravaṇika* ity-ādi. *chandika* ity abhilāṣa-sampannaḥ. *kilāsī* 'ty ālasyôpeto vīrya-rahitaḥ kusīda iti yāvat.

1. asyā C, asya PT; ḍi-la. 2. °ndi P. 3. °gryā PC, °gryo T; tshogs daṅ bral-ba.

punar aparaṃ Subhūte dharmaśravaṇikaś chandiko bhaviṣyati prajñāpāramitām udgrahītu-kāmo dhārayitu-kāmo vācayitu-kāmaḥ paryavāptu-kāmaḥ pravartayitu-kāmo 'ntaśo likhitu-kāmo 'pi bhaviṣyati gatimāṃś ca matimāṃś ca smṛtimāṃś ca bhaviṣyati | dharma-bhāṇakaś cânyad deśântaraṃ kṣepsyate nôdghaṭitajño vā na vā vipañcitajño 'nabhijño vā bhaviṣyati | iyam api Subhūte tatra (244) viṣāmagrī bhaviṣyati prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ deśyamānāyām upadiśyamānāyām uddiśyamānāyāṃ svādhyāyamānāyāṃ śikṣyamāṇāyāṃ antaśaḥ likhyamānāyāṃ | idam api Subhūte bodhisattvena mahāsattvena viṣāmagrī-Māra-karma veditavyaṃ ‖

chanda-(P. 145[a])viṣaya-bheda-vaidhuryârtham āha: *punar aparaṃ Subhūte dharmaśravaṇikaś chandika* ity-ādi. tatra adhikārârtha-pratipattyā *gatimāṃs*, tāvan-mātrârthâvagamān *matimān*, medhā-yogāt *smṛtimān*. *deśântaraṃ kṣepsyata* iti anena śrotuś chanda-viṣayād daiśikasya bhinna-cchanda-viṣayatvam [Tib. 197[a]] āveditaṃ. rūpam ity-ādy-ukte rūp'ādi-skandhâparijñānān *nôdghaṭitajñaḥ*. rūpaṇā-lakṣanaṃ[1] rūpam ity-ādy-abhidhāne tad-arthânavabodhān *na vipañcitajñaḥ*. rūpaṃ dvidhā viṃśatidhêty[2]-uccāraṇe tad-arthânavagamād *anabhijñaḥ*.

punar aparaṃ Subhūte dharma-bhāṇakaś câkilāsī bhaviṣyaty abhijño[(1)] dātu-kāmo vācayitu-kāma imāṃ prajñāpāramitāṃ | dhārmaśravaṇikaś ca deśântaraṃ prasthito bhaviṣyati nôdghaṭitajño[(2)] vā na vā vipañcitajño 'nabhijño vā bhaviṣyati | idam api Subhūte bodhisattvena mahāsattvena viṣāmagrī-Māra-karma veditavyaṃ ‖

yathôkta-vaidhuryam eva spaṣṭayann āha: *punar aparaṃ Subhūte dharma-bhāṇakaś* cêty-ādi. dharma-daiśika-śrāvaṇikayor *dātu-kāma-deśântara*-gantu-kā-

(1) abhijño 'rtho bhaviṣyati iti ga° |
(2) nodghaṭitajñaḥ iti ña° ca° |
1. °ṇākṣ° C. 2. °dhêty-ādy C.

matvena bhinna-viṣaya-cchandatvāt.

punar aparaṃ Subhūte dharma-bhāṇakaś c' āmiṣa-guruko lābha-satkāra-cīvara-guruko bhaviṣyati | dhārmaśravaṇikaś câlpêcchaḥ saṃtuṣṭaḥ pravivikto 'rthaṃ vā na dātu-kāmo bhaviṣyati | iyam api Subhūte tatra visāmagrī bhaviṣyati prajñāpāramitāyāṃ śikṣyamāṇāyāṃ likhyamānāyāṃ | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

lābha-gauravâlpêcchatā-vaidhuryârtham āha: *punar aparaṃ Subhūte dharma-bhāṇakaś c' āmiṣa-guruka* ity-ādi. anenâiva ca[1] hārakeṇa dhūtaguṇa-yogâyogau kathitau. tathā hi tayor yathākramaṃ *lābh'*ādi[1]-*gurut*vena dhūtaguṇâyogo *'lpêcchat'*āditvena ca dhūtaguṇa-yogo deśitaḥ.

punar aparaṃ Subhūte dhārmaśravaṇikaś ca śrāddho bhaviṣyati imāṃ prajñāpāramitāṃ śrotu-kāmo 'rtham avaboddhu-kāmo 'rthaṃ dātu-kāmo 'rthaṃ parityaktu-kāmaḥ | dharma-bhāṇakaś câśrāddho bhaviṣyati alpêccho vā na vā bhāṣitu-kāmaḥ | ato 'pi Subhūte visāmagrī-Māra-karma veditavyaṃ ||

kalyāṇâkalyāṇa-dharmatvârtham[2] āha: *punar aparam* ity-ādi. tatra kalyāṇa-dharmatvena *śrāddhas*, tad-vaiparītyenâ*śrāddhaḥ*. anenâiva hāraka-nirdeśena tyāga-mātsaryam uktaṃ. tathā hy *arthaṃ*[3] *parityaktu-kāma* iti śrāvaṇika-tyāgaḥ, *na vā bhāṣitu-kāma* iti daiśikasya mātsaryaṃ vihitaṃ. anenâiva ca dānâgrahaṇaṃ kathitaṃ. tathā hi (P. 145[b]) pūrvavac chrāvaṇikasya dānaṃ daiśikasya punar *alpêcchatā*[4] vêty agrahaṇam āveditaṃ.

punar aparaṃ Subhūte dhārmaśravaṇikaś ca śrāddho bhaviṣyati śrotu-kāmo 'rtham avaboddhu-kāmaḥ | dharma-bhāṇakasya ca tāni sūtrāṇi dharmântarāyikatayā na sambhaviṣyanti nâvatariṣyanti | ato 'pi Subhūte dhārmaśravaṇikasyâprāpta-dharma-bhāṇinaḥ prativāṇī (245) bhaviṣyati | iyam api Subhūte

1. °dika CT. 2 °rmârtham P. 3. arto P. 4. °ccho P. 5. om. T.

tatra visāmagrī bhaviṣyati prajñāpāramitām udgṛhṇatāṃ dhārayatāṃ vācayatāṃ paryavāpnuvatāṃ pravartayatām antaśo likhatāṃ | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

udghaṭitajña-vipañcitajñatā'rtham[1] āha: *punar aparam* ity-ādi. *artham avaboddhu-kāma* iti udghaṭitajñatvenârtha[2]-pratipattu-kāmaḥ. *dharm'āntarāyikatayêti* dharma-pratikṣepa-[Tib 197[b]]saṃvartanīyatayā. *na saṃbhaviṣyanti*[3] pustak'ādi-rūpeṇa. *nâvatariṣyantîti* vipañcitajñatvena tasyâvabodha-mārgaṃ na gamiṣyanti. *a-prāpta-dharmabhāṇina* iti a-prāpta-dharma-bhāṇakasya. *prativāṇī 'ti* na mayā śrotavyam iti pratikūlaṃ[4] vacanaṃ.

punar aparaṃ Subhūte dharma-bhāṇakaś ca bhāṣitu-kāmo bhaviṣyati | dhārmaśravaṇikaś câcchandiko bhaviṣyati śravaṇāya | iyam api Subhūte tatra visāmagrī bhaviṣyati prajñāpāramitām udgrahītum dhārayituṃ vācayituṃ paryavāptuṃ pravartayitum antaśo likhituṃ | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

sūtr'ādi-dharmâbhijñânabhijñatā'rtham āha: *punar aparam* ity-ādi. *bhâṣitu-kāma* iti sūtr'ādi-dharmâbhijñatayā vaktu-kāmaḥ. *acchandika* iti teṣām eva sūtr'ādi-dharmāṇām anabhijñatayā śravaṇârtham abhilāṣa-rahitaḥ. ṣaṭ-pāramitā-samanvāgamâsamanvāgamāv iti Māra-karmânenâiva hārakeṇôktaṃ. tathā hi *bhāṣitu-kāma* ity anena sattvânugrah'āśayatayā ṣaṭ-pāramitā-samanvāgamaḥ. *acchandika* ity anena ca vairūpy'āśayatayā[5] dān'ādi-viyogaḥ kathitaḥ.

iti tṛtīyaṃ daśakaṃ.

punar aparaṃ Subhūte dhārmaśravaṇiko middha-guruko bhaviṣyati kāya-guruko bhaviṣyati | sa tena middha-gurukatvena samanvāgataḥ kāya-klamathena samanvāgato na śrotukāmo bhaviṣyati | dharma-bhāṇakaś ca bhāṣitu-kāmo bhavi-

1. °ñcitajñârtham C. 2. arthaṃ P. 3. sambhavata C. 4. °la- PT. 5. °śayād PC.

ṣyati | idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ||

upāya-kauśalânupāya-kauśale dhāraṇī-pratilambhâpratilambhau likhitu-kāmatā'likhitu-kāmate vigatâvigata-kām'ādi-cchandatve ca śrāvaṇikam ādiṃ kṛtvā pratipādayann āha: *punar aparaṃ Subhūta* ity-ādi. *middh'ādi-gurukatvenâ*śrotu-kāmatayā śrāvaṇi(P. 146[a])kasya pratiṣedha-viṣayaṃ, samanvāgam'ādikadaiśikasya ca *bhāṣitu-kāmat*vena samamvāgam'ādikam apratiṣedha-viṣayam uktaṃ veditavyaṃ.

punar aparaṃ Subhūte dharma-bhāṇako middha-guruko bhaviṣyati kāya-guruko bhaviṣyati | sa tena middha-gurukatvena samanvāgataḥ kāya-klamathena samanvāgato na bhāṣitukāmo bhaviṣyati | dhārmaśravaṇikaś ca śrotu-kāmo bhaviṣyati | iyam api Subhūte tatra visāmagrī bhaviṣyati likhanāya vācanāya paryavāptaye vā | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

yathôktam evârtham daiśikam ādiṃ kṛtvā nirdiśann āha: *punar aparaṃ Subhūte dharma-bhāṇaka* ity-ādi.

punar aparaṃ Subhūte prajñāpāramitāyāṃ likhyamānāyāṃ bhāṣyamāṇāyāṃ śikṣyamāṇāyāṃ kaścid eva tatr' āgatya nirayāṇām avarṇaṃ bhāṣiṣyate tiryagyoner avarṇaṃ bhāṣiṣyate pretaviṣayasyâvarṇaṃ bhāṣiṣyate asura-kāyānām avarṇaṃ bhāṣiṣyate | evaṃ-duḥkhā nirayā evaṃ-duḥkhā tiryagyonir evaṃ-duḥkhaḥ preta-viṣayaḥ evaṃ-duḥkhā āsurāḥ kāyā evaṃ-duḥkhāḥ saṃskārāḥ ihâiva duḥkhasyântaḥ karaṇīya iti | (246) idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ||

apāya-gati-vaimukhyârtham āha: *punar aparaṃ Subhūte prajñāpāramitāyām* ity-ādi. [Tib. 198[a]] *evaṃ-duḥkhā* ity-ādi Avīci-jvāl'ādi-*duḥkhā* nārakāḥ. paraspara-bhakṣaṇ'ādi-*duḥkhā tiryagyoniḥ*. kṣut-pipās'ādi-duḥkhāḥ *pretāḥ*.

Viṣṇu-cakr'ādi-bhayāḥ *sarvâsurāḥ*. jāty-ādi-duḥkhāḥ sarva-*saṃskārāḥ*. *ihâiva duḥkhasyântaḥ karaṇīya* ity anantaram evaṃ śrutvā sattvârtha-nimittam apāyagatau vaimukhyaṃ kariṣyatîti śeṣaḥ.

punar aparaṃ Subhūte prajñāpāramitāyāṃ likhyamānāyāṃ bhāṣyamāṇāyāṃ śikṣyamāṇāyāṃ vā kaścid eva tatr' āgatya devānāṃ varṇaṃ bhāṣiṣyate| evaṃ-sukhitā devā evaṃ-sukhāḥ svargā evaṃ kāma-dhātau kāmāḥ sevitayāḥ evaṃ rūpa-dhātau dhyānāni samāpattavyāni evam ārūpya-dhātau tat-samāpattayaḥ samāpattavyāḥ| tad api ca sarvaṃ prajñayā vimṛṣya sarvâiva duḥkhôpapattir iti| uktaṃ hîdaṃ Bhagavatā| acchaṭā-saṃghāta-mātraka(1)m apy ahaṃ bhikṣavo bhavâbhinirvṛttiṃ na varṇayāmi| sarvaṃ hi saṃskṛtam antiyaṃ sarvaṃ bhayâvagataṃ duḥkhaṃ sarvaṃ traidhātukaṃ śūnyaṃ sarvadharmā anātmanas tad evaṃ sarvam aśāśvatam anityaṃ duḥkhaṃ vipariṇāma-dharmakaṃ viditvā paṇḍitair ihâiva srotaāpatti-phalaṃ prāptavyaṃ sakṛdāgāmi-phalam anāgāmi-phalam ihâivârhattvaṃ prāptavyaṃ| mā no bhūyas tābhiḥ sampatti-vipattibhir duḥkha-bhūyiṣṭhābhiḥ samavadhānaṃ bhūd iti tatrâike bodhisattvāḥ saṃvegam āpatsyante| idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ ‖

sugati-gamana-saumanasyârtham āha: *punar aparam* ity-ādi. tatra *aśāśvataṃ* prabandhôcchedāt, *anityaṃ* kṣaṇikânityatayā, *duḥkhaṃ* saṃskāra-duḥkhatā-yogāt, *vipariṇāma-dharmakaṃ* vipariṇāma-duḥkha-sadbhāvād[1] iti. *tad evaṃ sarvam aśāśvatam* ity-ādi *sarvaṃ hi samskṛtam anityam* ity-āder vyākhyānam ity avasātavyaṃ. *saṃvegam āpatsyanta* iti prathama-phal'ādi-sugaty-abhilāṣeṇa bodhi-cārikā-vimukhatāṃ[2] kariṣyanti.

(1) acchaṭāsaṃhātamātrakam iti ga°|

1. sambhav° PCT. yod-paḥi-phyir-ro. 2. 'bhim° C. phyir phyogs-pa.

punar aparaṃ Subhūte ye 'pi te bhikṣavo dharma-bhāṇakāḥ te ekākitā'bhiratā bhaviṣyanti | ye 'pi dhārmaśravaṇikās te 'pi parṣad-gurukā bhaviṣyanti |

pūrvaṃ bāhulyena śrāvaṇikaṃ paścād daiśikaṃ niyamya[1] vaidhuryam ākhyātam. idānīṃ punaḥ pūrvaṃ daiśikaṃ paścāc chrāvaṇikaṃ niyamya[1] vaidhuryam ucyate antarāy'ānupūrvy-aniyama-jñāpa(P.146[b])nârthaṃ.

tatra ekāki-parṣad-abhiramatvârtham[2] āha: *punar aparaṃ Subhūte ye 'pi bhikṣavo dharma-bhāṇakās ta ekākitā'bhiratā bhaviṣyanti, ye 'pi dhārmaśravaṇikās te 'pi parṣad-gurukā bhaviṣyanti*îti[3].

te 'pi dharma-bhāṇakā evaṃ vakṣyanti | ye mām anuvartsyanti tebhyo 'ham imaṃ prajñāpāramitāṃ dāsyāmi ye māṃ nânuvartsyanti tebhyo na dāsyāmîti | evaṃ te kula-putrāḥ kula-duhitaraś ca arthikatayā chandikatayā dharma-gauraveṇa taṃ dharma-bhāṇakam anuvartsyanti na câvakāśaṃ dāsyanti |

anubandha-kāmânavakāśa-dānatvârtham āha: *te 'pi dharma-bhāṇakā evaṃ vakṣyant*îty-ādi. *anuvartsyant*îti[4] anubandhayiṣyanti. *na câvakāśaṃ* [Tib. 198[b]] *dāsyant*îti prajñāpāramitāṃ dāsyāmîty uktvā tad-dānāya nâvasaraṃ kariṣyanti.

sa ca dharma-bhāṇaka āmiṣa-kiñcitkâbhilāṣī te ca na dātu-kāmāḥ |

āmiṣa-kiṃcitkâbhilāṣa-tad-a-dātu-kāmatā'rtham āha: *sa ca dharma-bhāṇaka* ity-ādi. *te ca na dātu-kāmā* iti arthaṃ śrāvaṇikā na dātu-kāmāḥ.

sa ca tena-(247)tena gamiṣyati yena-yena durbhikṣaś câ-yoga-kṣemaś ca jīvitântarāyaś ca bhaviṣyati | te ca dhārmaśravaṇikāḥ parebhyaḥ śroṣyanti asau pradeśo durbhikṣaś câ-yoga-kṣemaś ca tasmiṃś ca pradeśe jīvitântarāyo bhaved iti |

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1. nigamya C. 2. avacaratv° PCT. mṅon-par dgaḥ-ba ñid. 3. °nti PC. ḥgyur-ba daṅ ṣes bya-ba la-sogs-pa = bhaviṣyatîty-ādi We have no passage in the Ed. answering to la-sogs-pa. 4. °bhartsyant° PC & Ed. °bhatsyant° T; bsñen-par byed-pa.

jīvitântarāyânantarāya[1]-dig-gamanârtham āha: *tena-tena gamiṣyatî*ty-ādi. *durbhikṣa* iti bhakta[2]-rahitatvena duḥprāpya[3]-bhikṣaḥ. *a-yoga-kṣema* iti iṣṭâvāptir *yogaḥ*, nirupadravatvaṃ *kṣemas*, tad-ubhayâbhāvād *a-yoga-kṣemaḥ*. jīvitêndriya-nirodhāj *jīvitântarāyaḥ*. *tasmiṃś ca pradeśe jīvitântarāyo 'pi bhaved* iti anantarāyāṃ diśaṃ gaccheyur bhavanta iti śeṣaḥ.

iti caturthaṃ daśakaṃ.

sa ca dharma-bhāṇakas tān kula-putrān evaṃ abhivyāhariṣyati | amuṣmin kula-putrāḥ pradeśe durbhikṣa-bhayaṃ kaccit kula-pūtrā yūyam āgamiṣyatha mā paścād vipratisāriṇo bhaviṣyatha durbhikṣa-bhayaṃ praviṣṭāḥ[1] | evaṃ te tena dharma-bhāṇakena sūkṣmeṇôpāyena pratikṣepsyante | te ca nirviṇṇa-rūpā evaṃ jñāsyanti | pratyākhyāna-nimittāny etāni nâītāni dātu-kāmatā-nimittānîti | nâyaṃ dātu-kāma iti viditvā nânuvartsyanti | iyam api Subhūte tatra visāmagrī bhaviṣyati prajñāpāramitāyāṃ likhyamānāyāṃ śikṣyamāṇāyāṃ deśyamāṇāyām upadiśyamānāyām uddiśyamānāyāṃ svādhyāyamānāyāṃ | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

durbhikṣa-dig-gamanâgamanârtham āha: *sa ca dharma-bhāṇakas tān* ity-ādi. *kaccid* iti kadācit. '*nânuvartsyantî*ti nânugamiṣyantî'.

punar aparaṃ Subhūte dharma-bhāṇako yena jantu-bhayaṃ yena vyāḍa-bhayaṃ yenâmanuṣya-bhayaṃ tena saṃprasthito bhaviṣyati | sa tena caran viharan yena vyāḍa-kāntāraṃ sarīsṛpa-kāntāraṃ cora-kāntāraṃ pānīya-kāntāraṃ durbhikṣa-kāntāraṃ tena prakramiṣyati | sa tān dhārmaśravaṇikān evaṃ vakṣyati | yat khalu kula-putrā jānīdhvaṃ yasmin pradeśe jantu-

(1) praviṣṭā vayamitîti ga° |

1. °vitântarāya PT. 2. °kṣa C. 3. duḥprāpa PT. 4. nânubhartsyantîti nagam° PC & Ed. nânubhatsyantîti nânug° T; bsñen-par mi byed-do ṣes bya-ba ni rjes-su ḥgro-bar mi byed-do.

bhayaṃ vyāḍa-bhayaṃ kravyāda-bhayaṃ sarīsṛpa-kāntāraṃ cora-kāntāram pānīya-kāntāraṃ durbhikṣa-kāntāraṃ tena vayaṃ samprasthitāḥ| jānīdhvaṃ kula-putrāḥ śakyatha yūyam etāni duḥkhāni pratyanubhavituṃ| evaṃ tān sūkṣmeṇôpāyena pratyākhyāsyati| tatas te nirvetsyante nirviṇṇāḥ santo (248) nânuvartsyanti te punar eva pratyudāvartsyante| ayam api Subhūte prajñāpāramitāyā antarāya upatsyate uddiśyamānāyāḥ svādhyāyamānāyāḥ yāval likhyamānāyāḥ| idam api Subhūte bodhisattvena mahāsattvena visāmagrī-Māra-karma veditavyaṃ‖

caur'ādy-ākulita-dig-gamanâgamanârtham āha: *punar aparaṃ Subhūta* ity-ādi. tatra *jantur*[2] vṛścik'ādiḥ, duṣṭa-graho *vyāḍaḥ*, pret'ādir *amanu*(P.147[a])*ṣyaḥ*, *kāntāraṃ* bhaya-sthānaṃ, *sarīsṛpaḥ* sarpaḥ. māns'āśī yakṣ'ādiḥ *kravyâdaḥ*. *pratyudāvartsyata* iti nivartiṣyante[1].

punar aparaṃ Subhūte dharma-bhāṇako bhikṣur mitra-kula-bhikṣāda-kula-guruko bhaviṣyati| sa tayā mitra-kula-bhikṣāda-kula-gurukatayā 'bhīkṣṇaṃ mitra-kula-bhikṣāda-kulāny avalokayitavyāny upasaṃkramitavyāni maṃsyante| sa tayā 'bhīkṣṇâvalokanatayā bahu-kṛtyatayā tān dhārmaśravaṇikān pratyākhyāsyati| asti tāvat me kiṃcid avalokayitavyam asti tāvat mamôpasaṃkramitavyam iti| iyam api Subhūte tatra visāmagrī bhaviṣyati prajñāpāramitāyāṃ likhyamānāyāṃ paryavāpyamāṇāyāṃ(1)| idam api Subhūte bodhisattvena mahāsattvena Māra-karama veditavyaṃ‖

kulâvalokana-daurmanasyârtham āha: *punar aparaṃ Subhūte dharma-bhāṇako bhikṣur mitra-kulê*ty-ādi.

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(1) paryavāpyamāṇāyāṃ śikṣyamāṇāyām iti ga°|

1. pratinivarsyanti (!) C. 2. °ntu PC.

iti hi Subhūte Māraḥ pāpīyāṃs tais-taiḥ prakārais tathā-tathā ceṣṭiṣyate yathêmāṃ prajñāpāramitāṃ na kaścid udgrahīṣyati na dhārayiṣyati na vācayiṣyati na paryavāpsyati na pravartayiṣyati na deśayiṣyati nôpadekṣyati nôddekṣyati na svādhyāsyati na lekhayiṣyati na likhiṣyati | tasmāt tarhi Subhūte yāvanto 'ntarāyā visāmagryāṃ saṃvartante tāni sarvāṇi bodhisattvena mahāsattvena Māra-karmāṇîti boddhavyāni buddhvā ca vivarjayitavyānîti ||

upasaṃhārârtham āha: *iti hi Subhūte Māra* ity-ādi.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | kim atra Bhagavan kāraṇaṃ yad iha Māraḥ pāpīyān evaṃ mahāntam udyogam āpatsyate | tathā-tathā côpāyena ceṣṭiṣyate yathêmāṃ prajñāpāramitāṃ na kaścid ud(249)grahīṣyati na dhārayiṣyati na vācayiṣyati na paryavāpsyati na pravartayiṣyati na deśayiṣyati nôpadekṣyati nôddekṣyati na svādhyāsyati na lekhayiṣyati na likhiṣyati ||

Māra-bheda-prayogaṃ kāraṇa-praśnen' āha *kim atra Bhagavann* [Tib. 199ᵃ] ity-ādinā. *udyogam āpatsyata*[1] iti mahāyānād vibhettuṃ yatnaṃ kariṣyati. *tathā-tathā côpāyena ceṣṭiṣyata* iti pūrvôkta-prakāra-vyatirekeṇôpāyena vighnârthaṃ yatiṣyate.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | prajñāpāramitā-nirjātā hi Subhūte buddhānāṃ Bhagavatāṃ sarvajñatā sarvajñatā-nirjātaṃ ca tathāgata-śāsanaṃ tathāgata-śāsana-nirjātaṃ câprameyāṇām asaṃkhyeyānāṃ sattvānāṃ kleśa-prahāṇaṃ prahīṇa-kleśānāṃ ca Māraḥ pāpīyān avatāraṃ na labhate 'labhamāno duḥkh'ārto durmanāḥ śoka-śalya-parigato bhavati | ataḥ sa prajñāpāramitāyāṃ likhyamānāyāṃ

1. so Ed. āpsyata P, ātsyata C, āpsata T; ḥbad-pa cher rtsol.

paryavāpyamāṇāyāṃ[1] mahatā saṃvegena mahāntam udyogam āpadyate | sa mahatôdyogena tathā-tathôpāyena ceṣṭate yathā na kaścid imāṃ prajñāpāramitāṃ likhed vā paryavāpnuyād vêti ||

kāraṇaṃ nirdiśann āha: *prajñāpārāmitā-nirjātā hî*ty-ādi.

punar aparaṃ Subhūte Māraḥ pāpīyān śramaṇa-veṣeṇ' āgatya bhedaṃ prakṣepsyati | evaṃ ca nava-yāna-samprasthitāḥ kula-putrā vivecayiṣyanti nâiṣā prajñāpāramitā yām āyuṣmantaḥ śṛṇvanti | yathā punar mama sūtr'āgataṃ sūtra-paryāpannam iyaṃ sā prajñāpāramitā ity evaṃ Subhūte Māraḥ pāpīyān saṃśayaṃ prakṣepsyati | evaṃ ca punaḥ Subhūte Māraḥ pāpīyān śramaṇa-veṣeṇ' āgatya bhedaṃ prakṣipya nava-yāna-samprasthitān bodhisattvān alpa-buddhikān manda-buddhikān parītta-buddhikān andhīkṛtān avyākṛtān anuttarāyāṃ samyak-sambodhau saṃśayaṃ yātayiṣyati | te saṃśaya-prāptā imāṃ prajñāpāramitāṃ nôdgrahīṣyanti na dhārayiṣyanti na vācayiṣyanti na paryavāpsyanti na (250) pravartayiṣyanti na deśayiṣyanti nôpadekṣyanti nôddekṣyanti na svādhyāsyanti na lekhayiṣyanti na likhiṣyanti | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ||

prativarṇikôpasaṃhārârtham āha: *punar aparaṃ Subhūte Māra* ity-ādi. apara-sūtrânulomanāt *sūtr'āgataṃ*. svasminn Arthaviniścay'ādi-sūtre dṛśyamānatvāt *sūtra-paryāpannaṃ*. Jananī-sadṛśa-sūtrôpasaṃhāreṇa saṃśayôtpādanāt *saṃśayaṃ prakṣepsyati*. kalpit'ādi-svabhāva-trayâparijñānād *alpa-buddhikān manda-buddhikān parītta-buddhikān* iti yathākramaṃ vācyaṃ. tad eva kathayann āha: *andhīkṛtān* iti.

punar aparaṃ Subhūte Māraḥ pāpīyān bhikṣūn nirmāya

(1) paryavāpyamāṇāyāṃ śikṣyamāṇāyām iti ga°|

buddha-veṣeṇ' āgatya evaṃ Māra-karmôpasaṃhariṣyati | yo bodhisattvo gambhīreṣu dharmeṣu carati sa bhūta-koṭiṃ sākṣāṭkaroti sa śrāvako bhavati na bodhisattvo yathā 'yaṃ bodhisattva iti | idam api Subhūte bodhisattvena mahāsattvena Māra-karma veditavyaṃ ‖

ayathā-viṣaya-spṛhôtpādanaṃ vaktum āha: *punar aparaṃ Subhūta* ity-ā(P.147^{b})di. *bhūta-koṭiṃ sākṣātkarotî*ti śrāvaka-nirvāṇam[1] adhigacchati. niyamād anena tatrâbhilāṣo janyate.

iti ṣaḍ[2] doṣāḥ.

evaṃ Subhūte Māraḥ pāpīyān evam-ādikāni subahūny anyāny api Māra-karmāṇy utpādayiṣyaty asyāṃ prajñāpāramitāyāṃ likhyamānāyāṃ paryavāpyamāṇāyāṃ[(1)] tāni bodhisattvena mahāsattvena boddhavyāni buddhvā ca vivarjayitavyāni na bhaktavyāni ārabdha-vīryeṇa smṛtimatā samprajānatā ca bhavitavyaṃ ‖

Kiyanta-Māra-karma-prakāraṃ nirdiśyâparam atidiśann āha: *evaṃ Subhūte Māra* ity-ādi.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | evam etad Bhagavann evam etat Sugata | yāni tāni Bhagavan mahā-ratnāni tāni bahu-pratyarthikāni bhavanti ‖

bahu-pratyarthika-mahā-ratnôdāharaṇena pūrvôktam eva samarthayann āha: *evam etad Bhagavann* ity-ādi.

tat kasya hetoḥ | yad uta durlabhatvāt mahârghatvāc ca agrāṇi hi tāni Bhagavan bhavanti | tasmāt tāni ca bahu-pratyarthikāni bhavanti ‖ evam eva Bhagavann asyāḥ prajñāpā-

(1) paryavāpyamāṇāyāṃ śikṣyamāṇāyām iti ga°|

1. niryāṇam PC. mya-ṅan-las ḥdaḥ-ba. 2. ṣaṭ CT, ṣa P.

ramitāyāḥ prāyeṇa bahavo 'ntarāyā utpatsyante| tatra ye 'ntarāya-vaśena kuśīdā bhaviṣyanti veditavyam idaṃ Bhagavan Mārâdhiṣṭhitās te bodhisattvā bhaviṣyanti nava-yāna-samprasthitāś ca te Bhagavan bhaviṣyanti alpa-buddhayaś ca te Bhagavan bhaviṣyanti manda-buddhayaś ca te Bhagavan bhaviṣyanti parītta-buddhayaś ca te Bhagavan bhaviṣyanti vipa(251)ryasta-buddhayaś ca te Bhagavan bhaviṣyanti nâpi teṣām udārôdāreṣu dharmeṣu cittaṃ prakramiṣyati ya imāṃ prajñāpāramitāṃ nôdgrahītavyāṃ maṃsyante na dhārayitavyāṃ na vācayitavyāṃ na paryavāptavyāṃ na pravartayitavyāṃ na deśayitavyāṃ nôpadeṣṭavyāṃ nôddeṣṭavyāṃ na svādhyātavyāṃ na lekhayitavyām antaśo na likhitavyām api maṃsyante‖

bahu-pratyarthikatve kiṃ kāraṇam iti *tat kasya hetor* ity āśaṅky' āha: *yad uta durlabhatvād* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte evam etat| Mārâdhiṣṭhitās te Subhūte bodhisattvā[1] veditavyā nava-yāna-samprasthitāś ca te Subhūte bodhisattvā bhaviṣyanti alpa-buddhayaś ca te bhaviṣyanti manda-buddhayaś ca te bhaviṣyanti parītta-buddhayaś ca te bhaviṣyanti viparyasta-buddhayaś ca te bhaviṣyanti na ca teṣām udārôdrāeṣu dharmeṣu cittaṃ prakramiṣyati ya imāṃ prajñāpāramitāṃ nôdgrahītavyāṃ maṃsyante na dhārayitavyāṃ na vācayitavyāṃ na paryavāptavyāṃ na pravartayitavyāṃ nôpadeṣṭavyāṃ nôddeṣṭavyāṃ na svādhyātavyāṃ na lekhayitavyām antaśo na likhitavyām api maṃsyante‖

sādhûktam ity āha: *evam etat Subhūta* ity-ādi.

kiṃcâpi Subhūte imāni Māra-karmāṇy utpatsyante suba-

(1) bodhisattvā mahāsattvā iti ga°|

havaś câtra Māra-doṣā antarāyakarā utpatsyante ‖ atha ca Subhūte ya imāṃ prajñāpāramitām udgrahītavyāṃ maṃsyante dhārayitavyāṃ vācayitavyāṃ paryavāptavyāṃ pravartayitavyām upadeṣṭavyām uddeṣṭavyāṃ svādhyātavyāṃ lekhayitavyām antaśo likhitavyām api maṃsyante veditavyam etat Subhūte buddhânubhāvena buddhâdhiṣṭhānena te maṃsyante buddha-parigraheṇôdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty udde(252)kṣyanti svādhyāsyanti lekhayiṣyanty antaśo likhiṣyantîti ‖

bahv-antarāyatve 'pi tathāgata-[Tib. 199^{b}]sāmarthyād eva labhyata ity āha: *kiṃ câpi Subhūta* ity-ādi.

tat kasya hetoḥ | Māro 'pi hy atra pāpīyān mahāntam udyogam āpatsyate anantarāya-karaṇāya tathāgato 'py arhan samyaksambuddha udyogam āpatsyate 'nuparigrahāyêti ‖

tathāgata-sāmarthya-parikalpane ko hetur it *tat kasya hetor* ity āśaṅky' āha: *Māro 'pî*ty-ādi.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ Māra-karma-parivarto nāmâikādaśaḥ ‖309‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Māra-karma-parivarto nāmâikādaśamaḥ.

XII.

LOKA-SAṂDARŚANA-PARIVARTO NĀMA DVĀDAŚAḤ

(253) atha khalu Bhagavān punar apy āyuṣmantaṃ Subhūtim āmantrayate sma | tad-yathā 'pi nāma Subhūte striyā bahavaḥ putrā bhaveyuḥ pañca vā daśa vā viṃśatir vā triṃśad vā catvāriṃśad vā pañcāśad vā śataṃ vā sahasraṃ vā[1] sarve te mātur glānāyā udyogam āpadyeran katham asmākaṃ mātur jīvitântarāyo na bhaved iti katham asmākaṃ mātā ciraṃ jīvet katham asmākaṃ mātuḥ kāyo na vinaśyet katham asmākaṃ mātā cira-sthitikā bhavet katham asmākaṃ mātur nāmâvinaṣṭaṃ bhavet katham asmākaṃ mātur na duḥkhā vedanôtpadyeta na câsyā asparśa-vihāra amanaāpaḥ[2] kāye utpadyeta |

tathāgatānām udyogam eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nāmêty-ādi. asparśa-vihāra* iti asukha-vihāraḥ. *amanaāpa* iti cittenânabhipretaḥ[1].

tat kasya hetoḥ | etayā hi vayaṃ janitāḥ duṣkarakārikâṅgā 'smākaṃ jīvitasya dātrī lokasya ca saṃdarśayitrī ‖ iti te putrās tāṃ mātaraṃ sarva-sukhôpadhānaiḥ sudhṛtāṃ dhārayeyuḥ sugopāyitāṃ gopāyeyuḥ sukelāyitāṃ kelāyeyuḥ mā khalv asyāḥ kācid duḥkhā vedanā[3] duḥkho vā 'sparśa utpadyeta cakṣuṣo vā śrotrato vā ghrāṇato vā jihvāto vā kāyato vā manasto vā vātato vā pittato vā śleṣmato vā saṃnipātato vā daṃśato vā maśakato vā sarīsṛpato vā manuṣyato vā 'manuṣyato vā āpā-

(1) sahasraṃ śatasahasraṃ vêti dha° |
(2) na câsya sparśavihāra amana āpaḥ iti kha° ga° ṅa° ca° |
(3) duḥkhā kācid vedanā iti gha° |
1. °ttânabhiyutaḥ C.

tato vā utpātato vā aniṣṭa-nipātaḥ (254) śarīre nipatet| evaṃ te putrās tāṃ mātaraṃ sarva-sukhôpadhānaiḥ samanvāhṛtya kelāyeyur mamāyeyur gopāyeyur eṣā 'smākaṃ mātā janayitrī duṣkarakārikâiṣā 'smākaṃ jīvitasya dātrī lokasya ca saṃdarśayitrī'ti ‖

pūrvavat *tat kasya hetor* ity āśaṅky' āha: *etayā hi vayam* ity-ādi. tatra kenacid āhār'ādy[1]-upastambhena sudhāritām anye 'pi *dhārayeyuḥ*. caur'ādibhyo[2] vihita-rakṣatvena *sugopāyitāṃ*[3] *gopāyeyuḥ*. kāyika-mal'ādy-apanayanena *sukelāyitāṃ kelāyeyuḥ*. *āpātato*[4] vidyud-ādi-pātāt. *utpātataḥ*[5] sarvô(P. 148[a])pasargika-rogataḥ. *aniṣṭa-nipāto* 'niṣṭa-vastu-sambhavaḥ.

evam eva Subhūte tathāgatā arhantaḥ samyaksambuddhā imāṃ prajñāpāramitāṃ samanvāharanti| ye 'pi te likhanti udgṛhṇanti dhārayanti vācayanti paryavāpnuvanti pravartayanti deśayanty upadiśanty uddiśanti svādhyāyanti sarve te tathāgatasyârhataḥ samyaksambuddhasyânubhāvenâdhiṣṭhānena samanvāhāreṇa| ye 'pi te 'nyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhā etarhi tiṣṭhanti dhriyante yāpayanti bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca sarva-sattvānāṃ cânukampakā anukampām upādāya te 'pi sarve imāṃ prajñāpāramitāṃ samanvāharanti autsukyam āpadyante kim itîyaṃ prajñāpāramitā cira-sthitikā bhavet kim ity asyāḥ prajñāpāramitāyā nāmâvinaṣṭaṃ bhavet kim ity asyāḥ prajñāpāramitāyāḥ bhāṣyamāṇāyāḥ likhyamānāyāḥ śikṣyamāṇāyāḥ Māraḥ pāpīyān Māra-kāyikā vā devatā antarāyaṃ na kuryur iti ‖

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1. °hav'ādy C. kha-zas la-sogs-pa. 2. cor'ād° C. 3. °gopitām PT. 4. āpātito C. 5. utpātitaḥ C.

dārṣṭāntikârtham āha: *evam eva Subhūte tathāgatā* ity-ādi. iha lokadhātusthā eva *tathāgatā* grāhyāḥ, yato 'nantaraṃ vakṣyati: *ye 'pi te 'nyeṣu lokadhātuṣv* ity-ādi. *antarāyaṃ na kuryur* iti yathā pūrvôkta-nyāyena ṣaṭcatvāriṃśad doṣān *na kuryus tathâûtsukyam āpatsyanta* iti pūrveṇa sambandhaḥ.

tathā côktaṃ:

doṣāś ca ṣaḍ viboddhavyāś caturbhir daśakaiḥ saha‖ iti. (12)

doṣânantaraṃ yathāsaṃkhyaṃ guṇa-doṣ'ādāna-tyāgena[1] [Tib. 200ª] prayogā bhāvanīyā lakṣaṇa-jñāna-pūrvakam iti prayogāṇāṃ lakṣaṇaṃ karaṇa-sādhana-parigraheṇa jñāna-viśeṣa-kāritra-svarūpaṃ karma-sādhana-parigraheṇa[2] ca svabhāv'ātmakaṃ vaktavyaṃ.

tathā côktaṃ:

lakṣyate yena taj jñeyaṃ lakṣaṇaṃ, trividhaṃ ca tad
jñānaṃ, viśeṣaḥ, kāritraṃ. svabhāvo yaś ca lakṣyate‖ iti. (13)

evaṃ hi Subhūte tathāgatā arhantaḥ samyaksambuddhā enāṃ prajñāpāramitāṃ kelāyanti mamāyanti gopāyanti‖

tatra tāvaj[3] jñāna-lakṣaṇaṃ tri-sarvajñatā-bhedena bhidyamānaṃ sarvajñatā-dvāreṇa[4] tathāgata-nirvṛtti[5]-jñānaṃ kathayann āha: *evaṃ hi Subhūte tathāgatā* ity-ādi.

tat kasya hetoḥ| eṣā hi Mātā janayitrī tathāgatānām arhatāṃ samyaksambuddhānām asyāḥ sarvajñatāyā darśayitrī lokasya ca saṃdarśayitrī‖

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āha: *eṣā hî*ty-ādi. tatra: utpādanān *Mātā*, saṃvardhanāj *janayitrī*, samutpādanāt *sarvajñatāyā darśayitrī, lokasya ca saṃdarśayitrī* śūnyat'ādi-rūpeṇâvagamāt.

atra kecit [6]sva-yūthyā evaṃ[6] codayanti: yadi yugapad eka-jāñ(P·148ᵇ)nakṣaṇena niḥśeṣaṃ jñeya-maṇḍalaṃ saṃvṛtyā vyāpyate[7] tadā bhāvānām iyattāparicchedād anantatvam abhyupetaṃ bādhyeta[8]. tathā hy eka-jñān'ārūḍhād

1. dor-baḥi sgo-nas. tyāga-mukhena or -dvārena. 2. °haṇe PC. bzuṅ-bas. 3. °vata P, bhāva C. 4. °tādhār° P. 5. °vṛti PT. ḥbyuṅ-ba. 6...6. svapna-dhyāyavañ(!) C. raṅ-gi sde-ba. 7. vyāyet C. 8. vācyâîtaṃ P, °vānām iyastāparistatvād āntyam abhāvaiyasvādhyet(!) C.

bhāvād[1] anyo bhāvo nâstîty evaṃ paricchidyamānāḥ katham antavanto na[2] bhaveyur iti.

tad etad asāraṃ[3]. yadi tāvan nirākāra-vijñānam āśrityâivaṃ[4] codyate tadā sarvam asaṃgataṃ. tathā hi yāvat[5] kiṃcid vastu-jātaṃ sattām anubhavati tasya sarvasya sattā-mātreṇa sarvajña-cetasā paricchedāt tena tad vyāptam iti vyapadiśyate. na tu parair eva ghaṭanād deśâparyantatayā[6] vyāpteḥ. na câikena jñānena paricchinnānîty etāvatā[7] vastūnām ātma-svabhāva-hānir yena tāny eka-jñāna-[Tib.200^{b}]paricceda-vaśād anantatvam ātma-svabhāvaṃ[8] jahyuḥ. na hi nīla-pīt'ādayo bhāvā bahavo yugapac citr'āstaraṇ'ādiṣv eka-jñāna-kṣaṇâvasīyamāna-tanavo[9] 'nekatvaṃ vijahati. nâpi parasparaṃ samanvāviśanti.[10] api tu yathâiva te santi tathâiva jñānena paricchidyante nânyena rūpeṇa. tadvat sattva-bhājana-loko 'pi yathâiva [11]sattām anubhavati[11] tathâiva sarvajña-cetasā gṛhyate. aparyantaś ca dikṣu vidikṣu sattv'ādi-loko 'vasthita ity aparyantatayâiva tasya grahaṇaṃ. na tu paryanta-vartitayā. iti kuto 'ntavattva-prasaṅgaḥ. syād etat. sākalya-grahaṇâbhyupayame[19] kathaṃ paryanta-grahaṇaṃ na syād iti. nâitad asti. ko hy atra pratibandho yatra sākalya-(P.149^{a})grahaṇaṃ tatrâvaśya[12]-paryanta-grahaṇam iti. tathā hi yāvantas te santi bhāvās teṣāṃ madhye nâiko 'pi sarvajña-jñānâvidita[13]-svarūpaḥ sattām anubhavati, api tu sarva eva sarvajña-cetasā vidita-svarūpā evôdayante vyayante ca, nâiko 'pi parityaktaḥ. ity ayaṃ sakala-grahaṇasyârthaḥ. iyam eva ca teṣām eka-jñānena vyāptiḥ. anyathā sakala-śabda-vācyatvam api teṣāṃ nâṅgīkartavyaṃ. mā bhūd antavattva-prasaṅga iti yatkiṃcid etat.

yathôktam eka-jñān'ārūḍhād bhāvād anyo nâstîty evaṃ paricchedāt katham antavanto[14] na bhaveyur iti tad apy asamyak. na hi nirākāra-jñāna-vādi-pakṣe[15] jñān'ātmani bhāvānām āropaṇam asti. api[16] tu sattā-mātreṇa [Tib.201^{a}] tena te vedyāḥ. nâpi bhāvānāṃ jñāna-paricchedya[17]-svabhāvatayā 'nantatvam[18]

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1. °rūdbh° C. 2. om. C. 3. °ri C. 4. āśṛtya C. Tib. omits evaṃ. 5. °vac ca C. 6. yul non-paḥi phyir.=deśâvaṣṭaṃbhatayā ? cf. P. 533^{3}. 7. °nnārîty et° C, °nnānity etāvata P. 8. °tva-sv° P. raṅ-gi raṅ-bṣin. 9. °nayo C. 10. °marthāvisanti C. 11 ... 11. °ttāmātrā'nubh° C. 12. °śyaṃ CT. 13. jñān'ādi-vid °PT, jñān'ādi-viditatva C. thams-cad mkhyen-paḥi yo-śeś-kyis ma-rig-paḥi. 14. antamanto C. 15. parakṣe P. 16. °rohaṇam astepi C. 17. °nâp° P, °nâpariccheda C. śespas yoṅs-su bcad-pa. 18. °nantam CT; mthaḥ meh-pa ñid. 19. °mye PC.

abhyupetaṃ yena jñāyamānatayā teṣām antavattvaṃ[1] prasajyate[2]. kiṃ tu deśa-vitānâparyantatayā 'nanto bhājana-lokaḥ. sattva-lokas tu saṃkhyānâparyantatayā 'pi. na ca deśâvaṣṭambh'ādy-aparyantatve[3] sati grāhyatva-virodhaḥ kaścid yenâgrāhyatā bhavet.

yadi paryantatayā na gṛhṇāti kathaṃ sarvajñaḥ syād iti cet. ata eva yata evâsau paryantatayā na gṛhṇāti tata eva sarvajño bhavati. anythā 'nantaṃ vastv antavattvena gṛhṇan bhrānto bhavet. tathā hi yad asti tad astitvena, yan nâsti tan nâstitvena gṛhṇan sarvavid ucyate. na ca sattva-bhājana-lo(P. 149[b])kasya paryanto 'sti tasmāt paryantaṃ gamana-kṛtam avidyamānam[4] asaṃvidyamānatayā[5] gṛhṇan [6]sarvajña-jñāna-pariecheda-kṛtaṃ tv aparyantaṃ[6] vidyamānaṃ vidyamānatayā paśyan katham asarvajño nāma.

syād etan: nirākāra-jñāna-pakṣe viṣaya-grahaṇam anupapannaṃ sarvatrâviśiṣṭatvāt[7], tasya tena pratikarma-vibhāgânupapatteḥ, ato nirākāra-pakṣo 'nupanyasanīya eva sarvadā[8] tasya duṣṭatvād iti. tad etad apy asamyak. na hi sarvajña-jñānasya pratikarma-vibhāga iṣyate, tasya sarva-vastu-viṣayatvāt. yato na tan nīlasyâlva saṃvedanaṃ pītasyâlva vā, 'pi tu sarvasyâlvêtîṣṭaṃ. yasya hy arvāg-darśanasya jñānaṃ pratiniyatârtha-viṣaya-grāhi nirākāra-jñāna[9]-pakṣe tasya sarvatrâviśeṣāt pratikarma-vibhāgânupapattir[10] doṣa ucyate. tathā hi nīlasyêdaṃ [Tib. 201[b]] vedanaṃ na pītasyêti niyamâbhāvāt sarvasya pṛthag-janasya sarvajñatva-prasaṅg'āpādanaṃ kriyate. sarvajñasya tu tad iṣṭam evêti[11] tasya kim aniṣṭam āpadyatāṃ. tena sarvajñâvasthāyāṃ nirākāraṃ yoga-balenôtpadyamānam aviruddham[12] eva.

vibhāgena heyôpādeya-vastu-parijñānaṃ na syād iti cet[13]. na. yadi hi yugapad anante vastuni pratibhāsamāne heyôpādeya-vastunaḥ pratibhāsa-virodhaḥ[14] syāt, avirodhe vā[15] anyaiḥ saha bhāsamānasya tasya he(P. 150[a])yôpā-deya-vastunas tattva[16]-pracyutiḥ syāt, apracyuta-tattvasyâpi vibhāgenâvabhāsa-naṃ vā na syāt, vibhaktâvabhāsasyâpi yadi paricchedakaḥ śuddha-laukiko

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1. antaratvaṃ C, antakatvaṃ P. 2. °jyet C. 3. °ṣṭhambhāp° PC. yul gnon-pa la-sogs-pa mthaḥ med-pa. 4. om. C & Tib. 5. avidy° C. 6 ... 6. sarvajña-jñā-naṃ pariceheda-kṛtaṃ tu paryantam PC. °taṃ tu pary° T; thams-cad mkhyen-paḥi ye-śes-kyis rtogs-par byas-paḥi mthaḥ med-pa. 7. °vatra viś° P. 8. rnam-pa thams-cad = sarvathā? 9. om. Tib. (gnas-brtan & sde-dge) 10. °tti- C. 11. eva C. 12. °mānanavir° P, °ddhamānam C. 13. cet, tad api CT. 14. nir° C. 15. ca C. 16. °stu na sattva P.

vimarśa[1]-pratyayo vā pṛṣṭha-bhāvī nôtpādyet[2] tadâitat sarvaṃ syād vaktuṃ[3]: yāvatā viśvasmiñ jagaty avabhāsamāne tad api heyôpādeyaṃ vastu aviruddha-pratibhāsam apracyut'ātma-tattvaṃ vibhaktam evâvabhāsate, paścāt[26]- sarvajña-jñāna-balôtpanna-śuddha-laukika-pratyavamarśa[4]-pratyayena ca paricchidyata evêti kathaṃ vibhāgena tad-aparijñānaṃ nāma. tad evaṃ nirākāra-jñāna-pakṣe tāvad acodyam iti pratipāditaṃ.

atha vā[20] s'ākāra-jñāna-vādi-pakṣe codyate. tatrâpy avirodha eva. tathā hi yathâiva tad ananta[5]-vastv anant'ākārânugatam ātma-sattām anubhavati tathâiva tat sārvajñaṃ[6] ceto 'parimita-vastu-gat'ākārôpagraheṇôtpadyamānam aviruddham eva. ekasya jñānasyâneka-vastv-ākārôpagrahaṇôtpatty[7]-avirodhāt.

ekasyânek'ākāratvaṃ virodha evêti cet. na. ākārāṇām asad-bhūtatvāt[8]. yadi hy ekasya pāramârthikā ākārā [Tib.202[a]] bhaveyus tadā syād ekasya citratva-virodhaḥ. yāvatā 'satya-bhūtā[9] ev' ākārā itîṣṭaṃ.

yady evaṃ bhrānta-jñāna-samaṅgitvād[10] bhrāntaḥ prāpnoti sarvajña iti cet. na. yathā-bhūta-parijñānād adoṣa eva.[11] yadi hy asatyaṃ satyatvena gṛ(P.150[b])hṇīyāt tadā bhrāntaḥ[12] syāt. yadā tv [13]asatya-bhūtān[13] ākārān [14]asatyatvenâiva jānāti tadā kathaṃ bhrānto bhavet.

artha-vyatirikta-jñān'ārūḍh'ākāra[15]-grahaṇe saty artheṣu dṛṣṭ'ādi-vyavahāraṃ kurvan katham abhrānta iti cet. na. samyag-upāya-parijñānāt. yadi hy ucitaṃ[16] grahaṇôpāyam apāsyôpāyântareṇâmukhyenârthaṃ grhṇīyāt tadā bhrānto bhavet, yāvatā s'ākāra[17]-jñāna-vādi-pakṣe jñānasy' ātm'ākārânubhava-vyatirekeṇa nânyo[18] 'rtha-grahaṇa-vyāpāro 'sti tat katham ucitenârthôpādhi-bhedena grahaṇa-vyāpāreṇârthaṃ gṛhṇan bhrānto bhavet. ato jñeyavad eka-cetasā 'pi[27] jñānasyânanta[19]-vastu-gat'ākārôpagrahaṇôtpatter[20] anantaṃ vastu tena vyāptam ity ucyate. yenâiv[21] ātmanā jñān'ātmani bhāvāḥ samārohanti tenâiva tat-pṛṣṭha[22]-bhāvi-parāmarśa[23]-cetasā vā paricchidyante. na ca sarvajña-cetasi [24]parimita-bhedânugatāḥ[24] samārohanti [25]bhāvāḥ. kiṃ tarhi. yāvat kiṃcid astitvam anu-

1. °rṣa PC. 2. °dyate PT. 3. °dyet tad etat sarvasyāvaktaṃ C. 4. °rṣa PC. 5. anta PC. mthaḥ-yas-pa. 6. °jña- C. 7. °heṇ° C. 8. °sattvāt C. 9. bden-pa ma-yin-pa. 10. °nam asaṅg° C. 11. eṣaḥ PCT. kho-naḥo. 12. °ntaṃ P. 13 ... 13. abh° T, mi-bden-par gyur-pa. 14. saty° C. 15. °na-rūḍh° P. 16. ac° C. 17. °tāk° C. 18. °keṇânyo PC. gṣan med-pa. 19. vijñ° C, vijñānasyânta P. śes-pa dṅos-po mthaḥ-yas. 20. °heṇ° C. 21. °na câiv' C. 22. °ṣṭa PC. 23. °rṣa PC. 24 ... 24. tshad yod-pa daṅ rjes-su ḥbrel-ba. Tib. omits bheda. 25. °ścād vā PC. 26. om. T. 27. om. PC.

bhavati tat sarvam eva samārohati.[25] sarvasyâlvas arvajña-jñānôtpādanaṃ[1] praty ālambana-bhāvenâpratibaddha[2]-śaktikatvāt, mano-vijñānasya ca sarvârtha-viṣaya-tvāt. ataḥ sārvajñasya cetasaḥ parimita[3]-vastv-ākārô pagrahaṇânupapatteḥ[4], pṛṣṭha-labdhena vā śuddha-laukikena[5] parāmarśa-pratyayena deśa-paryanta[6]-vartitvenâ[Tib. 202b]paricchedāt katham iyanta (Pl 151a) iti paricchedo bhavet yenântavattvaṃ syāt. yadi nāma pratibhāsamānād anyan nâstîty evaṃ parāmarśo jātas tathā 'pi nântavattve[7] prasaṅgaḥ. tathā hi yadi pratibhāsamānam antavad eva nirvikalpe[8] sarvajña-cetasi pratibhāseta tadā tat-pṛṣṭha-labdhena parāmarśa-cetasā 'ntavattvaṃ[9] bhāvānāṃ vyavacchidyet. tad-vyavacchedāc cânantatva-hānir[10] bhavet. yāvatā pratibhāsamānaṃ[11] vastu sārvajñe[12] cetasy anantam eva pratibhāseta[22] sarvasyâpratihata-śaktikatvāt. tasmād anyad apratibhāsamānam antavad eva tasyâlva ca parāmarśa-cetasā vyavacchedaḥ kriyata iti sutarām eva bhavatā 'nantatvaṃ bhāvānām upapāditam iti yatkiṃcid etat.

ye[13] punaḥ sarvam eva[14] yogi-jñānam[15] anālambanaṃ satya-svapna-darśana-vad vastv-avisaṃvāditayā[16] pramāṇam iti pratipannās tān praty[17]antavattva-codyaṃ dūrīkṛtâvakāśam eva.

syād etad: yoginām anāsrava-jñānaṃ śāstre sāmānya-viṣayam evôpavarṇyate, na tu sva-lakṣaṇa-viṣayaṃ. tat kathaṃ sāmānya-viṣayeṇa yogino jñānena bhāvānāṃ sva-rūpāṇy evâvabudhyanta iti.[23] tad eva hi sva-lakṣaṇaṃ vijātīya-vyāvṛttam abhinn'ākāra-pratyaya-hetutayā śāstre sāmānya-lakṣaṇam ity ucyate. atas tad-grāhakaṃ yogi-jñānaṃ bhāvanā-balena sphuṭa[18]-pratibhāsam utpadyamānaṃ sva-lakṣaṇa-gocaram evêty aviruddham etat.

yat sāmānya-gocaraṃ tat kathaṃ sva-lakṣa(P. 151b)ṇa-grāhi bhavatîti kathaṃ paraspara-viruddhānām[19] eka-jñānena grahaṇam iti cet. ucyate: [Tib. 203a] yady api bhāvāḥ kecit parasparaṃ virodhinas tathā 'pi te jñānena sahâviruddhā eva. yugapad ekenâpi jñānena viruddhânekârtha-grahaṇôpalambhāt. tathā hi ye paraspara-parihāreṇa sthita-lakṣaṇās teṣām aikyaṃ viruddhaṃ, ye tu sahânavasthāyinas teṣām eka-deśâvasthānaṃ[20]viruddhaṃ. na câlka-jñāna[21]-bhā-

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25...25. om. C. 1. °daṃ P. 2. °nâbaddha P. 3. °so ap° C. 4. °ṇôtpattiḥ C. 5. dag-pa ḥdsin-pa (!) 6. °ntam CT. 7. nāttav° P, nāmantavattva C. 8. °lpa C. 9. °sā ant° PC. 10. °tvam ah° C. 11. °māna C. 12. sarvajña C. 13. yena C. 14. yaṅ=api? 15. jñātam P. 16. °stu-saṃv° PC, °stv asaṃv° T; dṅos-po-la mi-slu-ba. 17. aty C. 18. °te P. 19. vibuddh° C. 20. °na PC. 21. vijñ° PCT; śes-pa. 22. °sate PC. 23, iti cet T.

sanād eṣām aikyam eka-deśatvaṃ vā prasajyet.[1] tena nâika-jñāna[2]-bhāsitvam eṣāṃ virodhaḥ. dṛṣṭaṃ ca viruddānām api satām eka-jñāna-bhāsanaṃ yathā śucy-aśucinoś cakṣur[3]-vijñānena paraspara-parihāra-sthita-lakṣaṇayor aher mayūrasya ca sahânavasthāyinor yugapad grahaṇaṃ.

syād etad: yadi viruddhānām apy eka-jñānâvabhāsanam[3] aviruddhaṃ evaṃ sati sukha-duḥkhayo rāga-dveṣayor vā kim eka-jñāne[4] vedanaṃ prāṇa-bhṛtāṃ[5] saṃtāne[6] nôtpadyata iti. yat[7] sukh'ādīnāṃ sakṛd-avedanaṃ tat[8] kāraṇâbhāvenânutpatter asiṃnihitatvāt sukh'adīnāṃ. na tu viruddhatvād ity avasātavyaṃ[9]. yathā câtītânāgata-vastu-grahaṇaṃ tathā prāg eva pratipāditaṃ. [10]atha vā[10] vartamānasyâiva[11] sākṣāt pāramparyeṇa vā tad-upakāryôpakāraka-svabhāvasya pratipattyâivâtītânāgatayoḥ[12] pratipattiḥ. vivikta-bhū-tala-pratipattyâiva ghaṭ'āder[13] abhāva-pratipattivat. na câivaṃ saty ānu(P. 152[a])māniko Bhagavāl[14] liṅgâbhāvāt sarva-viśeṣa-yuktasyâiva vartamānasya pratyakṣatvena tayoḥ pratyakṣatvāt. ity alam atiprasaṅgena.

ato nirjātā hi Subhūte tathāgatā arhantaḥ samyaksambuddhāḥ| prajñāpāramitā hi Subhūte tathāgatānām arhatāṃ samyaksambuddhānām asya sarvajña-jñānasya janayitrī darśayitrī evam asya lokasya (255) saṃdarśayitrī‖ ato nirjātā hi Subhūte tathāgatānām arhatāṃ samyaksambuddhānāṃ sarvajñatā‖ ye 'pi kecit Subhūte 'tīte 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambuddhās te 'pi sarve enām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhāḥ| ye 'pi te Subhūte bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambhotsyante te 'pi sarve enām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambhotsyante| ye 'pi te Subhūte etarhy apra-

1. °jyate CT. 2. vijñ° PCT. śes-pa. 3. °kṣu C. 3. jñāna-bh° C, vijñān° PT. śes-pa gcig-la snaṅ-bar. 4. vijñ° PT. 5. bhūt° C. 6. svaasṃt° PCT. rgyud-la. 7. yata C. 8. tata C. 9. anasātavyaḥ(!) C. 10...10. om. Tib. 11. °syêva CT. 12. °ttyā câtît° C. 13. Tib. simply bum-pa. 14. °vāl P, bhavāna (ga after bha is erased) C.

meyeṣv asaṃkhyeyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhā daśa-diśi loke tiṣṭhanti dhriyante yāpayanti bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca maṇuṣyāṇāṃ cânukampakā ānukampām upādāyânuttarāṃ samyaksambodhim abhisambuddhās te pi sarve enām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhāḥ | aham api Subhūte etarhi tathāgato 'rhan samyaksambuddha enāṃ eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhaḥ ‖ evam iyaṃ Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānāṃ janayitrī evam asya lokasya saṃdarśayitrī ‖

janayitrītvaṃ spaṣṭayann āha: *ato nirjātā hi*[Tib. 203ᵇ]ty-ādi. *evaṃ sarvajñatāyāś ca darśayitrī* 'ti *janayitrī*tvenâiva sarvajñatāyāś ca pratipādikā.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | yad Bhagavān evam āha prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī 'ti | kathaṃ Bhagavan prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī | katamaś ca Bhagavan lokas tathāgatair arhadbhiḥ samyaksambuddhair ākhyātaḥ ‖

(256) evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | pañca Subhūte skandhāḥ tathāgatena loka ity ākhyātāḥ | katame pañca | yad uta rūpaṃ vedanā saṃjñā saṃskārā vijñānaṃ | ime Subhūte pañca skandhās tathāgatena loka ity ākhyātāḥ ‖

Subhūtir āha | kathaṃ Bhagavaṃs tathāgatānāṃ prajñāpāramitayā pañca skandhā darśitāḥ kiṃ vā Bhagavan prajñāpāramitayā darśitaṃ ‖

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat |

na lujyante na pralujyante iti Subhūte pañca skandhā loka iti tathāgatānāṃ prajñāpāramitayā darśitāḥ ‖

loka-jñānaṃ pratipādayann āha: *yad Bhagavān evam āhêty-ādi. na lujyante na pralujyanta* iti kṣaṇika-prabandhânityatābhyāṃ yathākramaṃ na naśyanti na pranaśyantîty arthaḥ.

tat kasya hetoḥ | na lujyante na pralujyante iti darśitāḥ | śūnyatā-svabhāvā hi Subhūte pañca skandhā asvabhāvatvāt na ca Subhūte śūnyatā lujyate vā pralujyate vā | evam iyaṃ Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ‖ na ca Subhūte ānimittaṃ vā apraṇihitaṃ vā anabhisaṃskāro vā anutpādo vā abhāvo vā dharma-dhātur vā lujyate vā pralujyate vā[1] | evam iyaṃ Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī |

vastu-dharma-svabhāvatvāt kathaṃ tau na bhavata iti *tat kasya hetor na lujyante na pralujyanta* ity āśaṅky'[1] āha: *śūnyatā-svabhāvā hî*ty-ādi. tattvato *'svabhāvatvāt skandhānāṃ* śūnyat'āditvena[2] vastu-dharma-svabhāvâbhāve[3] kṣaṇika-prabandhânityate na bhavataḥ. saṃvṛtyā tu sta iti bhāvaḥ.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāḥ sattvā asaṃkhyeyāḥ sattvā iti yathābhūtaṃ prajānāti |

sarva-sattva-citta-carita-jñānaṃ nirdiśann āha: *punar aparam* ity-ādi.

kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāḥ sattvā asaṃkhyeyāḥ sattvā iti yathābhūtaṃ prajānāti | sattvâsvabhāvatayā Subhūte 'prameyāḥ sattvā asaṃ-

(1) na lajyate na pralujyate vā iti ga° |
1. om. CT. 2. śūnya'ād° P. 3. svabhāve C.

khyeyāḥ sattvā iti yathābhūtaṃ (257) prajānāti ‖

pratijñātârthaṃ samarthayituṃ praśnayann āha: *kathaṃ ca Subhūte* ity-ādi. pariharann āha: *sattvâsvabhāvatay*êty-ādi. sattvānāṃ māyôpama-svabhāvatvād apramey'ādi-rūpeṇa parijñānaṃ.

evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyā 5
'prameyāḥ sattvā asaṃkhyeyāḥ sattvā iti yathābhūtaṃ prajānāti yāny api tāni Subhūte 'prameyāṇām asaṃkhyeyānāṃ sattvānāṃ citta-caritāni tāny api Subhūte Tathāgataḥ sattvâsadbhāvatayâiva prajānāti ‖ evaṃ khalu Subhūte prajñāpāramitām āgamya tathāgato 'prameyāṇām asaṃkhyeyānāṃ sattvānām 10
aprameyāṇy asaṃkhyeyāni citta-caritāni ca yathābhūtaṃ prajānāti ‖

evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ‖

upasaṃharann āha: *evaṃ hi Subhūta* ity-ādi. amunâiva vidhinā teṣāṃ citta-carita-parijñānam[1] ity āha: *yāny api*[2] *tāni*ty-ādi. *sattvâsadbhāvatay*êti 15
sattvasyâvidyamānatvasya[3] tattvato 'nupalabdher dharmadhātu-rūpatayā apramey'āditvena[4] *sattvānāṃ citta-caritāni prajānāti.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ saṃkṣiptāni cittāni saṃkṣiptāni cittānîti yathābhūtaṃ prajānāti | katham 20
ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ saṃkṣiptāni cittāni saṃkṣiptāni cittānîti yathābhūtaṃ prajānāti | sa saṃkṣepaṃ kṣayataḥ kṣayaṃ câkṣayato yathābhūtaṃ prajānāti ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâpraneyāṇām asaṃkhyeyānāṃ 25
sattvānāṃ saṃkṣiptāni cittāni saṃkṣiptāni cittānîti yathābhūtaṃ

1. °taḥ | par° P. 2. °pi Subhūte P. 3. sattvasya vidy° PCT. śems-can yod-pa ma-yin ṣiṅ. 4. °di-rūpatv° CT. Tib. as P.

prajānāti ‖

citta-saṃkṣepa-jñānaṃ kathayann āha: [Tib.204ᵃ] *saṃkṣiptāni* (P.152ᵇ) *cittānî*ty-ādi. *sa saṃkṣepaṃ kṣayataḥ kṣayaṃ câkṣayata* iti tad-ālambanena dharmatāyāṃ praviṣṭaṃ cittaṃ *sa saṃkṣepaṃ kṣayato* vināśataḥ saṃvṛtyā jānāti. *kṣayam* api vināśaṃ kṣayiṇo[1] 'sattvāt paramârthato 'kṣayam avināśaṃ *yathābhūtaṃ prajānāti.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ vikṣiptāni cittāni vikṣiptāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ vikṣiptāni cittāni vikṣiptāni cittānîti yathābhūtaṃ prajānāti | dharmatātaḥ Subhūte tāni cittāni vikṣiptāni alakṣaṇāni hi tāni cittāni akṣīṇāny avikṣīṇāny avikṣiptāni tāni cittānîti yathābhūtaṃ prajā(258)nāti ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ vikṣiptāni cittāni vikṣiptāni cittānîti yathābhūtaṃ prajānāti ‖

citta-vikṣepa-jñānaṃ gaditum āha: *vikṣiptāni cittānî*ty-ādi. *dharmatāta* iti dharmadhātor anutpādataḥ. tad-amanasikāreṇa bahiḥ pravṛttāni *cittāni vikṣiptāni* saṃvṛtyā. paramârthataḥ punar *alakṣaṇāni* svabhāva-virahitāni. kṣaṇânityatven*âkṣīṇāni*. prabandhôparamād *avikṣīṇāni*, bahir-gamanâsambhavād *avikṣiptānîti yathābhūtaṃ prajānāti.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānām aprameyâkṣayāṇi cittāny aprameyâkṣayāṇi cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānām aprameyâkṣayāṇi

1. kṣey° P.

cittāny aprameyâkṣayāṇi cittānîti yathābhūtaṃ prajānāti | tasya Subhūte Tathāgatasyâdhiṣṭhitaṃ bhavati tac cittam anirodham anutpādam asthitam anāśrayam prameyam asaṃkhyeyaṃ yenâiva yathābhūtaṃ prajānāty ākāśâprameyâkṣayatayā cittâprameyâkṣayatêti ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānām aprameyâkṣayāṇi cittāny aprameyâkṣayāṇi cittānîti yathābhūtaṃ prajānāti ‖

cittâkṣay'ākāra-jñānaṃ vaktum āha: *aprameyâkṣayāṇi cittānîty*-ādi. *adhiṣṭhitam* iti mahā-karuṇay'[1] ā-saṃsāram *adhiṣṭhitaṃ tac-cittaṃ*. yathāyogaṃ trividha-saṃskṛta[2]-lakṣaṇâsambhavād *anirodham anutpādam asthitam*. ato dharmi-rūpatvâyogād[3] *anāśrayaṃ*. pramātum aśakyatvenâ*prameyaṃ*. dharmadhātuvad vināśâ[Tib. 204[b]]nupapatter akṣayaṃ *bhavati tathāgatasya*. *yenâiva*[4] citten' *ākāśam* iva*prameyâkṣayatayā* sarva-*sattvānāṃ cittâprameyâkṣayatāṃ* sva-samādhi-darpaṇa-tale pratibhāsanād *yathābhūtaṃ prajānāti*.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ saṃkliṣṭāni cittāni saṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ saṃkliṣṭāni cittāni saṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti | asaṃkleśa-saṃkliṣṭāni Subhūte tāni cittāni asaṃketāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ saṃkliṣṭāni cittāni saṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti ‖

sa-rāg'ādi-citta-jñānaṃ kathayann āha: *saṃkliṣṭāni cittānîty*-ādi. *asaṃkleśa-saṃkliṣṭānî*ti bhrānti-mātrâstitvāt. kleśa-karma-janma-lakṣaṇaiḥ saṃ(P. 153[a])kleśais tattvato '*saṃkleśa*ir viparyāsa-balāt *saṃkliṣṭāny* upahatāni. *asaṃketānî*ti apratiniyata-vṛttīni.

1. °ṇayā P, °ṇāyā C. 2. °dham asaṃsk° C. 3. °pây° P. 4. °vaṃ PC.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asaṃkliṣṭāni cittāny asaṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti | (259) kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asaṃkliṣṭāni cittāny asaṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti | prakṛti-prabhāsvarāṇi Subhūte tāni cittāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asaṃkliṣṭāni cittāny asaṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti ||

vigata-rāg'ādi-citta-jñānaṃ nirdiśann āha: ***asaṃkliṣṭāni cittānî***ty-ādi. ***prakṛti-prabhāsvarāṇî***ti pṛthagjanâvasthāyām[1] aviśuddha[2]-bhrānti-kāraṇa-nirjātatvena[3] tathā-bhūtāny api cittāni naiḥsvābhāvyāt,[4] pramāṇôpapannânutpād'ādirūp'ātmâvabodha-parāyaṇatvena pratipakṣôdayād apy anivartyānîti śakyâpanéya[5]-rāg'ādi-sahāyatvāt ***prabhāsvarāṇi***[6] pariśuddha-nija-svabhāva-mātrāṇi.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ līnāni cittāni līnāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ līnāni cittāni līnāni cittānîti yathābhūtaṃ prajānāti | an-ālaya-līnāni Subhūte tāni cittāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ līnāni cittāni līnāni cittānîti yathābhūtaṃ prajānāti || punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ pragṛhītāni cittāni pragṛhītāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ pragṛhītāni cittāni pragṛhītāni

1. jan'ādy-av° C. 2. rnam-par ma-dag-paḥi sems. aviśuddhāni ... cittāni. 3. °ryāt° C. 4. Tib. simply raṅ-gi ṅo-bo. 5. °rtyāni śakyāyan° P. 6. raṅ-bṣin-gyis ḥod gsal-ṣeṅ = prakṛti-prabh°.

cittānîti yathābhūtaṃ prajānāti agrāhyāṇi Subhūte tāni cittāni pragrahītavyāni‖ evaṃ hi Subhūte Tathāgata imāṃ prajñā-pāramitām āgamyâprameyāṇāṃ sattvānāṃ pragṛhītāni cittāni pragṛhītāni cittānîti yathābhūtaṃ prajānāti‖

sāmānyena sarāg'ādi[1]-cittaṃ vigata-rāg'ādi-cittaṃ ca nirdiśyaivaṃ[2] tad-upā-yaṃ yathākramaṃ kathayituṃ ***līnāni cittāni***ty-ādikam ekaṃ hārakaṃ ***pragṛhītāni cittāni***ty-ādikaṃ ca dvitīyam āha. ***an-ālaya-līnāni***ty a-sthānârhe ***'nālaye*** samā-patty-āsvādan'ādau rāg'ādi-hetutvena ***līnāny*** abhiniviṣṭāni. ***agrāhyāṇi***[3] ***Subhūte tāni cittāni na pragrahītavyāni***ti tatra: uddhatam auddhatyâbhiśaṅki vā cittaṃ saṃvejanīya[4]-vastu-[Tib. 205ª]manaskāreṇa śamatha-nimittena, līnaṃ layâbhiśa-ṅki vā cittam abhipramodanīya[5]-vastu-manaskāreṇa pragraha-nimittena, sama-prāptaṃ cittam anābhoga-manaskāreṇôpekṣā-nimittena ca gṛhītam. ity evaṃ virāg'ādi-hetutvena ***pragṛhītāni cittāni.*** punar agrahaṇârhatvena***agrāhyāṇi*** bhūyo (P·156ᵇ) ***na pragṛhītavyāni.***

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ s'āsravāṇi cittāni s'āsravāṇi cittānîti yathābhūtaṃ prajānāti‖ kathaṃ ca (260) Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvā-nāṃ s'āsravāṇi cittāni s'āsravāṇi cittānîti yathābhūtaṃ prajā-nāti‖ asvabhāvāni Subhūte tāni cittāni asat-saṃkalpāni(1)‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâ-prameyāṇāṃ sattvānāṃ s'āsravāṇi cittāni s'āsravāṇi cittānîti yathābhūtaṃ prajānāti‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anāsra-vāṇi cittāny anāsravāṇi cittānîti yathābhūtaṃ prajānāti‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâ-prameyāṇāṃ sattvānām anāsravāṇi cittāny anāsravāṇi cittānîti

(1) asatsaṃkalpitānîti ga°|

1. rāg° PC. 2. °śyaiva P. 3. āgṛ° C. 4. sañcej P. 5. pram° C.

yathābhūtaṃ prajānāti | abhāva-gatikāni Subhūte tāni cittāni anābhogāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anāsravāṇi citttāny anāsravāṇi cittānîti yathābhūtaṃ prajānāti ||

tayor eva citta-jñānayoḥ sāmānyena paryāyaṃ kathayan yathākramaṃ *sāsravāṇi cittānî*ty-ādikam ekam[1] *anāsravāṇî*ty-ādikaṃ câparaṃ[2] hārakam āha: *asvabhāvāni Subhūte tāni cittāny asat-saṃkalpānîti.* sāsravāṇi cittāni pratipakṣôdayān [3]nivartyatvenâvidyamāna-nija-svabhāvāni,[4] tataś câsattā-tulyāni. *abhāva-gatikāni Subhūte tāni cittāny anābhogānîti* anāsravāṇi cittāni darśana-bhāvanā-heya-kleśānām abhāva-paryavasānāni, tataś ca sva[5]-rasena pariśuddha-saṃtāna-pravartanād *anābhogāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sarāgāṇi cittāni sarāgāṇi cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sarāgāṇi cittāni sarāgāṇi cittānîti yathābhūtaṃ prajānāti | yā Subhūte cittasya sarāgatā na sā cittasya yathābhūtatā yā cittasya yathābhūtatā na sā cittasya sarāgatā || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sarāgāṇi cittāni sarāgāṇi cittānîti yathābhūtaṃ (261) prajānāti || punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-rāgāṇi cittāni vīta-rāgāṇi cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-rāgāṇi cittāni vīta-rāgāṇi cittānîti yathābhūtaṃ prajānāti | yaḥ Subhūte cittasya vigamo na sā cittasya sarāgatā yā vīta-rāgasya cittasya yathābhūtatā na sā cittasya sarāgatā || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām

1. om C. 2. °ra P. 3. nityatv° C. 4. °mānanisv° C. 5. om. P.

āgamyâprameyāṇāṃ sattvānāṃ vīta-rāgāṇi cittāni vīta-rāgāṇi cittānîti yathābhūtaṃ prajānāti‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sadoṣāṇi cittāni sadoṣāṇi cittānîti yathābhūtaṃ prajānāti‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sadoṣāṇi cittāni sadoṣāṇi cittānîti yathābhūtaṃ prajānāti‖ yā Subhūte cittasya sadoṣatā na sā cittasya yathābhūtatā yā cittasya yathābhūtatā na sā cittasya sadoṣatā‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitāṃ āgamyâprameyāṇāṃ sattvānāṃ sadoṣāṇi cittāni sadoṣāṇi cittānîti yathābhūtaṃ prajānāti‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-doṣāṇi cittāni vīta-doṣāṇi cittānîti yathābhūtaṃ prajānāti‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-doṣāṇi cittāni vīta-doṣāṇi cittānîti yathābhūtaṃ prajānāti| yaḥ Subhūte cittasya vigamo na sā cittasya sadoṣatā (262) yā vīta-doṣasya cittasya yathābhūtatā na sā cittasya sadoṣatā‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-doṣāṇi cittāni vīta-doṣāṇi cittānîti yathābhūtaṃ prajānāti‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samohāni cittāni samohāni cittānîti yathābhūtaṃ prajānāti‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samohāni cittāni samohāni cittānîti yathābhūtaṃ prajānāti‖ yā Subhūte cittasya samohatā na sā cittasya yathābhūtatā yā cittasya yathābhūtatā na sā cittasya samohatā‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samohāni cittāni samohāni cittānîti yathābhūtaṃ

prajānāti ‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-mohāni cittāni vīta-mohāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-mohāni cittāni vīta-mohāni cittānîti yathābhūtaṃ prajānāti ‖ yaḥ Subhūte cittasya vigamo na sā cittasya samohatā yā vīta-mohasya cittasya yathābhūtatā na sā cittasya samohatā ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ .sattvānāṃ vīta-mohāni cittāni vīta-mohāni cittānîti yathābhūtaṃ prajānāti ‖

tayor eva punaḥ prabhedaṃ vaktuṃ ṣaṭ *sarāgāṇî*ty-ādi-hārakān āha: yā[3] *cittasya sarāgat*êty-ādi. *yā cittasya sarāgatā* viṣay'ādi-sakti-rūpatā pṛthagjanasya *na sā cittasya yathābhūtatā* nyāyato māyôpama-sva-prakāśa-rūpatā bhavati śakyâśakyâpaneyatvenânayor yathākramaṃ calâcala-rūpatvāt. tath'[1] āryāṇāṃ pratipakṣa-bhāvanayā[2] *cittasya yā yathābhūtatā* anāsrava-rūpatā *na sā sarāgatā* [Tib. 205[b]] tat-pratipakṣa-rūpatvat. tasmād aśuddhâvasthāyāṃ sarāgāṇi cittāni saṃvṛtyā. *yaḥ Subhūte cittasy*êty-ādi. *yaś cittasya vigamo* rāga-vigamâvasthā pṛthagjanasya *na sā cittasya sarāgatā* rāgâvasthā tayor bhinna-rūpatvāt. tathā *yā vīta-rā*(P. 154[a])*gasya* viṣkambhaṇ'adi-prahāṇena prahīṇa-rāgasya *cittasya yathābhūtatā* tad-vivikt'ātma-saṃvedanatā *na sā cittasya sarāgatā.* tasmād vivekâvasthāyāṃ vigata-rāgāṇi cittāni.

etad-anusāreṇa pariśiṣṭeṣu *sadoṣ*'ādi-hārakeṣu grantho vyākhyeyaḥ.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ avipulāni cittāny avipulāni cittānîti yathābhūtaṃ (263) prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyāprameyāṇāṃ sattvānām avipulāni cittāny avipulāni cittānîti yathābhūtaṃ prajānāti | asamutthāna-yogāni Subhūte tāni cittāny asamutthāna-

1. °patvā P. de bṣin-du. 2. °nāyā P. 3. om. PC & Tib.

paryāpannāni ‖ evaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām avipulāni cittāny avipulāni cittānîti yathābhūtaṃ prajānāti ‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vipulāni cittāni vipulāni cittanîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vipulāni cittāni vipulāni cittānîti yathābhūtaṃ prajānāti | na hīyante Subhūte tāni cittāni na vivardhante tāni cittāni na vigacchanti tāni cittāni avigamatvād eva cittānāṃ | evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vipulāni cittāni vipulāni cittānîti yathābhūtaṃ prajānāti ‖

vipula-citta-jñānaṃ vaktuṃ vyatirekânvaya-mukhena hāraka-dvayam āha: *avipulāni cittānî*ty-ādi. *asamutthāna-yogāni Subhūte tāni cittāny asamutthāna-paryāpannānî*ti tattvato 'nutpatteḥ kāraṇa[1]-sambandha-śūnyatvenâ*samutthāna-yogāni.* prādurbhāva-virahāt. kām'ādi-dhātāv apratibaddhatvāt *tāni cittāny asamutthāna*[2]*-paryāpannāni.* evam anupalambhād *avipulāni*[3]. *na hīyanta* ity-ādi. vināśâbhāvān *na hīyante,* utpādâbhāvān *na vivardhante,* ata eva kvacid[4]-gamanâbhāvenâvigamatvān *na vigacchanty, evaṃ* dharmadhātu-svābhāvyād *vipulāni cittānîti.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām a-mahad-gatāni cittāny a-mahad-gatāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām a-mahad-gatāni cittāny a-mahad-gatāni cittānîti yathābhūtaṃ prajānāti | anāgatikāni Subhūte tāni cittāny agatikāny aparyāpannāni ‖ evaṃ hi Subūte Tathāgata imāṃ pra-

1. kāra PC. rgyu. 2. °ttāni sam° P, °tvāt tāny asam° CT. sems de-dag ni kun-nas slon-ba med-pa. 3. °mbh'ādi vip° P. 4. °vaṃ kacid P.

jñāpāramitām āgamyâprameyāṇāṃ sattvānām a-mahad-gatāni cittāny a-mahad-gatāni cittānîti yathābhūtaṃ prajānāti ‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñā(264)pāramitām āgamyâprameyāṇāṃ sattvānāṃ mahad-gatāni cittāni mahad-gatāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ mahad-gatāni cittāni mahadgatāni cittānîti yathābhūtaṃ prajānāti ‖ samatā-samāni Subhūte tāni cittāni svabhāva-samāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ mahad-gatāni cittāni mahad-gatāni cittānîti yathābhūtaṃ prajānāti ‖

mahad-gata-citta-jñānam kathayan[1] vyatirekânvaya-mukhena hāraka-dvayam āha: *a-mahad-gatāni cittānî*[Tib.206ᵃ]ty-ādi. *anāgatikāni Subhūte tāni cittāny agatikāny aparyāpannānîti* satkārya-pratiṣedhenâtītād adhvanas tad' āgamana-vaikalyād *anāgatikāni cittāni.* sarv'ātmanā vināśād anāgate 'pi kāle gamanânupapatter *agatikāni.* pratyutpanne 'py e(P.154ᵇ)kâneka-svabhāva-vaidhuryād *aparyāpannāni. evam a-mahad-gatāni. samatā-samāni Subhūte tāni cittāni svabhāva-samānîti* tattvato 'nutpāda-rūpatvād ātm'ādi-niḥsvabhāva-tulyatvena *samatā-samāni cittāni.* tathya-saṃvṛtyā tu sarva-guṇ'āvāhaka-rūpeṇa pratibhāsanān māyā-*svabhāva-samāni. evaṃ mahad-gatāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ apramāṇāni cittāny apramāṇāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apramāṇāni cittāny apramāṇāni cittānîti yathābhūtaṃ prajānāti | aniśrayatvāt Subhūte tāni cittāny apramāṇāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apramāṇāni cittāny apramāṇāni cittānîti yathā-

1. °yituṃ CT.

bhūtaṃ prajānāti ||

apramāṇa-citta-jñānaṃ nirdiśann āha: *apramāṇāni cittānîty-ādi. aniśra-yatvād* iti na hi pratiniyatas teṣām āśrayo vidyata ity *apramāṇāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sanidarśanāni cittāni sanidarśa-nāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvā-nāṃ sanidarśanāni cittāni sanidarśanāni cittānîti yathābhūtāṃ prajānāti | sama-darśanāni Subhūte tāni cittāni citta-svabhā-vāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sanidarśanāni cittāni sanidarśa-nāni cittānîti yathābhūtāṃ prajānātti || punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitā(265)m āgamyâprameyāṇāṃ sattvānām anidarśanāni cittāny anidarśanāni cittānîti yathā-bhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ pra-jñāpāramitām āgamyâprameyāṇāṃ sattvānām anidarśanāni cittāny anidarśanāni cittānîti yathābhūtaṃ prajānāti | alakṣa-ṇatvād artha-viviktatvāt Subhūte adṛśyaṃ tac cittaṃ trayāṇāṃ cakṣuṣāṃ sarveṣāṃ vā an-avabhāsa-gataṃ | evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvā-nām anidarśanāni cittāny anidarśanāni cittānîti yathābhūtaṃ prajānāti ||

anidarśana[1]-citta-jñānaṃ pratipādayan pūrvavad dhāraka-dvayam āha: *sanidarśanāni cittānîty-ādi. sama-darśanāni Subhūte tāni cittāni citta-svabhā-vānîti* māyôpam'ātma-saṃvedanatayā *sama-darśanāni.* tulyôpalambha-rūpāṇi sarvāṇy eva jñānāni kuśalâkuśala-vāsanābhiś citatvāc[2] *citta-svabhāvāni* [3]saṃcita-vāsanā-rūpāṇi[3]. *evaṃ sanidarśanāni*[4]. *alakṣaṇatvād* ity-ādi. tattvato varta-

1. sunid° P. bstan-du yod-pa(!) cf. verse 15 below p. 560. 2. cittatvāc PC. bsags-pa yin-paḥi-phyir-na. 3 ... 3. om. Tib. 4. saṃnid° C.

māna-svarūpa-virahen*ālakṣaṇatvād* atītânāgata-rūpābhyāṃ saha yathākramaṃ kārya-kāraṇa-sambandhânupapattyā [Tib. 206^{b}] *'rtha-viviktatvāt trayāṇāṃ* māṃs'ādi-*cakṣuṣāṃ sarveṣāṃ vā* pāñcānām aviṣayatven*âṇ-avabhāsa-gatam adṛśyaṃ cittam. evam anidarśanāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sapratighāni cittāni sapratighāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sapratighāṇi cittāni sapratighāni cittānîti yathābhūtaṃ prajānāti ‖ asatsaṃkalpitāni Subhūte tāni cittāni śūnyāny ārambaṇavaśikāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sapratighāni cittāni sapratighāni cittānîti yathābhūtaṃ prajānāti ‖

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apratighāni cittāny apratighāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apratighāni cittāny apratighāni cittānîti yathābhūtaṃ prajānāti | a-dvaya-bhūtāni Subhūte tāni cittāni (266) a-bhūta-saṃbhūtāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apratighāni cittāny apratighāni cittānîti yathābhūtaṃ prajānāti ‖

punar aparaṃ Subhūte imāṃ Tathāgata prajñāpāramitām āgamyâprameyāṇāṃ sattvānām sôttarāṇi cittāni sôttarāṇi cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sôttarāṇi cittāni sôttarāṇi cittānîti yathābhūtaṃ prajānāti | yā Subhūte sôttarasya cittasya yathābhūtatā na tatrâsti manyamānatā ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâ-

prameyāṇāṃ sattvānāṃ sôttarāṇi cittāni sôttarāṇi cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anuttarāṇi cittāny anuttarāṇi cittānîti yathābhūtaṃ prajānāti || katham ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anuttarāṇi cittāny anuttarāṇi cittānîti yathābhūtaṃ prajānāti | aṇv api hi Subhūte cittam anupalabdham tato niṣprapañcāni tāni cittāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anuttarāṇi cittāny anuttarāṇi cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asamāhitāni cittāny asamāhitāni cittānîti yathābhūtaṃ prajānāti || katham ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâ(267)prameyāṇāṃ sattvānām asamāhitāni cittāny asamāhitāni cittānîti yathābhūtaṃ prajānāti | asama-samāni hi Subhūte tāni cittāny asamavahitāny evam asamāhitāni tāni cittāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asamāhitāni cittāny asamāhitāni cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samāhitāni cittāni samāhitāni cittānîti yathābhūtaṃ prajānāti || katham ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samāhitāni cittāni samāhitāni cittānîti yathābhūtaṃ prajānāti | sama-samāni hi Subhūte tāni cittāni samavahitāny evaṃ samāhitāni cittāny ākāśa-samāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samāhitāni cittāni samāhitāni cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ avimuktāni cittāny avimuktāni cittānîti yathābhûtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām avimuktāni cittāny avimuktāni cittānîti yathābhūtaṃ prajānāti | svabhāva-vimuktāni Subhūte tāni cittāny a-bhāva-svabhāvāni ‖ evaṃ hi Subhūte Tathāgata imām prajñāpāramitām āgamyâprameyāṇāṃ sattvānām avimuktāni cittāny avimuktāni cittānîti yathābhūtaṃ prajānāti ‖

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ (268) sattvānāṃ vimuktāni cittāni vimuktāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vimuktāni cittāni vimuktāni cittānîti yathābhūtaṃ prajānāti | cittaṃ hi Subhūte Tathāgatena nâtītam upalabdhaṃ nânāgataṃ na pratyutpannam upalabdham asattvāc cittasya ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vimuktāni cittāni vimuktāni cittānîti yathābhūtaṃ prajānāti ‖

yathôkta-jñānam eva sapratigh'āditvena[1] kathaṃcid vyāvṛttyôcyata iti pratipādayan *sapratighāni* (P.155ᵃ) *cittānî*ty-ādy-āṣṭau hārakān āha: *asat-saṃkalpitānî*ty-ādi. *asatā* 'vidyamānenôtpād'ādi-rūpeṇa *saṃkalpitāny* adhyāropitāni[2] *cittāni śūnyāny* asvabhāvāny *ālambana-vaśikāni* saṃvṛty' ālambana-paratantrāṇi[3]. *evaṃ* pramāṇa-bādhitatvāt *sapratighāni.*

*a-dvaya-bhūtānî*ty-ādi. utpādânutpāda-rahitatvenâ-*dvaya-bhūtāni.* tattvato 'bhavanam eva saṃvṛtyā bhavanam ity *a-bhūta-sambhūtāni. evaṃ* pramāṇôpapannatvād *apratighāni.*

*yā Subhūte sôttarasyê*ty-ādi. ātm'ādy-abhiniveśena sôttarasya nyūnâvasthāṃ[4]

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1. °nam evam apratipād° PT. 2. °ni tāni PC. 3 °mbaṇâpar° P. 4. °sthā C.

prāptasya *cittasya yā yathā-bhūtatā* nairātmya-saṃvedanatā *na tatrâsti manya-mānatā* satkāy'ādi-dṛṣṭy-upalambhatā. tasmād *evaṃ*[1] saṃvṛtyā *sôttarāṇi.*

*aṇv api hî*ty-ādi. yasmāt paramârthato 'ṇu-mātram api *cittaṃ* vastu-sva-rūpaṃ *nôpalabdhaṃ* tasmād buddhatvâvasthāyām iva pṛthag-janâvasthāyāṃ prakṛti-vaiyavadānika-svabhāvena sarva-rūp'ādi-nimittâpagamān *niṣprapañcāni.* *evaṃ*[3] tattvato *niruttarāṇi cittāni.* [Tib.207ᵃ] *asama-samāni hi*ty-ādi. utpād'ādi-doṣa-vaiṣamyād *asam*ena grāhyeṇa *samāni.* tad-grāhakatvena[2] pravṛttāni *cittāni* vikṣepād a-kṛta-samādhānatven*âsamavahitāni. evam asamāhitāni.*

*sama-samāni hî*ty-ādi. sarva-doṣa-vaiṣamyânupapatteḥ *samo* dharma-dhātus, tena sahânutpād'ādinā[3] tulyatvāt *samāni.* vikṣepāt kṛta-pratīkāratvena *samava-hitāni.* tattvato 'vidyamāna-svabhāvatven' *ākāśa-samāni. evaṃ samāhītāni.*

*svabhāva-vimuktānî*ty-adi. nyāyânuyāyi-janma-rahitatvāt *svabhāva-vimu-ktāni cittāni* avidyamāna-sattā-rūpatvād *abhā*(P.155ᵇ)*va-svabhāvāni.* tataś ca bandhâpanayana-pūrvaka-mokṣâbhāvād *avimuktāni cittāni.*

*cittaṃ hî*ty-âdi. yasmād ekâneka-svabhāva-vaidhuryeṇ*âsattvāc cittaṃ* trai-kālikaṃ *Tathāgaten*ânu*palabdhaṃ.* tasmāt prakṛtyā dvividh'āvaraṇa[4]-vigamād *vimuktāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām adṛśyāni cittāny adṛśyāni cittānîti yathābhūtaṃ prajānāti‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvā-nām adṛśyāni cittāny adṛśyāni cittānîti yathābhūtaṃ prajānāti‖ asattvāt Subhūte 'dṛśyaṃ tac cittam abhūtatvād avijñeyam apariniṣpattito 'grāhyaṃ prajñā-cakṣuṣā divyena cakṣuṣā kutaḥ punar māṃsa-cakṣuṣā sarveṣām an-avabhāsa-gatatvāt‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām adṛśyāni cittāny adṛśyāni cittānîti yathābhūtaṃ pra-jānāti‖ evaṃ hi Subhūte prajñāpāramitā tathāgatānām arha-

1. eva P. 2. grah° C. 3. ? C, samāhânutp° P. 4. vividh'āvaraṇâ° C.

tāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ‖

prabhedaṃ nirdiśyêdānīm adṛśya-citta-jñānaṃ vaktum āha: *adṛśyāni cittānî*ty-ādi. *asattvāt Subhūte 'dṛśyam* iti lakṣaṇa-śūnyatvenâ*sattvād adṛśyaṃ* kalpitaṃ *cittaṃ*. hetv-abhāvenâbhūtatvād *avijñeyaṃ* paratantraṃ[1]. [Tib. 207ᵇ] svarūpâvidyamānatvena pariniṣpannatvād[2] *agrāhyaṃ* pariniṣpannaṃ cittaṃ. pratyekaṃ *prajñā-cakṣur*-ādibhis tribhiḥ sambandhanīyaṃ. pañcānāṃ vā[3] buddha[4]-dharma-cakṣur-ādīnāṃ[5] *an-avabhāsa-gatatvād adṛśy'*ādikam avagantavyaṃ.

*evaṃ hi Subhūte prajñāpāramitê*ty-ādy-upasaṃhāra-padaṃ saṃkṣipta-citta-jñān'ādi-hārakânte[6] 'pi pratyekaṃ sambandhanīyaṃ.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ asaṃkhyeyānāṃ para-sattvānāṃ para-pudgalānām unmiñjita-nimiñjitāni yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ para-sattvānāṃ para-pudgalānām unmiñjita-nimiñjitāni yathābhūtaṃ prajānāti | sarvāṇi tāni (269) Subhūte rūpa-niśritāny utpadyamānāny utpadyante iti yathābhūtaṃ prajānāti | evaṃ vedanā saṃjñā saṃskārāḥ sarvāṇi tāni vijñāna-niśritāny utpadyamānāny utpadyante iti yathābhūtaṃ prajānāti ‖ tatra Subhūte kathaṃ Tathāgatena tāny unmiñjita-a-nimiñjitāni rūpa-niśritāni vijñātāni bhavanti | evaṃ vedanā saṃjñā saṃskārāḥ kathaṃ Tathāgatena tāny unmiñjita-nimiñjitāni vijñāna-niśritāni vijñātāni bhavanti | bhavati Tathāgataḥ paraṃ maraṇād iti rūpa-gatam etat | na bhavati Tathāgataḥ paraṃ maraṇād iti rūpa-gatam etat | bhavati ca na bhavati ca Tathāgataḥ paraṃ maraṇād iti rūpa-gatam etat |

1. Tib. adds here: yoṅs-su ma-grub-pas-na gzuṅ-du med-pa ṣes bya-ba ni=aparinispattito 'grāhyam iti. 2. °mānatvenâp° PCT. yoṅs-su grub-pa yin-paḥi phyir. 3. ca C. 4. om. C. 5. Tib. adds here: thams-cad-la=sarveṣām. See Ed. 6. See P. 152ᵃ ult.

nâîva bhavati na na bhavati Tathāgataḥ paraṃ maraṇād iti rūpa-gatam etat| evaṃ vedanā saṃjñā saṃskārāḥ| bhavati Tathāgataḥ paraṃ maraṇād iti vijñāna-gatam etat| na bhavati Tathāgataḥ paraṃ maraṇād iti vijñāna-gatam etat| bhavati ca na bhavati ca Tathāgataḥ paraṃ maraṇād iti vijñāna-gatam etat| nâîva bhavati na na bhavati Tathāgataḥ paraṃ maraṇād iti vijñāna-gatam etat| śāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat| aśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat| śāśvataś câśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat| nâîva śāśvato nâśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat| evaṃ vedanā saṃjñā saṃskārāḥ| śāśvāta ātmā 'valokaś cêdem eva satyaṃ moham anyad iti vijñāna-gatam etat| aśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat| śāśvataś câśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñā(270)na-gatam etat| nâîva śāśvato nâśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat| antavān ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat| anantavān ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat| antavāṃś cânantavāṃś c' ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat| nâîvântavān nânantavān ātmā 'valokaś cêdam eva satyaṃ mohan anyad iti rūpa-gatam etat| evaṃ vedanā saṃjñā saṃskārāḥ| antavān ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat| anantavān ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat| antavāṃś cânantavāṃś c' ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat| nâîvântavān nânantavān ātmā

'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat| sa jīvas tac charīram idam eva satyaṃ moham anyad iti rūpa-gatam etat| anyo jīvo 'nyac charīram idam eva satyaṃ moham anyad iti rūpa-gatam etat| evaṃ vedanā saṃjñā saṃskārāḥ| sa jīvas tac charīram idam eva satyaṃ moham anyad iti vijñāna-gatam etat| anyo jīvo 'nyac charīram idam eva satyaṃ moham anyad iti vijñāna-gatam etat‖ evaṃ hi Subhūte Tathāgatenârhatā samyaksambuddhenêmāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyāṇāṃ para-sattvānāṃ para-pudgalānāṃ tāny unmimiñjita-nimiñjitāni rūpa-niśritāni vijñātāni bhavanti| evaṃ vedanā saṃjñā saṃskārāḥ| tāny unmiñjita-nimiñjitāni vijñāna-niśritāni vijñātāni bhavanti|

cittônmiñjit'ādi-jñānaṃ kathayann āha: *unmiñjitāni nimiñjitānî*ty-ādi. tatra: vidhi-mukhena yaḥ sva-viṣaye citta-prasaraḥ so 'yam *unmiñja*ḥ. pratiṣedha-mukhena viṣayântarāc cittasyâpasarpaṇaṃ[1] *nimiñja*ḥ. tat-saṃjātatvād *unmiñjita-nimiñjitāni.* laukika-lokôttara-prasiddhi-bhedāt *para-sattvānāṃ para-pudgalānām* iti dvayam uktaṃ. *rūpa-niśritānî*ty-ādi. sarvāṇy eva vidhi-pratiṣedha-mukhena *rūp'*ādi-pañca-skandh'āśritāny *utpadyante* cittānīty arthaḥ. tad eva kathayann āha: *bhavati Tathāgata* ity-ādi. *maraṇād* uttarakālaṃ *Tathāgato bhavati* tirobhāva-rūpeṇâvasthānāt kim iti kākvāpraśna-karaṇāt[2] Sāṃkhya-prabhṛtīnāṃ *rūp'*ādi-*gato* 'yam unmiñjita-vikalpaḥ. tathâiva (P.156[a]) sarv'ātmanā niranvaya-vināśān *na bhavatî*ti Lokāyatikānāṃ[3] nimiñjita-vikalpaḥ. avasthātur ekatvād avasthāyāś ca bhinnatvād yathākramaṃ pūrvavat *bhavati na bhavatî*ti Digambara-prabhṛtīnām ubhaya-vikalpaḥ. tattvânyatva[4]-rūpeṇâvācyatvān *na bhavati na na bhavatî*[Tib.208[a]]ti Pudgalavādinām ubhaya-pratiṣedhâdhiṣṭhāno vikalpaḥ. ete ca vikalpās tattvato 'nutpannatvād atathya-saṃvṛti-bhāviny-ātma[5]-svabhāve Tathāgate na kathaṃcit pratiṣṭhāṃ[6] labhante. tathā śūnyatā-deśanāyām avineya-janâpekṣayā sthāpanīya[7]-praśnatvena vyavasthāpitāḥ pradeśântare.

1. °ṇān C, °syôp° P. 2. °śnāt P & Tib. 3. Lauk° T. 4. °nyata P. 5. ātmâ° PC. 6. °ṣṭhā P, °ṣṭhāyāṃ C. 7. vasth° PT, vasthānīya C. bṣag-ste luṅ-bstan-pa.

evaṃ *śāśvata ātm*êty[1]-ādayo 'vagantavyāḥ. parṣan-maṇḍale tasmin yathôkta-prabhed'ātma-dṛṣṭy-upetānāṃ saṃnihita-vineya-janānām āśayânurodhāt etāvat[2] prabhedôpādānaṃ.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ asaṃkhyeyānāṃ para-sattvānāṃ para-pudgalānāṃ tāny unmiñjita-nimi(271)ñjitāni yathābhūtaṃ prajānāti‖ iha Subhūte Tathāgato rūpaṃ jānāti‖ kathaṃ ca Subhūte Tathāgato rūpaṃ jānāti| tathā Subhūte Tathāgato rūpaṃ jānāti yathā tathatā‖ evaṃ hi Subhūte Tathāgato rūpaṃ jānāti‖ evaṃ vedanā saṃjñā saṃskārāḥ| iha Subhūte Tathāgato vijñānaṃ jānāti‖ kathaṃ ca Subhūte Tathāgato vijñānaṃ jānāti| tathā Subhūte Tathāgato vijñānaṃ jānāti yathā tathatā‖ evaṃ hi Subhūte Tathāgato vijñānaṃ jānāti‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ asaṃkhyeyānāṃ para-sattvānāṃ para-pudgalānāṃ tāny unmiñjita-nimiñjitāni yathābhūtaṃ prajānāti‖

tathat'ākāra-jñānaṃ vaktum āha: *punar aparaṃ Subhūte Tathāgata* ity-ādi. *tathā Subhūte Tathāgato rūpaṃ jānāti yathā tathat*êti

yaḥ pratītya-samutpādaḥ śūnyatā sâiva te matā|

iti tathat'ākāreṇa rūp'ādi-skandha-parijñānād unmiñjit'ādīnām api tathatā-parijñānam iti yāvat.

evaṃ hi Subhūte Tathāgatas tathāgata-tathatayā ca skandha-tathatayā ca unmiñjita-nimiñjita-tathatayā ca tathatāṃ prajñapayati| yâiva ca Subhūte skandha-tathatā sâiva lokasyâpi tathatā‖

samyaksambuddhasya tathatā'vabodha-tat-para-samākhyāna-prajñapana-jñānaṃ ca kathayann āha: *evaṃ hi Subhūte tathāgata-tathatayā ca skandha-*

1. °tmā cêty PCT. 2. eva tāvat T. om. Tib.

tathatayā [1]*ca unmiñjita-nimiñjita-tathatayā*[1] cêty-ādi. *tathatāṃ prajñapayatî*ti sarva-dharmânuyāyinīṃ tathatām eka-rūpeṇa vyavasthāpayati. anena tathatā-prajñapana-jñānam uktaṃ. tad ev' āha *yâ*[2]*va* cêty-ādinā.

tat kasya hetoḥ | uktaṃ hy etat Subhūte Tathāgatena pañca skandhā loka iti saṃjñātā iti || tasmāt tarhi Subhūte yā skandha-tathatā sā loka-tathatā yā loka-tathatā sā sarva-dharma-tathatā yā sarva-dharma-tathatā sā srotaāpatti-phala-tathatā yā srotaāpatti-phala-tathatā sā sakṛdāgāmi-phala-tathatā yā sakṛdāgami-phala-tathatā sā 'nāgāmi-phala-tathatā yā 'nāgā-mi-phala-tathatā sā 'rhattva-phala-tathatā yā 'rhattva-phala-tathatā sā pratyekabuddhatva-tathatā yā pratyekabuddhatva-tathatā sā tathāgata-tathatā | iti hi tathāgata-tathatā ca skandha-tathatā ca sarva-dharma-tathatā ca sarv'ārya-śrāvaka-pratyeka-buddha-tathatā ca ekâ[3]lvâ[4]ṣā tathatā 'nekabhāvâbhāvâpagatā 'nekatvād anānātvād akṣayatvād avikāratvād advayatvād advai-dhīkāratvāt || evam eṣā Subhūte tathatā Tathāgatean (272) prajñāpāramitām āgamyâbhisambuddhā ||

nanu dharmiṇo bhinnatve[2] katham abhedas tathatāyā iti *tat kasya* (P.156[b]) *hetor* ity āśaṅky' āha : *uktam hi*[Tib. 208[b]]ty-ādi. yasmāt *pañca skandhā loka iti*[3] *saṃjñātāḥ*[4] saṃkhyātā *iti* Bhagavatā pañca-skandhaiḥ sarva-dharma-nirdeśâdhikāre kathitaṃ, tasmān na loko 'nyo nity'ādi-lakṣaṇo bhinnaḥ.[5] kevalaṃ saṃnihita-vineya-pratipatty-apekṣayā[6] bhinna-dharmitvenôktaḥ. tad eva vaktum āha : *tasmāt tarhi*ty-ādi. *aneka-bhāvâbhāvâpagatê*ti tattvato 'nutpāda-rūpatvena vastu-dharma-samatikramān n*â*[3]*katvaṃ* nâpi *nānātvam* iti śūnyatā-rūpeṇ*â*[3]k*â*[3]v*â*[3]*ṣā tathatā* sarva-darma-vyāpinī ghaṭa-paṭ'āder *aneka*smāt *bhāvāt* prāgabhāv'ādi-lakṣaṇāc *câbhāvād apagatā* prayoga-mārge. tathā darśana-bhāvanā-viśeṣa-niṣṭhā-mārgeṣu ca[7] yathākramam *akṣayatvād avikāratvād advayatvād advaidhīkāratvād*

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1 ... 1. om. PT. 2. °tvena C. 3. ity ādi CT. 4. °tā C, °ṃjñitāḥ P. 5. °ṇâbh° P. 6. °ttyayekṣ° C, °ttyayekṣepā P. śes-pa-la ltos-nas. 7. om. P.

*ekâivâiṣā tathatê*ti yojyaṃ. *prajnāpāramitām āgamyâbhisambuddhê*ty anena tathatā'vabodha-jñānam āveditaṃ.

evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī| evaṃ hi Subhūte Tathāgato 'sya lokasya lokaṃ saṃdarśayati| evaṃ câsya lokasya darśanaṃ bhavati| evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānāṃ mātā jananī ·janayitrī‖ evaṃ hi Subhūte Tathāgatas tathatām abhisambudhya lokasya tathatāṃ jānāty avitathatāṃ jānāty ananyatathatāṃ jānāti‖ evaṃ ca Subhūte Tathāgatas tathatām abhisambuddhaḥ saṃs Tathāgata ity ucyate‖

*lokasya lokaṃ saṃdarśayatî*ti bhāvâbhiniveśino *lokasya* māyôpamaṃ[1] *lokaṃ* kathayati. kalpita[2]-paratantra-pariniṣpanna-svabhāvānāṃ māyôpamatā[3]-darśanād yathākṛamaṃ *tathatāṃ jānāti avitathatāṃ jānāti ananyatathatāṃ jānātî*ti padatrayam vācyaṃ[4]. *tathatām abhisambuddhaḥ saṃs Tathāgata ity ucyata* ity anena tathatā-parijñānam [Tib. 209[a]] āveditaṃ.

sthaviraḥ Subhūtir āha| gambhīrā Bhagavaṃs tathatā| ato Bhagavaṃs tathatāto buddhānāṃ bhagavatāṃ bodhiḥ prabhāvyate prakāśyate‖ ko 'tra Bhagavann anyo 'dhimokṣyate 'vinivartanīyo bodhisattvo mahāsattvo 'rhan vā paripūrṇa-saṃkalpo dṛṣṭi-sampanno vā pudgalaḥ| tathā hi Bhagavann imāni sthānāni parama-gambhīrāṇi Tathāgatenâbhisambudhy' ākhyātāni‖

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte evam etat| parama-gambhīrāṇîmāni sthānāni Tathāgatenâbhisambudhy' ākhyātāni| tathā hi Subhūte

1. °ma P. 2. kun-tu brtags-pa = parikalpita: but often kalpita = brtags-pa is used. 3. °pama T. 4. yojyaṃ P. brjod-do.

'kṣayâîṣā tathatā yā Tathāgatenâbhisambuddhā abhisambudhyâkṣayā 'kṣayâîv' ākhyātā ‖

ko 'tra Bhagavann anyo 'dhimokṣyata iti nâîva kaścid aniyata-gotr'ādir adhimuñcati.[1] kiṃ tarhi. viśiṣṭa eva pudgala ity āha: *avinivartanīya* ity-ādi. *abhisambudhy' ākhyātānî*ti tathatā-samâkhyāna-jñānam anena nirdiṣṭaṃ. *akṣayā 'kṣa*(P.157[a])*yâîv' ākhyātê*ti utpādād vā tathāgatānām anutpādād vā tathāgatānāṃ sthitâîvâîṣā dharmāṇāṃ dharmatêti vacanād *akṣayā tathatā* 'kṣayatvena nirdiṣṭā. tathatā'vabodh'ādi-jñāna-catuṣṭayam ekīkṛtya nirdiṣṭaṃ.

evam ato jñāna-lakṣaṇaṃ sarvajñatā-saṃgṛhītam ṣoḍaśa-prakāraṃ bhavati. tathā côktaṃ:

tathāgatasya nirvṛttau[2 I] loke câlujyan'ātmake[II]
sattvānāṃ citta-caryāsu[III] tat-saṃkṣepe[IV] bahir-gatau[V] ‖ (14)
akṣay'ākāratāyāṃ[VI] ca sarāg'adau[VII] pravistṛte[VIII]
mahadgate[IX] 'pramāṇe[X] ca vijñāne cânidarśane[XI] ‖ (15)
adṛśya-citta-jñāne[3 XII] ca[4] tad unmiñj'ādi-saṃjñakaṃ[XIII]
punas tathat'ākāreṇa teṣāṃ jñānam ataḥ paraṃ ‖ (16)
tathatāyāṃ[5 XIV] muner bodhe[6 XV] tat-par'ākhyānam.[XVI] ity ayaṃ
sarvajñatā'dhikāreṇa jñāna-lakṣaṇa-saṃgrahaḥ ‖ iti (17)

atha khalu Śakra-devêndra-pramukhāḥ kāmâvacarā rūpâvacarāś ca deva-putrā brahmakāyikānāṃ ca viṃśati-deva-putra-sahasrāṇi yena Bhagavāṃs tenôpasaṃkramya Bhagavataḥ pādau śirasā 'bhivandyâîkânte tasthuḥ | ekânta-sthitāś ca te kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | gambhīrā Bhagavan dharmāḥ prakāśyante kathaṃ Bhagavann atra lakṣaṇāni sthāpyante ‖

(273) Bhagavān āha | śūnyam iti deva-putrā atra lakṣaṇāni sthāpyante | ānimittam ity apraṇihitam iti deva-putrā atra

1. °ñjit'ādi P. 2. °vṛtau PC. ḥbyuṅ-ba. 3. jñānaṃ P. 4. om P. 5. °yā C. 6. °dha PT.

lakṣaṇāni sthāpyante| anabhisaṃskāra ity anutpāda ity anirodha ity asaṃkleśa ity avyavadānam ity abhāva iti nirvāṇam iti dharma-dhātur iti tathatêti deva-putrā atra lakṣaṇāni sthāpyante ||

tad-anantaraṃ mārgajñatā-[1]dvāreṇa[2] jñāna-lakṣaṇa[1]-kathanârtham āha: *atha khalu Śakra-devêndra-pramukhā* ity-ādi. *kathaṃ Bhagavann atra lakṣaṇāni sthāpyanta* iti kena prakāreṇa mārgajñatā'dhikāre jñāna-lakṣaṇāni nirdiśyante. *śūnyam* ity-ādi. *śūnyat'ānimittâpraṇihitânutpādânirodhâ*[Tib. 209[b]]*saṃkleśâvyavadānâbhāva*-jñānāny aṣṭau sva-śabdenôktāni. svabhāva-jñānaṃ *nirvāṇam* iti, aniśrita-jñānaṃ *dharma-dhātur* iti, ākāśa-lakṣaṇa[3]-jñānaṃ *tathatêty* evaṃ jñāna-trayaṃ vyavasthāpitaṃ.

tat kasya hetoḥ| aniśritāni hi deva-putrā etāni lakṣaṇāni ākāśa-sadṛśāni hi deva-putrā etāni lakṣaṇāni|

niryuktikam[4] evêdam[5] iti *tat kasya hetor* ity āśaṅky' āha: *aniśritāni hî*ty-ādi. yasmād *etāni* jñāna-*lakṣaṇāni* tattvato 'nutpāda-rūpatvān na kvacit pratibaddhāni tasmād yathôkta-svabhāvānîti vākyârthaḥ.

nâitāni lakṣaṇāni Tathāgatenârhatā samyaksambuddhena sthāpitāni nâitāni lakṣaṇāni rūpa-saṃkhyātāni| evaṃ na vedanā-saṃjñā-saṃskāra-vijñāna-saṃkhyātāni(1) nâitāni lakṣaṇāni rūpa-niśritāni na vedanā-saṃjñā-saṃskāra-vijñāna-niśritāni nâitāni lakṣaṇāni devair vā nāgair vā manuṣyair vā sthāpitāni nâitāni lakṣanāni sa-deva-mānuṣâsureṇa lokena śakyāni cālayituṃ ||

dharmatā'vikopana-jñānârtham āha: *nâi*(P, 157[b])*tāni lakṣaṇānî*ty-ādi. *cālayitum* iti vikopayituṃ.

tat kasya hetoḥ| sa-deva-mānuṣâsuro 'pi hi loka etal-

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1 ... 1. om. Tib. 2. °tā'dhikāreṇa PT. cf. p148[a] & 158[a]. 3. °ṇaṃ C. 4. niy° PC. 5. °kaṃ ced T. (1) na vedanā saṃjñā saṃskārā vijñāna-saṅkhyātānîtikha° ṇa° ca°|

lakṣaṇa eva |

tathâiva *tat kasya hetor* ity āśaṅky' āha : *sa-deva-mānuṣâsuro 'pi hî*ty-ādi. *etal-lakṣaṇa evê*ti avikopita-māyā[1]-dharmatā-svabhāvaḥ.

nâpy etāni lakṣaṇāni kenâpi hastena sthāpitāni ||

asaṃskāra-jñānârtham āha : *nâpy etāni lakṣaṇāni kenâpi hastena sthāpitānî*ti. asaṃskṛtatvād eva bhāvānām[2] iti bhāvaḥ.

yo deva-putrā evaṃ vaded idam ākāśaṃ kenâpi sthāpitam iti | api nu sa deva-putraḥ samyagvadan vadet ||

avikalpa-jñānaṃ vaktum āha : *yo deva-putrā* ity-ādi.

evam ukte kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | na Bhagavann ākāśaṃ kenacit sthāpitaṃ || tat kasya hetoḥ | asaṃskṛtatvād Bhagavann ākāśasya n' ākāśaṃ kenacit sthāpitaṃ ||

saṃskṛtatve kathaṃ na sthāpitam iti *tat kasya hetor* ity āśaṅky' āha : *asaṃskṛtatvād* iti. a-hetu-pratyaya-samudbhūtatvād ity arthaḥ.

atha khalu Bhagavāṃs tān kāmâvacarān rūpâvacarāṃś ca deva-putrān āmantrayate sma | evam etad deva-putrā utpādād vā tathāgatānām a(274)nutpādād vā tathâiva tāni lakṣaṇāni sthitāni ||

prabheda-jñānârtham āha : *atha khalu Bhagavāṃs tān* ity-ādi. Tathāgatena prakāśitatvāt.

tat kasya hetoḥ | yathâitāni hi sthitāni tathā bhūtāni Tathāgatenâbhisambudhy' ākhyātāni | tasmād deva-putrās Tathāgatas Tathāgata ity ucyate ||

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1. °yôpamo CT. sgyu-maḥi. 2. °vanām P, °vam C.

[Tib. 210ⁿ] katham pūrvam avasthitānîti *tat kasya hetor* ity āśaṅky' āha: *yathâvṛtānî*ty-ādi. *ākhyātānî*ti śūnyat'ādi-rūpeṇa prabhedata[1] iti śeṣaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| gambhīrāṇi Bhagavann imāni lakṣaṇāni Tathāgatenâbhisambuddhāni tathāgatānāṃ câsaṅga-jñānaṃ yad uta prajñāpāramitā| asaṅga-jñānāya prajñāpāramitā tathāgatānāṃ gocaraḥ ‖

evam ukte Bhagavān āyuṣmantaṃ Subūtim etad avocat| evam etat Subhūte evam etat| evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī|

alakṣaṇa-jñānaṃ kathayann āha: *gambhīrāṇi Bhagavann* ity-ādi. *asaṅga-jñānam* iti sarvâbhiniveśa-rahitaṃ paramârthato 'lakṣana-jñānaṃ niṣpannâvasthāyāṃ *yad uta prajñāpāramitā* buddhānāṃ. tad ev' āha *asaṅga-jñānāyê*tyādinā. suniṣpannâvasthāyāṃ[2] punar asaṅga-jñānāya bhāvyamānā *prajñāpāramitā tathāgatānām* eva[3] sarv'ākāra-*gocaro* jñāna-viṣayī bhavati.

asya lokasya saṃdarśayitrī 'ti yathôktaiḥ ṣoḍaśa-prakārair mārgajñatā-jñānair loka-tattva-sākṣāt-karaṇāl lokaṃ saṃdarśayati.

tathā côktam:

śūnyatve[I] s'ānimitte[II] ca praṇidhāna-vivarjane[4III]
anutpādânirodh'ādau[IV–XI] dharmatāyā akopane[XII] ‖ (18)
asaṃskāre[XIII] 'vikalpe[XIV] ca prabhedâlakṣaṇatvayoḥ[XV,XVI]
mārgajñatā'dhikā(P. 158ᵃ)reṇa jñāna-lakṣaṇam iṣyate ‖ iti. (19)

yathā Subhūte tathāgatā arhantaḥ samyaksambuddhā imaṃ dharmaṃ prajñāpāramitām upaniśritya viharanti tathâivâite dharmāḥ sadā sthitāḥ asthānatas tathāgatair abhisambuddhāḥ| atas te dharmam evôpaniśritya viharanti|

tad-anantaraṃ sarv'ākārajñatā-dvāreṇa jñāna-lakṣaṇârtham āha: *yathā*

1. bhed° P. 2. aniṣp° PCT. śin-tu yoṅs-su rdsogs-paḥi gnas-skabs-na. 3. evaṃ P. kho-na. 4. °jite CT.

Subhūte tathāgatā ity-ādi. tatra sva-dharmôpaniśraya-vihāra[1]-jñānaṃ samyak-sambuddhasya kathayann āha: *imaṃ dharmaṃ prajñāpāramitām* ity-ādi. *asthānata* iti aniveśataḥ. *viharantîti* dṛṣṭadharmsukhavihārârtham adhigatam [Tib. 210[b]] artham āmukhī-kṛtya *viharanti.*

dharmaṃ satkurvanti gurukurvati mānayanti pūjayanti arcayanty apacāyanti | prajñāpāramitâlvâṣā Subhūte dharmāṇāṃ dharmatêti tathāgatā arhantaḥ samyaksambuddhā prajñāpāramitāṃ satkurvanti gurukurvanti mānayanti pūjayanty arcayanty apacāyanti ‖

satkāra-gurukāra-mānanā-pūjanā-jñānāni vaktum āha: *dharmaṃ satkurvantîty-ādi. pūjayantîty* asyârthaṃ[3] prayoga-pṛṣṭhâvasthā-bheden' āha: *arcayanty apacāyantîti.* sāmānyena nirdiśya viśeṣârtham āha: *prajñāpāramitâlvêty-ādi.*

tat kasya hetoḥ | ato hi Subhūte prajñāpāramitātas tathāgatānām arhatāṃ samyaksambuddhānāṃ sarvajñatāyāḥ prabhāvatā bhavati | kṛta-jñāḥ kṛta-vedinaś ca tathāgatā arhantaḥ samyaksambuddhāḥ ‖ yat khalu Subhūte samyagvadanto vadeyuḥ kṛta-jñaḥ kṛta-vedī 'ti tat Tathāgataṃ hi te samyagvadanto vadanti kṛta-jñaḥ kṛta-vedī 'ti ‖ yat khalu Subhūte Tathāgato 'rhan samyaksambuddho yena-yena (275) yānen' āgato yayā-yayā pratipadā 'nuttarāṃ samyaksambodhim abhisambuddhaḥ Tathāgatas tad eva yānaṃ tām eva pratipadam anugṛhṇīte 'nuparipālayati tayâlva kṛta-jñatayā kṛta-veditayā | iyaṃ Subhūte Tathāgatasya kṛta-jñatā kṛta-veditā draṣṭavyā ‖

viśeṣa-grahaṇe kiṃ nibandhanam iti *tat kasya hetor* ity āśaṅky' āha: *ato hi Subhūta* ity-ādi. tatra *kṛta-jñāḥ* pratyupakāra-karaṇāt. *kṛta-vedino* 'lpasyâpy[2] upakārasya mahattvena smaraṇāt. *yānaṃ* mahāyānaṃ. *pratipad* darśan'ādi-mārgaḥ. *anugṛhṇīte 'nuparipālayatîti* tayor eva yathākramaṃ varṇavadanāt.

1. om. PT. gnas-pa. 2. 'nyasy° C. 3. °rthe PC.

punar aparaṃ Subhūte Tathāgatena sarva-dharmā akṛtā akṛtā ity abhisambuddhā avikṛtā avikṛtā ity abhisambuddhā anabhisaṃskṛtā anabhisaṃskṛtā ity abhisambuddhāḥ | iyam api Subhūte Tathāgatasya kṛta-jñatā kṛta-veditā draṣṭavyā ||

akṛtaka[1]-jñānaṃ vaktum āha: *punar aparaṃ Subhūte Tathāgaten*êty-ādi. tatra kāraka-hetor asattvād *akṛtāḥ*. vināśa-hetor abhāven*âvikṛtāḥ*. saṃskṛta-svarūpa-virahād *anabhisaṃskṛtāḥ*.

prajñāpāramitāṃ hy āgamya Subhūte Tathāgatasya arhataḥ samyaksambuddhasyâivaṃ sarva-dharmeṣu jñānaṃ pravṛttaṃ || anenâpi Subhūte paryāyeṇa prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ||

sarvatraga-jñānaṃ kathayann āha: *prajñāpāramitām h*îty-ādi. *evaṃ sarva-dharmeṣu jñānaṃ pravṛttam* iti akṛtakatv'ādy[2]-avagamena jñānam utpannaṃ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | yadā Bhagavan sarva-dharmā ajānakā apaśyakās tadā katham Bhagavan prajñāpāramitā tathāgatānām arhatāṃ samyaksam=buddhānām asya lokasya saṃdarśayitrī ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhu Subhūte yas tvaṃ Tathāgatam arhantaṃ samya=ksambuddham etam arthaṃ paripraśnīkartavyaṃ manyase || Subhūtir evam āha | sarva-dharmā ajānakā apaśyakā iti | evam etat Subhūte evam etat | sarva-dharmā ajānakā apaśyakāḥ ||

tattvato 'nutpannatve bhāvānāṃ katham dṛśya-darśaka-darśanam ity āha: *yadā Bhagavann* ity-ādi. tatra mano-vijñānena paricchedâbhāvād[3] *ajānakāḥ*. cakṣur-ādi-vijñānenôpalambha-[Tib. 211ª]virahād *apaśyakāḥ*.

katham Subhūte sarva-dharmā ajānakā apaśyakāḥ | sarva-

1. °kaṃ C. 2. °tatv° PC. 3. °cchedā-bh° P.

dharmā hi Subhūte śūnyāḥ sarva-dharmā hi Subhūte aniśritāḥ ‖ evaṃ hi Subhūte sarva-dharmā ajānakā apaśyakāḥ ‖ evam ete Subhūte sarva-dharmāḥ prajñāpāramitām āgamya tathāgatair abhisambuddhāḥ ‖

niryuktika evâyam anuvāda ity āda: *kathaṃ cêty*[1]-ādi. yasmāt sarvadha(P. 158[b])rmās tattvenôtpādâbhāvāc *chūnyāḥ*, grāhya-grāhaka-sambandhânupapatter *aniśritāḥ*, tasmād *ajānakā apaśyakā* ity arthaḥ. prajñāpāramitāṃ c' āgamyêtthaṃ-bhūta-dharmâvabodhena lokasyâdarśanam eva darśanaṃ tattvataḥ. saṃvṛtyā tu yathā pratītam ovêti bhāvaḥ.

evam api Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī rūpasyâdṛṣṭatvād evaṃ veda(276)nāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasyâdṛṣṭatvāt saṃdarśayitrī ‖ evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī bhavati ‖

adṛṣṭârtha-darśaka-jñānaṃ nirdiśann āha: *rūpasyâdṛṣṭatvād* ity-ādi. rūp'ādy-adarśanam eva lokasya tattvato darśanam ity arthaḥ[2].

Subhūtir āha | katham Bhagavan rūpasyâdṛṣṭatā bhavati | katham vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ katham Bhagavan vijñānasyâdṛṣṭatā bhavati ‖

Bhagavān āha | yadi Subhūte na rūp'ārambaṇaṃ vijñānam utpadyate evaṃ rūpasyâdṛṣṭatā bhavati | evaṃ vedanā saṃjñā saṃskārā yadi Subhūte na vijñān'ārambaṇaṃ vijñānam utpadyate evaṃ vijñānasyâdṛṣṭatā bhavati ‖ yā ca Subhūte rūpasyâdṛṣṭā yā ca vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yā ca Subhūte vijñānasyâdṛṣṭatā sâiva lokasya dṛṣṭatā bhavati | evaṃ hi Subhūte lokas tathāgatena dṛṣṭo bhavati ‖ evaṃ hi Subhūte

1. ca is wanting in Ed. & Tib. 2. bhāvaḥ T.

prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ||

tad ev' āha *katham Bhagavann* ity-ādinā.

na rūp'ālambanam iti *na rūp'*ādi-nirbhāsaṃ. *sâiva*[1] *lokosya dṛṣṭatê*ti sac ca sad iti jānāti, asac câsad iti vacanād asato lokasyâdarśanam eva darśanaṃ.

katham ca Subhūte prajñāpāramitā lokaṃ saṃdarśayati | iti lokaḥ śūnya iti lokaṃ sūcayaty evaṃ prajñāpayaty evaṃ lokaṃ saṃdarśayati | iti loko 'cintya iti lokaḥ śānta iti loko vivikta iti loka-viśuddhyā lokaṃ sūcayaty evaṃ lokaṃ prajñāpayaty evaṃ saṃdarśayatîti ||

pariśiṣṭa-jñāna-kathanârtham āha: *katham* cêty-ādi. *iti lokaḥ śūnya* iti loka-śūnyat'ākāra-jñānam uktaṃ. *iti lokaṃ sūcayatî*ti loka-śūnyatā-sūcaka-jñānaṃ. *evaṃ jñāpayatî*ti loka-śūnyatā-jñāpaka[2]-jñānaṃ. *evaṃ lokaṃ saṃdarśayatî*ti[3] loka-śūnyatā-darśaka-jñānaṃ. ity etāni trīṇi jñānāni yathākramaṃ saṃgṛhīta-paripācita-vimocitānāṃ vineyānām arthāya veditavyāni. tisraḥ sarvajñatāś câ[Tib. 211^{b}]bhipretya trividh'ārya-pudgalâdhikāreṇa yathākramaṃ pradeśa-vṛttim uddeśa-vṛttiṃ pratyakṣa-vṛttiṃ câdhikṛtyâvagantavyānîty ārya-Vimuktiṣeṇaḥ. *iti loko 'cintya* ity acintyatā-jñānaṃ. *iti lokaḥ śānta* iti śāntatā-jñānaṃ. *iti loko vivikta* iti loka-nirodha-jñānaṃ. *iti loka-viśuddhyê*ty-ādinā saṃjñā-nirodha-jñānaṃ ca gaditam avagantavyaṃ.

sarv'ākārajñatā-saṃgṛhītāni yathôktāny eva ṣoḍaśa-jñānāny avasātavyāni.

tathā côktaṃ:

sva-dharmam upaniśritya (P.159^{a}) vihāre tasya, satkṛtau,
gurutve., mānanāyāṃ ca, tat-pūjā'kṛtakatvayoḥ, || (20)
sarvatra-vṛttimaj jñānam, adṛṣṭasya ca darśakaṃ[4],
lokasya śūnyat'ākāra-sūcaka-jñāpakâkṣagaṃ[5], || (21)
acintya-śāntatā'darśi, loka-saṃjñā-nirodhi[6] ca,
jñāna-lakṣaṇam ity uktaṃ sarv'ākārajñatā-naye || iti (22)

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1. °vaṃ P. 2. °pana P. 3. darś° P. 4. °śanaṃ C. 5. °pakêkṣ° P, °pakā (!) C. 6. °dhe C.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ loka-saṃdarśana-parivarto nāma dvādaśaḥ ‖ 285 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ loka-saṃdarśana-parivarto nāma dvādaśaḥ.

XIII.

ACINTYA-PARIVARTO NĀMA TRAYODAŚAḤ.

(277) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| gambhīrā Bhagavan prajñāpāramitā| mahā-kṛtyena batêyaṃ Bhagavan prajñāpāramitā pratyupasthitā|

sāmānya-rūpatayā jñān'ākāreṇa paricchinnānāṃ viśeṣo jñeya iti jñāna-lakṣaṇânantaraṃ viśeṣa-lakṣaṇaṃ sāmānyenôpodghātayann āha: *atha khalv āyuṣmān* ity-ādi. *mahā-kṛtyen*êti *acintyâtuly*'ādi-viśeṣa-viśiṣṭair duḥkh'ādi-satya-viṣayaiḥ ṣoḍaśabhir dharmânvaya-jñānakṣānti-jñāna-kṣaṇair viśeṣa-lakṣaṇa-svabhāvais [Tib. 212ª] tathāgatatv'ādy-arthāya *pratyupasthit*êty arthaḥ.

tathā côktaṃ:

acinty'ādi-viśeṣeṇa viśiṣṭaiḥ satya-gocaraiḥ
viśeṣa-lakṣaṇaṃ ṣaḍbhir daśabhiś côditaṃ kṣaṇaiḥ‖ iti. (23)

bata-śabdo 'vadhāraṇe.

acintya-kṛtyenâtulya-kṛtyenâprameya-kṛtyenâsaṃkhyeya-kṛtyenâsamasama-kṛtyena batêyaṃ Bhagavan prajñāpāramitā pratyupasthitā‖

Bhagavān āha| evam etat Subhūte evam etat| mahā-kṛtyenêyaṃ Subhūte prajñāpāramitā pratyupasthitā| acintya-kṛtyenâtulya-kṛtyenâprameya-kṛtyenâsaṃkhyeya-kṛtyenâsamasama-kṛtyenêyaṃ Subhūte prajñāpāramitā pratyupasthitā‖

kaḥ punar acinty'ādi-viśeṣa ity āha: *acintya-kṛtyen*êty-ādi. *acintyâtulyâprameyâsaṃkhyeyat*ābhis tāvad-viśeṣair yathākramaṃ duḥkha-satya-catuḥ-kṣaṇa-saṃgṛhītair viśeṣa-lakṣaṇam uktaṃ. *asamasama-kṛtyen*êti sarveṣām evêdaṃ viśeṣaṇaṃ. eṣāṃ ca vyākhyānaṃ granthata eva[1] bhaviṣyati.

1. evêti P.

kathaṃ ca Subhūte 'cintya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | acintyaṃ hi Subhūte tathāgatatvaṃ buddhatvaṃ svayambhūtvaṃ sarvajñatvaṃ || evaṃ hi Subhūte 'cintya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā || na hîdaṃ śakyaṃ cittena cintayituṃ ||

nirupapattika evâyam anuvāda iti vyākhyātum āha: *kathaṃ* cêty-ādi. tatra *tathāgatatvam* ity-ādi-pada-catuṣṭayam ādarś'ādi-jñāna-catuṣṭaya-bhedena yojyam iti Pūrv'ācāryāḥ. tathāgatatv'ādi-niṣpādanād acintya-kṛtyatvam[1]. evam eva[2] uttaratrâpy atulya-(P.159[b])kṛtyatv'ādikaṃ yojyaṃ[3].

tat kasya hetoḥ | na hi cittaṃ vā cetanā vā caitasiko vā 'tra dharmaḥ pravartate || kathaṃ ca Subhūte 'tulya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | na śakyaṃ Subhūte tathāgatatvaṃ buddhatvaṃ svayambhūtvaṃ sarvajñatvaṃ cintayituṃ vā tulayituṃ vā || evaṃ hi Subhūte 'tulya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā || kathaṃ ca Subhūte 'prameya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | aprameyaṃ hi Subhūte tathāgatatvaṃ buddhatvaṃ svayambhūtvaṃ sarvajñatvaṃ || evaṃ hi Subhūte 'prameya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā || kathaṃ ca Subhūte 'saṃkhyeya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | asaṃkhyeyaṃ hi Subhūte tathāgatatvaṃ (278) buddhatvaṃ svayambhūtvaṃ sarvajñatvaṃ || evaṃ hi Subhūte asaṃkhyeya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā || kathaṃ ca Subhūte 'samasama-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | nâsti Subhūte tathāgatasyârhataḥ samyaksambuddhasya svayambhuvaḥ sarvajñasya samaḥ kutaḥ punar uttaraḥ || evaṃ hi Subhūte 'samasama-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā ||

1. tvam P. 2. om. PCT. ñid-du. 3. grāhyaṃ PT. sbyar-ro.

citta-caitasik'ādi-pravṛttau katham cintayitum na śakyam iti *tat kasya hetor* ity āśaṅky' āha: *na hi cittam* ity-ādi. *cittaṃ* mano-vijñānam[1].

cetanā mānasam karma taj-je vāk-kāya-karmaṇī[2].

caitasiko vā prajñ'ādiḥ. ālambaka-bhāvenâtra buddhatv'ādau *na pravartate*, sarva-viparyāsâpagamād iti bhāvaḥ. [Tib.212ᵇ] *tulayitum* vêti buddhyā svarūpam avadhārayitum. *aprameyaṃ hîti*[3] yasmāt pramātum aśakyam. *asaṃkheyaṃ hîti* yasmād ekatv'ādinā gaṇayitum na pāryate. *kutaḥ punar uttara* iti samâbhāvād asamasya kasmāt *punar uttaraḥ* prativiśiṣṭo bhaviṣyati. ato 'samen' ātmanā samas tulya ity *asamasamo* bhagavān *sarvajñaḥ*.

etad uktam: tathāgatatv'ādikam eva sarvair acinty'ādi-padair vyāvṛtti-bhedenôcyata iti.

sthaviraḥ Subhūtir āha| kiṃ punar Bhagavaṃs tathāgatatvam evâcintyam atulyam aprameyam asaṃkhyeyam asamasamam evaṃ buddhatvam eva svayambhūtvam eva sarvajñatvam evâtulyam aprameyam asaṃkhyeyam asamasamam ut' āho rūpam apy acintyam atulyam aprameyam asaṃkhyeyam asamasamam evaṃ vedanā 'pi saṃjñā 'pi saṃskārā api vijñānam apy acintyam atulyam aprameyam asaṃkhyeyam asamasamam ut' āho sarva-dharmā apy acintyā atulyā aprameyā asaṃkhyeyā asamasamāḥ‖

pada-paramatvena tathāgatatv'ādikam evâcinty'ādi-viśiṣṭam ity avagamya rūp'ādau saṃdehād ārya-Subhūtir āha: *kiṃ punar* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte evam etat| rūpam api Subhūte acintyam atulyam aprameyam asaṃkhyeyam asamasamam evaṃ vedanā 'pi saṃjñā 'pi saṃskārā api vijñānam api Subhūte 'cintyam atulyam aprameyaṃ asaṃkhyeyam asamasamam evaṃ sarva-

1. jñ° PC. rnam-par śes-pa. 2. 阿毘達磨俱舍論第十三 (正藏二九 67ᵇ). 3. hîty-ādi P.

dharmā api Subhūte 'cintyā atulyā aprameyā asaṃkhyeyā asamasamāḥ‖ tat kasya hetoḥ| rūpasya hi Subhūte yā dharmatā na tatra cittaṃ na cetanā na caitasikā dharmā na tulanā| evaṃ vedanāyāḥ saṃjñīyāḥ saṃskāraṇāṃ vijñānasya hi Subhūte yā dharmatā na tatra cittaṃ na cetanā na caitasikā dharmā na tulanā‖ sarva-dharmāṇāṃ hi Subhūte yā dharmatā na tatra cittaṃ na cetanā na caitasikā dharmā na tulanā‖ evaṃ hi Subhūte rūpam apy acintyam atulyam evaṃ vedanā 'pi saṃjñā 'pi saṃskārā api (279) vijñānam apy acintyam atulyam evaṃ sarva-dharmā apy acintyā atulyāḥ‖ rūpam api Subhūte 'prameyam evaṃ vedanā 'pi saṃjñā 'pi saṃskārā api vijñānam api Subhūte 'prameyaṃ sarva-dharmā api Subhūte 'prameyāḥ‖

nyāyasya tulyatvād ity abhiprāyeṇ' āha: *evam etat Subhūte evam etat, rūpam* apîty-ādi. pūrvavat *tat kasya hetor* ity āśaṅkyâcintyâtulyate[1] tāvat pūrvôktâbhiprāyeṇa kathayann āha: *rūpasya hi Subhūte yā dharmat*êty-ādi. *rūpam api*[2] *Subhūte 'prameyam* ity-adinā 'prameyatāṃ vyācaṣṭe.

tat kasya hetoḥ| rūpasya hi Subhūte pramāṇaṃ na prajñāyate evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya hi Subhūte pramāṇaṃ na prajñāyate sarva-dharmāṇām api hi Subhūte pramāṇaṃ na prajñāyate‖ kena kāraṇena Subhūte rūpasya pramāṇaṃ na prajñāyate kena kāraṇena vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ kena kāraṇena Subhūte vijñānasya pramāṇaṃ na prajñāyate kena kāraṇena Subhūte sarva-dharmāṇām api pramāṇaṃ na prajñāyate| rūpasya hi Subhūte pramāṇaṃ na vidyate evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya hi Subhūte pramāṇaṃ na vidyate sarva-dha-

1. °tve C. 2. iti P.

rmāṇām api hi Subhūte pramāṇaṃ na vidyate | kena kāraṇena Subhūte rūpasya pramāṇaṃ na vidyate evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ kena kāraṇena Subhūte vijñānasya pramāṇam na vidyate kena kāraṇena Subhūte sarva-dharmāṇām api pramāṇaṃ na vidyate 'pramāṇatvāt Subhūte sarva-dharmāṇāṃ ‖ rūpam api Subhūte 'saṃkhyeyam evaṃ vedanā saṃjñā saṃskārā vijñānam api Subhūte 'saṃkhyeyaṃ sarva-dharmā api Subhūte 'saṃkhyeyā gaṇanā-samatikrāntatvāt ‖

kathaṃ pramāṇa-sadbhāve 'prameyā iti *tat kasya hetor* ity āśaṅky' āha: *rūpasya hi Subhūte pramāṇaṃ na prajñāyata* ity-ādi. *apramāṇatvād* iti tattvato 'nutpannatvena *sarva-dharmāṇām apramāṇatvāt pramāṇaṃ na vidyate.* ato *na prajñāyata* iti yāvāt. *rūpam api*ty-ādinā 'saṃkhyeyatāṃ (P.160ᵃ) kathayati. *gaṇanā-samatikrāntatvād* [Tifl.213ᵃ] iti māyôpamatvenâlvâlkatv'ādi-gaṇanābhir asaṃgṛhītatvāt.

rūpam api Subhūte 'sama-samam evaṃ vedanā saṃjñā saṃskārā vijñānam api Subhūte 'sama-samam evaṃ sarva-dharmā api Subhūte 'sama-samā ākāśasamatvāt Subhūte sarva-dharmāṇāṃ ‖

acintyat'ādikam[1] eva spaṣṭayitum asamasamatā-pratipādanârtham āha: *rūpam api Subhūte 'sama-samam* ity-ādi. *ākāśa-samatvād* iti samâdhikâbhāvād ākāśena tulyatvād asama-samāḥ.

tat kiṃ manyase Subhūte api nv asty ākāśasya samo vā gaṇanā vā pramāṇaṃ vā tulyaṃ vā cittaṃ vā caitasikā vā dharmāḥ ‖

sāmānyena punar api pratipādayann āha: *tat kiṃ manyasa* ity-ādi.

subhūtir āha | no hîdaṃ Bhagavan ‖

1. °ty'ād° P.

no hîdam iti tattvato niḥsvabhāvatvād iti bhāvaḥ.

(280) Bhagavān āha | evem eva Subhūte 'nena paryāyeṇa sarva-dharmā apy acintyā atulyā aprameyā asaṃkhyeyā asama-samāḥ ||

dārṣṭântikam artham[1] vaktum āha: *evam eva Subhūte* ity-ādi. *anena paryāyeṇêti* ākāśa-dṛṣṭânta-nirdeśena. [2]*tathāgata-dharmā* iti acinty'ādibhir eva sarvaprakāraṃ tathāgata[3]-dharmâdhigamāt.

upasaṃhārârtham āha: [4]*anenâpîty*-ādi.[4]

ete ca Subhūte tathāgata-dharmā acintyāś cittôparamatvād atulyās tulanā-samatikrāntatvāt | acintyā atulyā iti Subhūte vijñāna-gatasyâitad dharmasyâdhivacanaṃ | evam aprameyā asaṃkhyeyā asama-samā iti Subhūte sama-saṃkhyā-pramāṇôpa=ramatvād aprameyā asaṃkhyeyā asama-samās tathāgata-dha=rmāḥ | ākāśa-samâsaṃkhyeyâprameyatayā asama-samā asaṃ=khyeyā aprameyāḥ | ete dharmā ākāśa-tulyatayā 'tulyā asama=vahitā batême dharmāḥ |

tad eva spaṣṭayann āha: *ete ca Subhūte tathāgata-dharmā* ity-ādi. *vijñā=na-gatasyêti* māyôpama-pratibhāsa-prāptasyârthasyâcintyat'ādi-vyapadeśaḥ saṃ=vṛtyā.

tasmāt Subhūte atulyā ete dharmā ucyante | ākāśâcintya=tayā 'cintyā ete dharmāḥ | ākāśâtulyatayā 'tulyā ete dharmāḥ | ākāśâprameyatayā 'prameyā ete dharmāḥ | ākāśâsaṃkhyeyatayā 'saṃkhyeyā ete dharmāḥ | ākāśâsama-samatayā 'sama-samā ete dharmāḥ ||

upasaṃhārârtham āha: *tasmāt Subhūta* ity-ādi.

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1. °kârth° C. 2. In Ed. we find no passage commented here. 3. om. PC. Supplied from Tib. de bṣin gśegs-pahi=tathāgatānāṃ dh° T. 4...4. rnam-graṅs ḥdis kyaṅ ṣes bya-ba la-sogs-pa=anena paryāyeṇêty-ādi, anenârthI·'ty-ādi P.

asyāṃ khalu punar acintyatāyām atulyatāyām aprameyatāyām asaṃkhyeyatāyām asama-samatāyāṃ bhāṣyamāṇāyāṃ pañcānāṃ bhikṣu-śatānām anupādāy'āsravebhyaś cittāni vimuktāni viṃśateś ca bhikṣuṇī-śatānām anupādāy' āsravebhyaś cittāni vimuktāni ṣaṣṭeś côpāsaka-śatānāṃ virajo vigata-malaṃ dharmeṣu dharma-cakṣur viśuddhaṃ triṃśateś côpāsikānāṃ virajo vigata-malaṃ dharmeṣu dharma-cakṣur viśuddhaṃ viṃśatyā ca bodhisattvair anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdhā 'bhūt| te ca Bhagavatā ihâiva bhadrakalpe vyākṛtā anuttarāyāṃ samyaksambodhau| ye 'pi te upāsakā upāśikāś ca[1] yeṣāṃ virajo vigata-malaṃ darmeṣu dharma-cakṣur viśuddhaṃ te 'pi Bhagavatā vyākṛtās teṣām apy anupādāy'āsravebhyaś cittaṃ vimokṣyate[2] ||

anāsrava-dharma-deśanā sampanna-hetukānāṃ viphalā nâstîty āha: *asyāṃ khalu punar* ity-ādi. *anupādāy'āsravebhya* iti kleśa-vāsanā-bīj'ādhānam akṛtvā kleśebhyaś *cittāni vimuktāni. virajo vigata-malaṃ dharmeṣu dharma-cakṣur-viśuddham* iti [Tib. 213ᵇ] duḥkha-saty'ādau darmajñāna-kṣāntibhir *virajaḥ.* dharmajñānair *vigata-malaṃ.* jñeya-viṣaye *dharma-cakṣuḥ* pūrvôktam apagata-doṣam utpannaṃ. *kṣāntiḥ pratilabdhê*ti anutpannāḥ sarva-dharmā iti dharma-nidhyāna-*kṣāntir* duḥkhe dharmajñāna-*kṣāntir* vā prāptā. *te* cêti[1] *viṃśati*-mātrā *bodhisattvāḥ.*

(P.160ᵇ) yady apy anādir[2] buddha-vaṃśaḥ pratibuddhôtpāde[3] câsaṃkhyeya-sattva-parinirvāṇaṃ tathā 'pi saṃsāriṇāṃ parikṣayo nâsti anantatvād ākāśavat. na hi parvat'ādy-anek'āvaraṇa-sambhave 'pi nabhasaḥ parikṣayo 'stîty eke.

ye pratipakṣa-dharma[4]-saṃnidhāv apacaya-dharmāṇo dṛṣṭās te pratipakṣâtyanta[5]-samṛddhau sambhavad-atyantâpacaya-dharmāṇo yathā kanaka-mal'ādayaḥ. nairātmy'ādi-lakṣaṇa-pratipakṣa-saṃmukhībhāvenâpacaya-dharmāṇaḥ saṃ-

(1) upāsakôpāsikāś ca iti kha° ga°|
(2) cittāni vimokṣyante iti ga°|

1. °ptā cêti C, ca P. 2. °di C. 3. °baddh° C. 4. om. PC. gñen-poḥi chos daṅ. 5. °kṣatyantu C, °kṣôtpanna P. gñen-poḥi phyogs śin-tu.

sāriṇa iti svabhāva-hetu-balāt saṃsāriṇām uccheda ity apare.

(281) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| gambhīrā Bhagavan prajñāpāramitā| mahā-kṛtyena batêyaṃ Bhagavan prajñāpāramitā pratyupasthitā‖

sarv'ārya-pudgala-saṃgraha-viśeṣaṃ samudaye prathama-kṣaṇa-saṃgṛhītaṃ vaktum āha: *gambhīrā Bhagavann* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte evam etat| gambhīrā Subhūte prajñāpāramitā| mahā-kṛtyenêyaṃ Subhūte prajñāpāramitā pratyupasthitā‖ tat kasya hetoḥ| atra hi Subhūte sarvajñatā samāyuktā 'tra pratyekabuddha-bhūmiḥ samāyuktā 'tra sarva-śrāvaka-bhūmiḥ samāyuktā‖

Mātari buddhatv'ādy-apratibandhāt[1] kathaṃ mahā-kṛtyatvam iti *tat kasya hetor* ity āśaṅky' āha: *atra hî*ty-ādi. *sarva-jñatā samāyuktê*ti sarv'ākārajñatā prajñāpāramitāyāṃ pratibaddhā.

tad-yathā 'pi nāma Subhūte rājñaḥ kṣatriyasya mūrdhâbhiṣiktasya janapada-sthāma-vīrya-prāptasya yāni tāni rāja-kṛtyāni yāni ca nagara-kṛtyāni yāni ca janapada-kṛtyāni sarvāṇi tāni amātya-samāyuktāni bhavanti| alpôtsukas tato rājā bhavaty apahṛta-bhāraḥ| evam eva Subhūte ye kecid buddha-dharmā vā pratyekabuddha-dharmā vā śrāvaka-dharmā vā sarve te prajñāpāramitā-samāyuktāḥ| prajñāpāramitā tatra kṛtyaṃ karoti‖ anena Subhūte paryāyeṇa mahā-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā rūpasyâparigrahāyânabhiniveśāya| evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasyâparigrahāyânabhiniveśāya srotaāpatti-phalasyâparigrahāyânabhini-

1. °tva-prat° C.

veśāya evaṃ sakṛdāgāmi-phalasyânāgāmi-phalasyârhattva-phalasyâparigrahāyânabhiniveśāya pratyekabodher aparigrahāyânabhiniveśāya sarvajñatāyā aparigrahāyânabhiniveśāya prajñāpāramitā pratyupasthitā ‖

sarva-kārya-pratibaddhatvam eva Mātur[1] dṛṣṭânten' āha *tad-yathā 'pi nā-mêty-ādinā. mūrdhâbhiṣiktasyêti* aṣṭādaśa-mahākulibhir abhiṣiktaḥ, yad-vā rāja-hasti-karôdakâ[Tib. 214ª]bhiṣiktaḥ. *janapada-sthāma-vīrya-prāptasyêti* sva-rājya-vigama[2]-bhayâbhāvāj *janapada*-viṣaye *sthāma-prāptaḥ*. tan-nigrahânugraha-sāmarthya-yogād *vīrya-prāptaḥ*. *kṛtyānîti* vyāpārāḥ. *amātya-samāyuktānîti* mantri-pratibaddhāni. tatra kāya-vāg-vyāpārâbhāvād yathākramam *alpôtsuko 'pahṛta-bhāra* iti yojyaṃ.

Subhūtir āha | katham Bhagavan sarvajñatāyā aparigrahāyânabhiniveśāya prajñāpāramitā pratyupasthitā ‖

parigrahâbhiniveśam antareṇâdhigamânupapattir ity āśaṅkāyām[3] āha : *katham Bhagavann* ity-ā(P. 161ª)di.

(282) Bhagavān āha | tat kiṃ manyase Subhūte samanupaśyasi tvam arhattvaṃ yatra parigrahaṃ vā 'bhiniveśaṃ(1) vā kuryāḥ ‖

parihārârtham pratipraśnam[4] āha *tat kiṃ manyasa* ity-ādinā. *parigrahaṃ vā 'bhiniveśam vêti* yathāsaṃkhyaṃ grāhya-grāhaka-vikalpābhyām avagraham ity arthaḥ.

Subhūtir āha | no hîdam Bhagavan nâham Bhagavaṃs tam dharmam samanupaśyāmi yam parigṛhṇīyām abhiniveśeyam(2) vā 'rhattvam iti ‖

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(1) anabhiniveśam iti gha° ña°

(2) abhiniveśeya iti pāṭhaḥ sarveṣv ādarśapustakeṣu vartate |

1. °tu C, °tta P. yum. 2. virāma P. 3. °ky' T. 4. paripr° P.

no hîdaṃ Bhagavann iti ayam atra samāsârthaḥ: yasmād ārya-pudgalasya nirvikalpena jñanena darśana-mārg'ādau sthitasya grāhyam idaṃ phalam ahaṃ grāhaka ity evaṃ-rūpo vikalpo na samudācarati sarva-vikalpa-pratipakṣatvāt tathā-bhūta-jñānasya. anyathā sâbhilāpa-jñānair[1] yathā'vasthita-vastv-anubhavânupapattes tathya-jñāna-viyuktatvena mārgâsambhavāt kleśa-prahāṇa-vaikalye saty arhattva-phalôdayo na syāc chruta-cintā'vasthāyām iva tasmān mārgād vyutthitasyâiva yogino 'pagatâikatvâbhiniveśa-van'ādi[2]-vikalpavat samāropa-rahitā grāhya[3]-grāhaka-vikalpanā matir upajāyate[4]. tayā ca vastu-tattvâgrahaṇān *nâhaṃ taṃ dharmaṃ* [Tib. 214[b]] *samanupaśyāmî*ti.

Bhagavān āha| evam etat Subhūte evam etat| aham api Subhūte tathāgatatvaṃ na samanupaśyāmi| so 'haṃ Subhūte tathāgatatvam asamanupaśyan na parigṛhṇāmi nâbhiniveśe| tasmāt tarhi Subhūte sarvajñatā 'py aparigrahā 'nabhiniveśā ‖

etad evânuvadann āha: *evam etad* ity-ādi.

Subhūtir āha| sarvajñatā 'pi Bhagavann aparigrahā 'nabhiniveśêti| mā Bhagavan nava-yāna-samprasthitāḥ parītta-kuśala-mūlā(1) bodhisattvā mahâsattvā imaṃ nirdeśaṃ śrutvôttrasiṣuḥ saṃtrasiṣuḥ saṃtrāsam āpatsyate|

aupalambhika-janânukampay' āha: *sarvajñatā 'pi Bhagavann* ity-ādi. tasmāt tebhyo na vaktum iti bhāvaḥ.

api tu khalu punar Bhagavan ye bodhisattvā mahāsattvā hetu-sampannāḥ pūrva-jina-kṛtâdhikārā dīrgha-rātrâvaropita-kuśala-mūlā bhaviṣyanti te imāṃ gambhīrāṃ prajñāpāramitāṃ śrutvā 'dhimokṣyanti ‖

Bhagavān āha| evam etat Subhūte evam etat ‖

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(1) paripakva-kuśala-mūlā iti ga°|

1. vijñ° PCT. śes-pas. 2. val'ādi C, vacan° PT. nags la-sogs-pa-la gcig-pa-ñid-du mñon-par ṣen-pa la-sogs-pa=abhiniveṣ'ādi-van'ādi. 3. °to gr° C. 4. °haka-kalpa-panāmabhirūp° P, °mātirūp° C.

atha khalu te kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan gambhīrā Bhagavan prajñāpāramitā durdṛśā duranubodhā pūrva-jina-kṛtâdhikārā dīrgha-rātrâvaropita-kuśala-mūlās te Bhagavan sattvā (283) bhaviṣyanti ya enāṃ gambhīrāṃ prajñāpāramitāṃ adhimokṣyanti ‖

puruṣa-viśeṣa-vedanīyatā-viśeṣaṃ dvitīya-kṣaṇa-saṃgṛhītaṃ kathayann āha: *api tu*[1] *khalu punar* ity-ādi. tatra[2] [3]*prakṛti-samudānīta-gambhīra*[3]*-dharmâdhimokṣa-gotratvena yathākramaṃ hetu-sampannāḥ, dīrgha-rātrâvaropita-kuśala-mūlāḥ.* gotra-dvayasya tathāgatâdhiṣṭhānena vṛddhy-arthaṃ pada-dvaya-madhye *pūrva-jina-kṛtâdhikārā* ity uktaṃ.

tatra *gambhīrā, durdṛśā, duranubodhê*ti pada-trayaṃ kalpit'ādi[4]-svabhāva-trayânupalambhato (P. 161[b]) 'vagantavyaṃ.

saced Bhagavaṃs trisāhasra-mahāsāhasre lokadhātau ye sattvās te sarve śraddhā'nusāri-bhūmau kalpaṃ vā kalpâvaśeṣaṃ vā careyur yaś cêha gambhīrāyāṃ prājñāpāramitāyāṃ ekadivasam api kṣāntiṃ rocayed gaveṣeta cintayet tulayed upaparīkṣetôpanidhyāyed ayam eva Bhagavaṃs tebhyaḥ śreyān ‖

asādhāraṇatā-viśeṣaṃ tṛtīya-kṣaṇa-saṃgṛhītaṃ nirdiśann āha: *saced Bhagavann* ity-ādi. *śraddhā'nusāri-bhūmāv* iti nirvedhabhāgīyâvasthātaḥ pūrvaṃ sambhāra-bhūmau dān'ādy-anuṣṭhānam upalambha-yogena kuryuḥ. *kṣāntim* iti dharma-nidhyāna-*kṣāntiḥ.* śravaṇâvasthāyāṃ prayoga-maula-bhedena *rocayed gaveṣayet,*[5] cintā'vasthāyāṃ tathâiva *cintayet tulayet,* bhāvanā'vasthāyāṃ pūrvavad *upaparīkṣetôpanidhyāyed* iti vācayaṃ.

evam ukte Bhagavān tān kāmâvacarān rūpâvacarāṃś ca deva-putrān āmantrayāmāsa(1) | yadi deva-putrāḥ kaścid eva kula-putro vā kula-duhitā vā imāṃ gambhīrāṃ prajñāpāra-

(1) āmantrayate sma iti ga° |

1. nu PCT & Ed. ḥon kyaṅ. 2. °tra sa P. 3 ... 3. °mbhīrā PC. raṅ-bṣin-gyis gnas-pa daṅ yaṅ-dag-par bsgrubs-pa zab-moḥi = prakṛtistha-s° 4. kun-brtags-pa la-sogs-pa = parikalpit'ādi. 5. °ṣeṭ C.

mitāṃ śṛṇuyād yāvad asya deva-putrāḥ kṣipratarāṃ nirvāṇaṃ pratikāṅkṣitavyaṃ na tv eva teṣāṃ śraddhā'nusāri-bhūmau kalpaṃ vā kalpâvaśeṣaṃ vā caratāṃ ||

kṣiprâbhijñatā-viśeṣaṃ caturtha-kṣaṇa-saṃgṛhītaṃ pratipādayann āha: *evam ukte Bhagavān* ity-ādi. *yāvad* iti vacanād bodhisattv'[Tib. 215ª]ādi-parigrahaḥ. *nirvāṇam* iti tathāgatatvaṃ.

atha khalu te kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | mahā-pāramitêyaṃ Bhagavan yad uta prajñāpāramitā ity uktvā Bhagavataḥ pādau śirasā 'bhivandya Bhagavantaṃ triḥ pradakṣiṇīkṛtya Bhagavato 'ntikād gamiṣyāma ity ārocya prakrāntās te 'vidūraṃ gatvā 'ntarhitāḥ kāmâvacarāś ca deva-putrāḥ kāma-dhātau prātiṣṭhanta rūpâvacarāś ca deva-putrā brahma-loke prātiṣṭhanta ||

anyūnâpūrṇatā-viśeṣaṃ nirodhe prathama-kṣaṇa-saṃgṛhītaṃ vaktum āha: *atha khalu te kāmâvacarā* ity-ādi. *mahā-pāramitêyam* iti nyūna-paripūrṇatvâbhāvān mahā'nubhāva-yuktā. *avidūraṃ gatvā 'ntarhitā* iti Bhagavataḥ prākṛta-darśana-viṣayaṃ yāvat padbhyām gatvā 'pareṇa sva-rddhyā gatā ity arthaḥ.

ity Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyām acintya-parivarto nāma trayodaśaḥ ||109||

Abhisamayàlaṃkārâlokāyāṃ Prajñāpāramitā-vyākhyāyām acintya-parivarto nāma trayodaśaḥ.

XIV.

AUPAMYA-PARIVARTO NĀMA CATURDAŚAḤ.

(284) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| yo Bhagavan bodhisattvo mahāsattvaḥ saha śravaṇenâlvâsyāṃ gambhīrāyāṃ prajñāpāramitāyām adhimucyate nâvalīyate na saṃlīyate nâvatiṣṭhate na dhandhāyati na vicikitsati na kāṅkṣaty abhinandati ca prajñāpāramitāṃ sa Bhagavan kutaś cyutvā kutrôpapannaḥ‖

Bhagavān āha| yaḥ Subhūte bodhisattvo mahāsattvaḥ saha śravaṇenâlvâsyāṃ gambhīrāyāṃ prajñāpāramitāyām adhimokṣyate nâvaleṣyate na saṃleṣyate nâvasthāsyate na dhandhāyiṣyati na vicikitsiṣyati na kāṅkṣiṣyaty abhinandiṣyati ca darśanaṃ śravaṇaṃ ca dhārayiṣyati bhāvayiṣyaty enāṃ gambhīrāṃ prajñāpāramitāṃ prajñāpāramitā-pratisaṃyuktāṃś ca manasikārān na vihāsyati na viprṛṣṭhīkariṣyati mānasaṃ chandaṃ janayiṣyaty udgrahītuṃ dhārayituṃ vācayituṃ paryavāptuṃ pravartayituṃ kariṣyaty anubandham anugamiṣyati dharmabhāṇakaṃ nôtsrakṣyati|

tīvra-sampratipatti[1]-viśeṣaṃ dvitīya-kṣaṇa-saṃgṛhītaṃ kathayann āha: *yo Bhagavan bodhisattva* ity-ādi. *saha śravaṇenê*ti śravaṇa-mātrânantaraṃ. tatra śravaṇa-cintā-bhāvanā-kriyā-virodhena[2] yathākramaṃ *nâvalīyate na saṃlīyate nâvatiṣṭhate*[3]. yato 'jñāna-saṃśaya-mithyājñāna[4]-virahān *na dhandhāyati na vicikitsati* (P. 162[a]) *na kāṅkṣatî*ti padârtho vācyaḥ. abhilāṣa-yogād *abhinandati. na viprṛṣṭhīkariṣyati manasam* iti na [5]vipratisāra-cittaṃ utpādayiṣyati[5]. *kariṣyaty anubandham* iti dharma-bhāṇakasyâparityāgāt. tad ev' āha: *anuga-*

1. So C & Pañcav° prat° PT. 2. °yād vir° P. 3. om. P. 4. mithyā P.
5 ... 5. cintā'tisāraṃ cittaṃ sampād° P, vipratisāraṃ c° CT. ḥgyod-paḥi sems bskyed-pa.

*miṣyati dharma-bhāṇakaṃ nôtsrakṣyatî*ti.

tad-yathā 'pi nāma Subhūte taruṇa-vatsā gaur nôtsṛjati vatsam evam eva Subhūte yo bodhisattvo mahāsattva enāṃ gambhīrāṃ prajñāpāramitāṃ śrutvā tāvan na prahāsyati dharma-bhāṇakaṃ yāvad asyêyaṃ prajñāpāramitā kāya-gatā vā[1] bhaviṣyati pustaka-gatā vā | ayaṃ Subhūte bodhisattvo mahāsattvo manuṣyebhya eva cyuto manuṣyeṣv evôpapannaḥ ||

etad eva dṛṣṭântena vaktum āha: *tad-yathā 'pi nāma Subhūta* ity-ādi. *kāya-gatā vê*ti urogatīkaraṇāt. *pustaka-gatā vê*ti pustaka-dhāraṇāt.

(285) Subhūtir āha | syād Bhagavann etair eva guṇaiḥ samanvāgato bodhisattvo mahāsattvo 'nyebhyo buddha-kṣetrebhyaś cyuta ihôpapannaḥ ||

samudāgama-viśeṣaṃ [Tib. 215^{b}] tṛtīya-kṣaṇa-saṃgṛhītaṃ vaktum āha: *syād Bhagavann etair* ity-ādi. *syād* bhavet. kim iti kākvāpraśnaḥ. *etair eva guṇair* iti prajñāpāramitā'dhimokṣânavalay'ādibhiḥ.

Bhagavān āha | syāt Subhūte bodhisattvo mahāsattvo 'nyebhyo buddha-kṣetrebhyo 'nyān buddhān bhagavataḥ paryupāsya paripṛcchya paripraśnīkṛtya tebhyaś cyuta ihôpapanna etair eva guṇaiḥ samanvāgato veditavyaḥ || punar aparaṃ Subhūte yo bodhisattvo mahāsattvas Tuṣitebhyo devebhyaś cyuta ihôpapannaḥ so 'py etair eva guṇaiḥ samanvāgato veditavyaḥ | yena Maitreyo bodhisattvo mahāsattvaḥ paryupāsitaḥ paripṛṣṭaḥ paripṛcchitaḥ paripraśnīkṛta imāṃ prajñāpāramitām ārabhya so 'py etair eva guṇaiḥ samanvāgato veditavyaḥ |

anvaya-mukhena pariharann āha: *syāt Subhūte bodhisattva* ity-ādi.

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(1) kāya-gatā vā kaṇṭha-gatā vā iti ca° |

yena khalu punaḥ Subhūte bodhisattvena mahāsattvena pūrvântata iyaṃ gambhīrā prajñāpāramitā śrutā na tu paripṛṣṭā bhaven na paripṛcchitā na paripraśnīkṛtā tasya punar api manuṣyeṣv evôpapannasyâsyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ bhavati kāṅkṣāyitatvaṃ bhavati dhandhāyitatvaṃ bhavati cittasyâvalīnatā veditavyam etat Subhūte 'yaṃ bodhisattvaḥ pūrvântato 'py aparipṛcchaka-jātīyo 'bhūt ||

vyatireka-mukhenâpi nirdiśann[1] āha: *yena khalu punar* ity-ādi.

tat kasya hetoḥ | tathā hy asyâsyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ bhavati kāṅkṣāyitatvaṃ bhavati dhandhāyitatvaṃ bhabati cittasyâvalīnatêti ||

niryuktika evâyam iti *tat kasya hetor* ity āśaṅky' āhā: *tathā hy asyâsyām* ity-ādi. etad uktaṃ: yasmān Mātur vāsan'ādhāna-vaikalyena *kāṅkṣāyitatv'ā*dikaṃ *bhavati* tasmāt pūrvam aparipṛcchaka-jātīya iti.

punar aparaṃ Subhūte yena bodhisattvena mahāsattvenêyaṃ gambhīrā prajñāpāramitā pūrvântato 'pi śrutā bhavati paryupāsitā paripṛṣṭā paripṛcchitā paripraśnīkṛtā ca bhavaty ekaṃ vā dinaṃ dve vā trīṇi vā catvāri vā pañca vā dināni tasya tāvatkālikī śraddhā bhavati saṃhriyate ca punar evâsaṃhāryā ca bhavati paripṛcchayā ||

tad eva spaṣṭayann āha: *punar aparam* ity-ādi. *tāvatkālikī* katipaya-dinânubandhinī. *saṃhriyate* cêti virodhi[2]-pratyaya-balād apanīyate. *asaṃhāryā* cêti *paripṛcchā*-bāhulyenâśakyôttarā.[3]

tat sasya hetoḥ | evaṃ hy etat Subhūte (286) bhavati | yena pūrvaṃ na samparipṛṣṭā bhavatîyaṃ prajñāpāramitā na samparipṛcchitā na samparipraśnīkṛtā na cânuvartitā bhavati

1. °rdeśann C, nidarśayann P. bstan-pa. 2. °dha T. 3. °kyoturā P, °lya-śalākyottaturā (!) C.

tasya kaṃcit kālaṃ chando 'nuvartate 'syāṃ gambhīrāyāṃ prajñāpāramitāyāṃ śravaṇāya kaṃcit kālaṃ chando na bhavati | sa punar evôtkṣipyate 'vasīdati tasya calâcalā buddhir bhavati tūla-picûpamaś ca sa bhavati | so 'yaṃ bodhisattvo 'cira-yāna-samprasthito veditavyaḥ | navena yānen' āgataḥ sa bodhisattvas tāṃ śraddhāṃ taṃ prasādaṃ taṃ chandaṃ prahāsyati yad utânāṃ gambhīrāṃ prajñāpāramitāṃ nânugrahīṣyati nânuvartiṣyate nânuparivārayiṣyati | tasya dvayor bhūmyor anyatarā bhūmiḥ pratikāṅkṣitavyā śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā |

tathâiva *tat kasya hetor* ity āśaṅky' āha: *evaṃ hy etat Subhūte bhavatî*ty-ādi. dharmatâiṣā yat-kāraṇânuvidhāyi kāryam ity arthaḥ. *yena pūrvaṃ na samparipṛṣṭê*ti ādau tu sarva(P.162[b])kālam iti bhāvaḥ yato 'nantaram evôktam *ekaṃ vā dinam* ity-ādi. *kaṃcit*[1] *kālaṃ chando 'nuvartata* iti katipaya-dinâbhyāsa-balāt tāvan-mātrâbhilāṣo bhavati kāraṇânurūpatvāt[2] kāryasyêti matiḥ. *utkṣipyata* iti śraddhāto bhraśyate. *avasīdatî*ti śraddhā-yoge 'pi. *calâcalê*ti pratiniyata-[Tib.216[a]]dharmânālambanāt. tad ev' āha: *tūla-picûpamaś cê*ti tūla-varti-karaṇāya saṃskṛtaṃ tūlakaṃ *tūla-picuḥ*. tenânavasthita-sādharmyāt sadṛśas tad-*upamaḥ*. śravaṇ'ādy-avasthāsu prayog'ādiṣu vā yathāsaṃkhyaṃ *nânugrahīṣyati nânuvartiṣyate nânuparivāriṣyatî*ti vācyaṃ.

tad-yathā 'pi nāma Subhūte mahā-samudra-gatāyāṃ nāvi bhinnāyāṃ ye tatra kāṣṭhaṃ vā na gṛhṇanti phalakaṃ vā mṛta-śarīraṃ vā nâdhyālambante veditavyam etad aprāptā evâite pāram udake kālaṃ kariṣyantîti | ye khalu punaḥ Subhūte mahā-samudra-gatāyāṃ nāvi bhinnāyāṃ tatra kāṣṭhaṃ vā gṛhṇanti phalakaṃ vā mṛta-śarīraṃ vā 'dhyālambante veditavyam etat Subhūte nâite udake kālaṃ kariṣyanti svastinā 'nantarāyeṇa pāram uttariṣyanti akṣatāś cânupahatāś ca sthale

1. kiṃcit P. 2. °nupar° C.

sthāsyantîti || evam eva Subhūte yo bodhisattvaḥ(1) śraddhā-mātrakeṇa prasāda-mātrakeṇa prema-mātrakeṇa chanda-mātra-keṇa samanvāgataḥ sa ca prajñāpāramitāṃ nâdhyālambate veditavyam etat Subhūte antar evâiṣa vyadhvani vyavasādam āpatsyate 'prāpta eva sarvajñatāṃ śrāvakatve pratyekabuddhatve vā sthāsyatîti | yeṣāṃ khalu punaḥ Subhūte bodhisattvānāṃ (287) mahāsattvānāṃ asti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyā-śayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti premā 'sty anikṣipta-dhuratā 'nuttarāṃ samyak-sambodhim abhisamboddhuṃ te ca prajñāpāramitām adhyā-lambante | evaṃ teṣāṃ sā śraddhā sā kṣāntiḥ sā ruciḥ sa cchandaḥ tad vīryaṃ so 'pramādaḥ sā 'dhimuktiḥ so 'dhyāśayaḥ sa tyāgas tad gauravaṃ sā prītis tat prāmodyaṃ sa prasādas tat prema sā 'nikṣiptadhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ | te ca prajñāpāramitāṃ prāpya sarvajñatā-yāṃ sthāsyanti |

ālambana-viśeṣaṃ caturtha-kṣaṇa-saṃgṛhītaṃ nirdiśann āha: *tad-yathā 'pi nāmêty-ādi.* bāhy'ādhyātmikôpadravâbhāvāt *svastinā 'nantarāyeṇêti* dvayor upādānaṃ. tad ev' āha: *akṣatāś*[1] *cânupahatāś cêti.* [2]*vyadhvanîti* antarāla eva vimārge[3] vināśam āpatsyate.[2] *asti śraddhêty-ādi.* tatra: *śraddhā* 'stitvenâ-bhisampratyayaḥ. *kṣāntir* anutpād'ādi-dharma-kṣamaṇaṃ.[4] *rucir* avagrahaḥ.[5] *chandaḥ* kartu-kāmatā. *vīryaṃ* kuśalôtsāhaḥ. *apramādaḥ* kuśalâkuśalayor yathākramaṃ sevanâsevane. *adhimutkir* niścayâvadhāraṇaṃ. *adhyāśayaḥ* parôpa-kār'ādi-pravaṇaṃ cittaṃ. *tyāgaḥ* phalena saha sarva-sva-parityajanaṃ. *gaura-vaṃ* sarvatra-namratā. *prītiḥ* saumanasyaṃ. *prāmodyaṃ* harṣa-viśeṣaḥ. *pra-*

(1) bodhisattvo mahāsattvaḥ iti kha° ṅa° ca° |

1. akṣamāś P, akṛtāś CT, Ed. & Tib. (ma rmas) as the present. 2 ... 2. bar-ma-dor ṣes bya-ba ni bar ñid-du rnam-par ḥjig ciṅ ñams-par ḥgyur-ro. If we read 'vya-dhvanîty-ādy ant° ... āpatsyate' would give a good sense. 3. mārge C. 4. lakṣaṇaṃ C. 5. iva gr° C.

sādo guṇavattva[1]-darśanād bhakti-viśeṣaḥ. *prema* śakyânuṣṭhāne 'bhilāṣaḥ. (P• 163[a]) *anikṣipta-dhuratā* pratijñā-bhārâparityāgaḥ. anālamban'ālambanôdāhara=ṇaṃ sântara-nirantara[2]-kāriṇoḥ sarv'ākārajñatā-vipakṣa-pratipakṣa-bhāva[3]-pari=dīpanârthaṃ.

tad-yathā 'pi nāma Subhūte strī vā puruṣo vā 'paripa=kvena ghaṭenôdakaṃ parivahet veditavyam etat Subhūte nâ=yaṃ ghaṭaś ciram anuvartsyate kṣipram eva paribhetsyate pra=vileṣyate iti ‖

ādhāra-viśeṣaṃ mārge prathama-kṣaṇa-saṃgṛhītaṃ vaktum āha: *tad-yathā 'pi nāma Subhūte strī vê*[Tib.216[b]]ty-ādi.

tat kasya hetoḥ | yathā 'pi nāma tad aparipakvatvād gha=ṭasya sa bhūmi-paryavasāna eva bhaviṣyatîti ‖ evam eva Su=bhūte kiṃ câpi bodhisattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prā=modyam asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ | sa ca prajñāpāramita=yôpāya-kauśalyena câparigṛhīto bhavati veditavyam etat Su=bhūte 'yaṃ bodhisattvo 'ntarā vyadhvani vyavasādam āpatsyata iti | kaś ca Subhūte bodhisattvasyântarā vyadhvani vyavasādaḥ śrāvaka-bhūmir vā pratyeka buddha-bhūmir vā | tad-yathā 'pi nāma Subhūte strī vā puruṣo vā suparipakvena ghaṭena nadīto vā sarasto vā taḍāgato vā udapānād vā tato 'nyebhyo vā udak'ā=dhārebhya udakaṃ parivahet tasya tad udakaṃ parivahato veditavyam etat Subhūte (288) svastinā 'nantarāyeṇâyaṃ ghaṭo gṛhaṃ gamiṣyatîti ‖

niryuktika evâyam iti *tat kasya hetor* ity āśaṅkya vastu-dharmatvena pa=

1. °ṇavattā T, °ṇavatta C. 2. °ntakara P, nira C. 3. °kṣâbh° C.

riharann āha: *yathā 'pi nāmêty-ādi. parivahed* ity udakaṃ nayet.

tat kasya hetoḥ| yathā 'pi nāma supariपakvatvād ghaṭasya‖ evam eva Subhūte yasya bodhisattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisambodhuṃ| sa ca prajñāpāramitayôpāya-kauśalyena ca parigṛhīto bhavati| veditavyam etat Subhūte nâyaṃ boddhisattvo mahāsattvo 'ntarā vyadhvani vyavasādam āpatsyate akṣato 'nupahataḥ sarvajñatāyāṃ sthāsyatîti‖

tathâlva *tat kasya hetor* ity āśaṅkya pūrvavad āha: *yathā 'pi nāmêty-ādi. prajñāpāramitôpāya-kauśalyenêti* śūnyatā-karuṇābhyām ity arthaḥ. paripakv'āma-ghaṭau pratipatti-dharmasy' ādhārânādhāra-bhāva-saṃdarśanârthau.

tad-yathā 'pi nāma Subhūte duṣprajña-jātīyaḥ puruṣaḥ sāmudrikān nāvam anākoṭitām aparikarmakṛtāṃ cira-bandhana-baddhām udake 'vatārya samāropita-bhaṇḍāṃ paripūrṇāṃ bhār'ārtām abhirūḍhaḥ syād veditavyam etat Subhūte evaṃdharmêyaṃ naur bhaviṣyati yad utôdake 'saṃtīrṇa-bhāṇḍâlva saṃsatsyatîti| tasyânyena bhaṇḍaṃ bhaviṣyati anyena sā naur vipatsyate iti| evaṃ sa sârthavāho 'nupāya-kuśalo dauṣprajñena mahatā 'rtha-viyogena samanvāgato bhaviṣyati mahataś ca ratn'ākarāt parihīṇo bhaviṣyatîti| evam eva Subhūte kiṃ câpi bodhisattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ sa ca prajñāpāramitayôpāya-kauśalyena ca

virahito bhavati | veditavyam etat Subhūte (289) aprāpta evâ=yaṃ bodhisattvaḥ sarvajñatā-ratn'ākaram antarā saṃsatsyati vyavasādam āpatsyate mahataḥ svârthāt parihīṇo bhaviṣyati mahataś ca parârtha-ratna-rāśeḥ parihīṇo bhaviṣyati yad uta sarvajñatā-mahā'rtha-ratn'ākarāt parihīṇatvād iti ‖ kā punaḥ Subhūte bodhisattvasyântarā vyadhvani saṃsīdanā yad uta śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā ‖ tad-yathā 'pi nāma Subhūte paṇḍita-jātīyaḥ sârthavāhaḥ sāmudrikāṃ nāvaṃ subaddhāṃ bandhayitvā svākoṭitām ākoṭayitvā suparikarma=kṛtāṃ kṛtvā udake 'vatārya bhāṇḍam āropya pūrṇāṃ kṛtvā samaṃ yojayitvā yuktena vātenâbhipretāṃ diśam anupūrveṇa gacchet tatas tad yānam iti | veditavyam etat Subhūte nêyaṃ naur udake saṃsatsyati gamiṣyatîyaṃ naus taṃ pradeśaṃ yatrânayā gantavyaṃ | mahā-lābhena câyaṃ sārthavāhaḥ saṃ=yokṣyate yad uta laukikai ratnair iti ‖ evam eva Subhūte yasya bodhisattvasya mahāsattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty ādhyāśayo 'sti tyāgo 'sti gāuravam asti prītir asti prā=modyam asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ sa ca prajñāpāramitayā parigṛhīta upāya-kauśalyena câvirahito bhavati | veditavyam etat Subhūte nâyaṃ bodhisattvo mahāsattvo 'ntarā vyadhvani saṃsatsyati na vyavasādam āpatsyate sthāsyaty ayaṃ bodhisattvo mahāsattvo 'nuttarāyāṃ samyaksambodhau ‖

sākalya-viśeṣaṃ dvitīya-kṣaṇa-saṃgṛhītaṃ pratipādayann āha: *duḥprajña-jātīya* ity-ādi. *anākoṭitām* iti udaka-praveśa-sthāne valkalâdānāt.[1] *a-parika=rmakṛtām* iti pūti-kāṣṭhânapanayanāt. *bhār'ārtām abhirūḍha*[2] iti guru-bhāra-

1. Sic P, kalparād° C. (!) śiṅ śun la-sogs-pas ma-btsaṅs-pas-so. We must read valka=l'ādi, and some other syllables meaning 'not pushed into' or the like would be here.
2. °nāt. bhārāttānîbharūḍha (!) C. om. Tib.

bharitām utkalitaḥ. *asaṃtīrṇa-bhāṇḍâiva saṃsatsyatî*ti aprāpta-sthala-pariṣkārâivâvasādaṃ yāsyati. *parihīṇa* iti aprāpta-parihāṇyā. *antarā saṃsatyati vyavasādam āpatsyata*[1] iti antarā[2] bhedaṃ yāsyati buddha-bhūmiṃ ca prati viṣādam āpatsyate.

tat kasya hetoḥ| evaṃ hy etat Subhūte bhavati| yato 'sya bodhisattvasya mahāsattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti (290) premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ| ete câsya dharmāḥ prajñāpāramitayā parigṛhītā upāya-kauśalyena câvirahitā na śrāvaka-bhūmiṃ na pratyekabuddha-bhūmiṃ vā pratipatsyante| api tu yena sarvajñatā tenâite dharmā abhimukhāḥ samprasthitāḥ tato 'syā anuttarāyāḥ samyaksambodher abhisambodhāya bhaviṣyantîti‖

anāgatârtha-niścayâbhāvāt kathaṃ sthāsyaty ayam iti *tat kasya hetor* ity āśaṅkyâvikala-kāraṇa-mātrā'nubandhi[3]-yogyatā'numānād āha: *evaṃ hy etat Subhūta* ity-ādi. ākotiṭânākoṭita-nau-grahaṇaṃ prati(P.163[b])patti-vaikalya-śākalya-jñāpanârtham.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣo jīrṇo vṛddho mahallakaḥ saviṃśati-varṣa-śatiko jātyā bhavet tasya kaścid eva śarīre vyādhir utpadyeta vātato vā pittato vā śleṣmato vā saṃnipātato vā| tat kiṃ manyase Subhūte 'pi nu sa puruṣo 'parigṛhīto mañcād uttiṣṭhet‖

Subhūtir āha| no hîdaṃ Bhagavan‖

Bhagavān āha| sacet punaḥ Subhūte sa puruṣo mañcād uttiṣṭhet atha ca punar na pratibalo 'rdha-krośântaram api

1. °tsyeta P. 2. °rād C. 3. °nuvanti (!) C, °ṇânubanbhi P.

prakramituṃ | sa tayā jarayā tena ca vyādhinā kṣapito yady api mañcād uttiṣṭhet tathā 'pi punar apratibalaḥ sa puruṣaḥ prakramaṇāya | evam eva Subhūte kiṃ câpi bodhisattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ | sa ca prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahito bhavati kiṃ câpi samprasthito 'nuttarāṃ samyaksambodhim abhisamboddhuṃ | atha ca punaḥ Subhūte evaṃ veditavyam ayaṃ bodhisattvo 'ntarā vyadhvani saṃsatsyati vyavasādam āpatsyate yad uta śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā sthāsyatîti || tat kasya hetoḥ | yathā 'pi nāma (291) prajñāpāramitayā 'parigṛhītatvād upāya-kauśalyena ca virahitatvāt || tadyathā 'pi nāma Subhūte sa eva puruṣo jīrṇo vṛddho mahallakaḥ saviṃśati-varṣa-śatiko jātyā bhavet tasya śarīre kaścid eva vyādhir utpadyeta vātato vā pittato vā śleṣmato vā saṃnipātato vā sa ca[1] mañcād uttiṣṭhet | tam enaṃ dvau balavantau puruṣau vāma-dakṣiṇābhyāṃ pārśvābhyāṃ svadhyālambitam adhyālambya suparigṛhītaṃ parigṛhya evaṃ vadetāṃ gaccha tvaṃ bhoḥ puruṣa yen' ākāṅkṣasi yāvac c' ākāṅkṣasi gantum anuparigṛhītas tvam āvābhyāṃ na tavântarā mārge patanabhayaṃ bhaviṣyati yāvan na tvaṃ tad adhiṣṭhānam anuprāpto bhaviṣyasi yatra tvayā gantavyam iti | evam eva Subhūte yasya bodhisattvasya mahāsattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam

(1) gha° pustake, sace ity atra kiṃcâpi sa iti pāṭho 'sti |

asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ sa ca prajñāpāramitayā 'nuparigṛhīto bhavati upāya-kauśalya-samanvāgataś ca bhavati | veditavyam etat Subhūte nâyaṃ bodhisattvo mahāsattvo 'ntarā vyadhvani saṃsatsyati na vyavasādam āpatsyate pratibalo 'yaṃ bodhisattvo mahāsattvas tat sthānam anuprāptuṃ yad utânuttaraṃ samyaksamboddhi-sthānam iti ||

samparigraha-viśeṣaṃ tṛtīya-kṣaṇa-saṃgṛhītaṃ pratipādayann āha: *kaścid eva puruṣo jīrṇa* ity-ādi. tatra: jarā-jarjarita-gātratvāj[1] *jīrṇaḥ*. vayaḥprāptatvena *vṛddhaḥ*. su[Tib. 217ᵃ]bhāṣita-durbhāṣitâvivekatvān *mahallakaḥ*.

kṣapita iti upahataḥ. tathâiva *tat kasya hetor* ity āśaṅky' āka: *yathā 'pi nāmê*ty-ādi. jīrṇa-puruṣasya parigrahâparigrahôdāharaṇaṃ prajñāpāramitôpāya-kauśala-parigrahâparigrahābhyaṃ yathāyogaṃ saṃsāra-nirvāṇâikânta-pātâpātârtha[2]-paridīpanârthaṃ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyām aupamya-parivarto nāma caturdaśaḥ ||

Abhisamayâlaṃkār'ālokāyām Prajñāpāramitā-vyākhyāyām aupamya-parivarto nāma caturdaśaḥ.

1. °rā-jarita-mātr° C. 2. yātâyāta C. ltuṅ-ba daṅ mi-ltuṅ-ba.

XV.

DEVA-PARIVARTO NĀMA PAÑCADAŚAḤ

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| ādikarmikeṇa Bhagavan bodhisattvena mahāsattvena katham prajñāpāramitāyāṃ sthātavyaṃ katham śikṣitavyaṃ ‖

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| iha Subhūte ādikārmikeṇa bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitukāmena kalyāṇa-mitrāṇi sevitavyāni bhaktavyāni paryupāsitavyāni| yāny enaṃ prajñāpāramitāyām avavadiṣyanty anuśāsiṣyanti yāni câsmai prajñāpāramitāyā artham upadekṣyānti tāny eva câsya Subhūte bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni ‖ evaṃ câsmai prajñāpāramitāyā artham upadekṣyanti| ehi tvaṃ kula-putra dāna-pāramitāyāṃ yogam āpadyasva evaṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ prajñārāramitāyāṃ yogam āpadyasva yad-yad eva tvaṃ kula-putra dānaṃ dadāsi tat sarvam anuttarāyāṃ samyaksambodhau pariṇāmaya mā ca tvaṃ kula-putrânuttarāṃ samyaksambodhiṃ rūpataḥ parāmṛkṣaḥ evaṃ mā vedanāto mā saṃjñāto mā saṃskārebhyo mā ca tvaṃ kula-putrânuttarāṃ samyaksambodhiṃ vijñānataḥ parāmṛkṣaḥ ‖ tat kasya hetoḥ| aparāmṛṣṭā hi kula-putra sarvajñatā ‖ evaṃ yad-yad eva tvaṃ kula-putra śīlaṃ rakṣasi peyālaṃ yad-yad eva tvaṃ kula-putra kṣāntyā sampādayasi yad-yad eva tvaṃ kula-putra vīryam ārabhase yad-yad eva tvaṃ kula-putra dhyānaṃ samāpadyase yad-ya(293)d eva tvaṃ kula-putra prajñāyāṃ parijayaṃ karoṣi tat sarvam anuttarāyāṃ samyaksambodhau pariṇāmaya mā ca

tvaṃ kula-putrânuttarāṃ samyaksambodhiṃ rūpataḥ parā-
mṛkṣaḥ evaṃ mā vedanāto mā saṃjñāto mā saṃskārebhyo mā
ca tvaṃ kula-putrânuttārāṃ samyaksambodhiṃ vijñānataḥ
parāmṛkṣaḥ | tat kasya hetoḥ | aparāmṛṣṭā hi kula-putra
sarvajñatā || mā ca tvaṃ kula-putra śrāvaka-bhūmau vā pra-
tyekabuddha-bhūmau vā spṛhāṃ kārṣīr iti || evaṃ hi Subhūte
ādikarmiko bodhisattvo mahāsattvo 'nupūrveṇa kalyāṇa-mitraiḥ
prajñāpāramitāyām avatārayitavyaḥ ||

anāsvāda-viśeṣaṃ caturtha-kṣaṇa-saṃgṛhītaṃ nirdiśann āha: *ādikarmike-
ṇêty-ādi.*

tatra kāyena vācā parivār'ādi-pradānena c' ārādhanād yathāsaṃkhyaṃ *sevita-
vyāni bhaktavyāni paryupāsitavyānî*ti yojyaṃ. *yogam āpadyasvê*ti deya-dāyaka-
pratigrāhak'ādy-anupalambha-yogena pratipattiparo bhava. *mā rūpataḥ parā-
mṛkṣa* iti mā rūp'ādy-abhiniveśa-yogena grahīr ity arthaḥ. tathâiva *tat kasya
hetor* ity āśaṅky' āha: *aparāmṛṣṭā hî*ty-ādi. tattvato 'nutpāda-rūpatvāt sarv'ā-
kārajñatā na kenacit prakāreṇa pratyavamarśaṇīyā.[1] *peyālam* iti *tat sarvam
anuttarāyām* ity-ādi yāvat *kula-putra sarvajñatê*ty ayaṃ granthaḥ śīl'ādi-pāra-
mitā-catuṣṭaye 'tideśanīyaḥ. *anupūrveṇê*ti ādāv ātm'ādi-nirākaraṇena bāhye
'rthe pratiṣṭhāpya, paścāt kalpita[2]-paratantra-pariniṣpanna-svabhāva-[Tib. 217]
ka(P. 164[a])thanena traidhātuka-citta-mātrâvagame niyojya, tad-anu samyag-
artha-kriyāsu yogyam ayogyaṃ[3] tathyâtathya-bhedena saṃvṛti-satya-dvayam
avicārâikaramya[4]-pūrva-pūrva[5]-svakāraṇâdhīnaṃ nirdiśya, tathya-saṃvṛtau
sthitvā yathādarśanaṃ māyā-puruṣeṇêva dān'ādy ācaritavyaṃ, paramârthato
'nutpādaś ca bhāvayitavyaḥ. ity evaṃ krameṇa *prajñāpāramitāyām avatāra-
yitavyaḥ.*

tad evaṃ ṣoḍaśa-prakāraṃ viśeṣa-lakṣaṇam āveditaṃ, yena śrāvak'ādi-mā-
rgebhyo bodhisattv'ādīnāṃ mārgajñat'ādi[6]-dvaye viśeṣa-mārgo viśiṣyate. atas
teṣāṃ yathôkta-viśeṣa-vikal[7] 'bhijñ'ādy-utpādana-lakṣaṇatvena sugamatvān

1. praty evam adarśanīyā P. 2. kun-brtags-pa = parik° 3. °gya C. 4. °ra-
myaṃ C, ma-brtags-na ñams dgaḥ-ba tsam-du. 5. om. C. 6. °tā hi P. 7. vîkalpo
PC. bral-ba.

nôktaḥ.

tathā côktaṃ :

acintyâtulyate[I.II] meya-saṃkhyeya[1]-samatikramau[III.IV]
sarv'ārya-saṃgraho[V] vijña-vedyâsādhāraṇajñate[VI.VII] ‖ (24)
kṣiprajñânyūnapūrṇatve[VIII.IX] pratipat-samudāgamau[X.XI]
ālambanaṃ[XII] ca s'ādhāraṃ[XIII] sākalyaṃ[XIV] samparigrahaḥ[XV] ‖ (25)
anāsvādaś[XVI] ca vijñeyo viśeṣaḥ ṣoḍaś'ātmakaḥ
viśeṣa-mārgo mārgebhyo yenânyebhyo viśiṣyate ‖ iti. (26)

Subhūtir āha | duṣkara-kārakā Bhagavan bodhisattvā mahāsattvā ye 'nuttarāṃ samyaksambodhim abhisamboddhuṃ saṃprasthitāḥ ‖ evaṃrūpaṃ dānam āgamyâivaṃrūpaṃ śīlam evaṃrūpāṃ kṣāntim evaṃrūpaṃ vīryam evaṃrūpaṃ dhyānam evaṃrūpāṃ prajñām āgamya svādhīne 'pi parinirvāṇe nêcchanti parinirvātuṃ api tu parama-duḥkhitaṃ sattva-dhātum abhisamīkṣyânuttarāṃ samyaksambodhim abhisamboddhu-kāmāḥ saṃsārāṃ nôttrasyanti ‖

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | duṣkara-kārakāḥ Subhūte bodhisattvā mahāsattvā ye loka-hitāya saṃprasthitā loka-sukhāya lokânukampāyai samprasthitāḥ |

viśeṣa-lakṣaṇenâvacchinnānāṃ[2] kiṃ kāritram iti kāritra-lakṣaṇaṃ vaktavyaṃ. tatra hita-sukha-kāritre nirdiśann[3] āha : *duṣkara-kārakā Bhagavann* ity-ādi. *evaṃrūpam* iti buddhatva-niṣpādakam avikalaṃ kāraṇam ity arthaḥ.

tatrânāgata-tadātva-sukhôpasaṃhārâbhiprāyeṇa *hitāya sukhāyê*ti dvayam uktaṃ. etac ca dvayam anukampayā syād ity āha : *lokâ*[Tib.218ᵃ]*nukampāyai samprasthitā* iti.

lokasya trāṇaṃ bhaviṣyāmo lokasya śaraṇaṃ bhaviṣyāmo lokasya layanaṃ bhaviṣyāmo lokasya parāyaṇaṃ bhaviṣyāmo

1. °khyayoḥ T. 2. °ṇenânav° C. 3. °rdeś° C, nidarś° P. bstan-pa

lokasya dvīpā bhaviṣyāmo lokasy' ālokā bhaviṣyāmo lokasya pariṇāyakā bhaviṣyāmo 'nuttarāṃ samyaksambodhim abhisambudhya lokasya gatir bhaviṣyāma ity evaṃrūpam anuttarāyāṃ samyaksambodhau vīryam ārabhyante ‖

trāṇ'ādi-kāritra-pratipādanāyôddeśam āha *lokasya trāṇaṃ bhaviṣyāma* ity-ādinā.

kathaṃ ca Subhūte bodhisattvā (294) mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya trāṇaṃ bhavanti | yāni tāni Subhūte saṃsārâvacarāṇi duḥkhāni lokasya tata enaṃ trāyante teṣāṃ duḥkhānāṃ prahāṇāya vyāyacchante vīryam ārabhyante ‖ evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya trāṇaṃ bhavanti ‖

tatra trāṇa-kāritraṃ nirdiśann āha: *kathaṃ ca Subhūta* [P.164b] ity-ādi. tatra *vyāyacchante vīryam ārabhanta* iti prayogâsaṃtuṣṭi[1]-vīryābhyāṃ yathākramaṃ yojyaṃ. *trāṇaṃ bhavantî*ti avipāka-dharmatāyāṃ sthāpanāt.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya śaraṇaṃ bhavanti | ye Subhūte sattvā jāti-dharmiṇo jarā-dharmiṇo vyādhi-dharmiṇo maraṇa-dharmiṇaḥ śoka-parideva-duḥkha-daurmanasyôpāyāsa-dharmiṇaḥ sattvās tān sarvān jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsebhyaḥ parimocayanti ‖ evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya śaraṇaṃ bhavanti ‖

śaraṇa-kāritraṃ vaktum āha: *kathaṃ* cêty-ādi. tatra: *jātir* abhūtvā-

1. °ga-s° PC. sbyor-ba daṅ chog-mi śes-pa.

bhāvaḥ. *jarā* purāṇībhāvaḥ. *vyādhir* asvāsthyaṃ. *maraṇaṃ* pūrva-karm'ākṣipta-nikāya-parityāgaḥ. *śoko* vaimanasyaṃ. *paridevaḥ* priya-guṇânusmaraṇa-sahitaṃ krandanaṃ. *duḥkhaṃ* kāyikam aśātaṃ veditaṃ. *daurmanasyaṃ* caitasikaṃ pūrvavat. *upāyāso* bhārôdvahan'ādi. *śaraṇam* iti ātyantika[1]-hitôpasaṃhārârthena.

katham ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya layanaṃ bhavanti | yat Subhūte tathāgatā arhantaḥ samyaksambuddhāḥ sattvebhyo 'śleṣāya dharmaṃ deśayanti || evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya layanaṃ bhavanti ||

layana-kāritraṃ nirdiśann āha: *kathaṃ* cêty-ādi. *aśleṣāyê*ti rūp'ādy-anutpādāya. *layanam* iti duḥkha-hetu-nivartanârthena.

Subhūtir āha | katham Bhagavann aśleṣo bhavati ||

Bhagavān āha | yaḥ Subhūte rūpasyâsambandhaḥ sa rūpasyâśleṣaḥ | yo rūpasyâśleṣaḥ sa rūpasyâsambandhaḥ | yo rūpasyâsambandhaḥ sa rūpasyânutpādo 'nirodhaḥ | yo rūpasyânutpādo 'nirodhaḥ sa rūpasyâśleṣaḥ | yo rūpasyâśleṣo 'yaṃ rūpasyâsaṃbandho 'yaṃ rūpasyâśleṣaḥ | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yaḥ Subhūte vijñānasyâsambandhaḥ sa vijñānasyâ(295)śleṣaḥ | yo vijñānasyâśleṣaḥ sa vijñānasyâsambandhaḥ | yo vijñānasyâsambandhaḥ sa vijñānasyânutpādo 'nirodhaḥ | yo vijñānasyânutpādo 'nirodhaḥ sa vijñānasyâśleṣaḥ | yo vijñānasyâśleṣo 'yaṃ vijñānasyâsambandho 'yaṃ vijñānasyâśleṣaḥ | evaṃ hi Subhūte sarva-dharmā asaṃśliṣṭā asambaddhā iti jñāna-darśanād aśleṣo bhavati || evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim

1. atyantika C, āntika P. gtan-du.

abhisambuddhāḥ santo lokasya layanaṃ bhavanti ||

aśleṣârtham eva spaṣṭayann āha: *kathaṃ Bhagavann aśleṣa* ity-ādi. *jñāna-darśanād* iti asmin prasaṅge yathā-nirdiṣṭârtha-sākṣātkaraṇaṃ jñāna-darśanaṃ.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya parāyaṇaṃ bhavanti | yat Subhūte rūpasya pāraṃ na tad rūpaṃ |

parāyaṇa-kāritraṃ pratipādayann āha: *kathaṃ ca Subhūta* ity-ādi. *yat Subhūte rūpasya pāraṃ na tad rūpam* iti prakarṣa-gamanârthena *rūpasya yat pāram* anutpādo niḥsvabhāvatā *na tad rūpaṃ* bhavatîti saṃvṛtyā.

yathā ca Subhūte pāraṃ tathā rūpaṃ | evaṃ vedanā saṃjñā saṃskārā yat Subhūte vijñānasya pāraṃ na tad vijñānaṃ | yathā ca Subhūte pāraṃ tathā vijñānaṃ | yathā ca Subhūte rūpam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ pāraṃ tathā sarva-dharmāḥ ||

Subhūtir āha | yadi Bhagavan yathā rūpam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ pāraṃ tathā sarva-dharmāḥ | nanu Bhagavan bodhisattvair mahāsattvair abhisambuddhā eva[1] bhavanti sarva-dharmāḥ ||

[Tib. 218^{b}] paramârthataḥ punar *yathā pāraṃ* śūnyatā *tathā rūpaṃ*.

dharmadhātu-vinirmukto yasmād dharmo na vidyate |

ity āha: *yathā ca Subhūte pāraṃ tathā rūpam* iti. *abhisambuddhā evêti* idānīm api śūnyatā-rūpatvād buddhatvâvasthāyām ivâdhigatāḥ *sarva-dharmās* tasmād etat sūtrâbhiyogo vyartha iti bhāvaḥ.

tat kasya hetoḥ | na hy atra Bhagavan kaścid vikalpaḥ ||

Bhagavān āha | evam etat Subhūte evam etat | yat tat

(1) evam iti ga° gha° |

pāraṃ na tatra kaścid vikalpaḥ | avikalpatvāt Subhūte bodhisattvair mahāsattvair abhisambuddhā eva(1) bhavanti sarvadarmāḥ |

bhrānty-ātmaka-vikalpa-sadbhāvāt katham abhisambuddhā iti *tat kasya hetor* ity āśaṅ(P.165ᵃ)ky' āha : *na hy atr*êty-ādi. vikalpasyânutpāda-rūpatvād rūp'ādipāre *vikalpo n*âîvâstîty arthaḥ.

abhisambuddhā eva bhavanti sarva-dharmā iti tattvata evêti[1] śeṣaḥ. saṃvṛtyā punar anādikālīna-samāropâpanayanāya sūtrâbhiyogaḥ saphalo bhaved iti bhāvaḥ.

idam api Subhūte parama-duṣkaraṃ bodhisattvānāṃ mahāsattvānāṃ ya evaṃ ca sarva-dharmān upanidhyāyanti na ca sākṣātkurvanti (296) na câvalīyante evam asmābhir eto dharmā abhisamboddhavyāḥ | evaṃ cânuttarāṃ samyaksambodhim abhisambudhyâînān dharmān deśayiṣyāmaḥ prakāśayiṣyāma ity upanidhyāyanti || evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya parāyaṇaṃ bhavanti ||

saṃvṛty-adhigamam ev' āvedayann āha : *idam apî*ty-ādi. bahuśo bahudhôpāyaṃ bhāvayanty *upanidhyāyanti, na ca sākṣātkurvantî*daṃ parama-duḥkaraṃ sahasā kartum aśakyaṃ[2], *na câvalīyante* dān'ādi-pāramitā-pūraṇe *ca* kausīdyaṃ na pratipadyante. *ete dharmā* iti prakṛti-parinirvṛtatv'ādi[3]-lakṣaṇāḥ. *parāyaṇaṃ bhavantî*ti dharma-deśanayā saṃsāra-nirvāṇa-samatôpasampādanârthena trātāro bhavanti.

katham ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya dvīpā bhavanti | tad-yathā 'pi nāma Subhūte ye pradeśā udaka-pari-

(1) evam iti ga° gha° |
1. °ttvata iti P. 2. °ktaṃ T. 3. parinirvvitatv° C, pranivṛtatv° P.

cchinnā bhavanti nadīṣu vā mahôdadhiṣu vā tā ucyante dvīpā iti | evam eva Subhūte pūrvântâparânta-paricchinnaṃ rūpam evaṃ vedanā saṃjñā saṃskārā evam eva Subhūte pūrvântâparânta-paricchinnaṃ vijñānaṃ | etena Subhūte paricchedena sarva-dharmāḥ pūrvântâparânta-paricchinnāḥ | yaś ca Subhūte sarva-dharmāṇāṃ pariccheda etac chāntam etat praṇītam etat parinirvāṇam etad yathāvad etad aviparītaṃ || evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya dvīpā bhavanti ||

dvīpa-kāritraṃ vaktum āha : *kathaṃ ca Subhūta* ity-ādi. *udaka-paricchinnā* iti jala-madhye sthitāḥ [Tib. 219ᵃ] sthala-bhāgāḥ. *pūrvântâparânta-paricchinnaṃ rūpam* iti *pūrvânto* hetur *aparântaṃ* kāryaṃ. tābhyāṃ *paricchinnaṃ* tan-madhya-varti māyôpama-svarūpaṃ.[1] *etena Subhūte paricchedenêti* tattvato 'nutpādena.[2] *etac chāntam* ity-ādi-pada-pañcakena prayoga-darśana-bhāvanā'śaikṣa-viśeṣa-mārgeṣu yathākramaṃ mārga-satyam āveditaṃ. *lokasya dvīpā bhavantîti* udaka-parikṣipta-sthala-sādharmyeṇa pūrvântâparânta-paricchinna-sarva-dharmâdhigamāt tṛṣṇā-kṣaya-virāga-nirodha-nirvāṇa-daiśikatvena sva-parârthâdhigam'ādhāra-bhāvôpasaṃhārād āśrayaṇīyā bhavanti.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasy' ālokā bhavanti | iha Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo dīrgharātram avidyā'ṇḍa-kośa-paṭala-paryavanaddhānāṃ sattvānāṃ tamo'bhibhūtānāṃ prajñayā 'vabhāsayantaḥ sarvâjñāna-tamo'ndhakāraṃ vidhunvanti || evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasy' ālokā bhavanti ||

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1. rūp° C. ṅo-boḥo. 2. 'nup° P.

katham cêty-ādi āloka-kāritraṃ punaḥ s'āloka-ratna-dvīpa-sādharmyeṇâ-vi(P.165^{b})dyā'ndhakāra-kṣayasya tṛṣṇ'ādi-kṣayântarbhāvena dvīpa-kāritram eva. pṛthak-karaṇaṃ tu jñān'ālokasyâjñāna-kṣaye prādhānyād iti veditavyaṃ. *a-vidyā'ṇḍêty*-ādi *avidyâ*ivâṇḍa-*kośa-paṭalaṃ*[1] grāhya-grāhak'ākār'ādi-pratibhāsaḥ. tena *paryavanaddhānāṃ* samantād bāhyenâjñānena yuktānāṃ *sattvānāṃ tamo-'bhibhūtānām* āntareṇâvidyā-vāsanā-bījen*âbhibhūtānāṃ sarvâjñāna-tamo'ndhakā-raṃ* bāhyâbhyantaram *ajñānaṃ vidhunvanty* apanayantîti sambandhaḥ. kiṃ kurvāṇā ity āha: *prajñayā 'vabhāsayanta* iti jñān'ālokaṃ kurvāṇā ity arthaḥ.

kathaṃ ca Subhūte bodhisattvā (297) mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya pariṇāyakā bhavanti | iha Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo rūpasya prakṛty-anutpādânirodhyāya dharmaṃ deśayanti | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya prakṛty-anutpādânirodhāya dharmaṃ deśayanti | pṛthagjana-dharmāṇām api prakṛty-a-nutpādânirodhāya dharmaṃ deśayanti | śrāvaka-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti | pratyeka-buddha-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti | bodhisattva-dharmāṇām api prakṛty-anutpādâ-nirodhāya dharmaṃ deśayanti | buddha-dharmāṇām api pra-kṛty-anutpādânirodhāya dharmaṃ deśayanti | sarva-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti || evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksam-bodhim abhisambuddhāḥ santo lokasya pariṇāyakā bhavanti ||

pariṇāyaka-kāritraṃ kathayann āha: *katham ca Subhūta* ity-ādi. *pariṇā-yakā bhavantî*ti *rūp*'ādi-sarva-dharmāṇāṃ svabhāven*ânutpādâ*[Tib.219^{b}]*nirodhāya dharma*-prakāśanāt sārathi-bhāvena parârtha-pratipatty-upasaṃhārān nāyakāḥ.

katham ca Subhūte bodhisattvā mahāsattvā anuttarāṃ

1. °la P.

samyaksambodhim abhisambuddhāḥ santo lokasya gatir bhavanti |

anābhog'ādi-kāritra-trayârtham praśnayann āha: *katham* cêti-ādi. *lokasya gatir bhavantî*ti trividha-kāritra-vyāpārôpasaṃhārād āśrayā bhavanti.

iha Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasy' ākāśa-gatikaṃ rūpam iti dharmaṃ deśayanti | evaṃ vedanā saṃjñā saṃskārā ākāśa-gatikaṃ vijñānam iti dharmaṃ deśayanti | evam eva Subhūte sarva-dharmā ākāśa-gatikā anāgatikā agatikā ākāśa-samāḥ | yathā ākāśam anāgatam agatam akṛtam avikṛtam anabhisaṃskṛtam asthitam asaṃsthitam avyavasthitam anutpannam aniruddham ||

tatra sarvajñatā'dhikāra-dharma-daiśikatvenânābhoga-pravṛtta-sattvârthôpasaṃhārād āśrayā bhavantîty anābhoga-kāritraṃ tāvat kathayann āhā: *iha Subhūta* ity-ādi. *ākāśa-gatikam* iti ākāśa-niṣṭhaṃ. etad eva kathayann āha: *yath' ākāśam* ity-ādi. tatra: dravyâbhāva-mātram *ākāśaṃ*. atītāt kālād āgamanâbhāvād *anāgataṃ*. anāgate ca[1] kāle gati-vaikalyād *agataṃ*. kāraka-hetor saattvād *akṛtaṃ*. vināśa-hetu-virahād *avikṛtaṃ*. sthāpaka-saṃskārânupapatter *anabhisaṃskṛtaṃ*. kāla-traye (P.166[a]) svabhāva-viyogād yathākramam *asthitaṃ*, *asaṃsthitaṃ*, *avyavasthitaṃ*. ataś câ*nutpannam aniruddhaṃ*.

evam eva Subhūte sarva-dharmā anāgatā agatā akṛtā avikṛtā anabhisaṃskṛtā asthitā asaṃsthitā avyavasthitā anutpannā aniruddhā ākāśa-kalpatvād a(298)vikalpāḥ ||

upasaṃhārârtham āha: *evam eva Subhūta* ity-ādi. *ākāśa-kalpatvād avikalpā* iti sva-tulyatvān nirvikalpāḥ.

tat kasya hetoḥ | yā Subhūte rūpasya śūnyatā na sā āga-

1. om. P.

cchati vā gacchati vā | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yā Subhūte vijñānasya śūnyatā na sā āgacchati vā gacchati vā || evam eva Subhūte yā sarva-dharmāṇāṃ śūnyatā na sā āgacchati vā gacchati vā ||

anāgatam ity-ādi niryuktikam iti *tat kasya hetor* ity āśaṅky' āha: *yā Subhūte rūpasy*êty-ādi. *śūnyatā* 'nutpāda-rūpatā.

tat kasya hetoḥ | śūnyatā-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | ānimitta-gatikā[1] hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | apraṇihita-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | anabhisaṃskāra-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante ||

yadi nāma tasyā[1] gaman'āgamanaṃ[2] nâsti tathā 'pi rūp'ādīnāṃ kathaṃ na bhavatîti *tat kasya hetor* ity āśaṅky' āha: [Tib. 220ᵃ] *śūnyatā-gatikā hî*ty-ādi. anutpāda[3]-svabhāvatvāt sarva-darmāḥ śūnyat'ādi-svabhāvāḥ. tatra: māyôpamatvāc *chūnyatā*. sarva-nimitta-vigamād *ānimittaṃ*. prārthanā-viṣayâtikrāntatvād *apraṇihitaṃ*. gagaṇavat prakṛti-prabhāsvaratvād *anabhisaṃskāraḥ*. *tāṃ gatiṃ na vyativartanta* iti taṃ svabhāvaṃ nâtikrāmanti. ato 'nantaram *evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya gatir bhavantî*ti[4] vakṣyamāṇena hārakântena sambandhaḥ.

sarvajñatā'dhikāras tu hit'ādy-anābhoga-paryante sarvatra kāritre nirvāṇa-paridīpanârthena veditavyaḥ.

anutpāda-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | ajāti-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | abhāva-gatikā hi Subhūte sarva-

(1) animitta-gatikā iti ga° |

1. stoṅ-pa-ñid de-la = tasyāḥ śūnyatāyā ? 2. gamanam āg° P, gamanam C. 3. °tpanna P. 4. Ed. 299⁵⁶.

dharmās te tāṃ gatiṃ na vyativartante| svapna-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| ātma-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| aparyanta-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| śānta-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| nirvāṇa-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| apratyuddhāra-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| anāgatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| agatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| acala-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante|

mārgajñatā'dhikāra-dharma-daiśikatvena yathā-yāna-niryāṇa[1]-tad-asākṣātkaraṇôpasaṃhārād gatir bhavantîti yāna-traya-niryāṇa[2]-tat-phalâsākṣāt-karaṇakāritraṃ pratipādayann āha: *anutpāda-gatikā hîty-ādi*, tatra: kalpita[3]-duḥkha-vivekād *anutpāda-gatikāḥ*.[4] [5]vikalpita-duḥkha-virahād *ajāti-gatikāḥ*.[5] dharmatā-duḥkha-viyogād *abhāva-gatikāḥ*. kalpita[3]-samudayâ(P.166[b])bhāvāt[6] svapnôpama-pratibhāsa-mātrasya vidyamānatvena *svapna-gatikāḥ*. yath' ātmā pramāṇa-bādhitatvān na vidyate tadvad vikalpita-samudayâsattvād *ātma-gatikāḥ*. dharmatā-samudayasya māyôpamatvenâvidyamāna-paricchedatvād *aparyanta-gatikāḥ*. kalpit'ādi-trividha-bhāva-nirodhād yathākramaṃ *śānta*-[Tib.220[b]]*gatikāḥ*, *nirvāṇa-gatikāḥ*, *apratyuddhāra-gatikā* iti trayaṃ vācyaṃ. tathâlva kalpit'ādi-trividha-mārga-svabhāvatvād *anāgatikāḥ*, *agatikāḥ*, *acala-gatikā* iti. ato 'py anantaraṃ pūrvavad dhārakântena sambandhaḥ karaṇīyaḥ.

rūpa-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| evaṃ vedanā saṃjñā (299) saṃskārā vijñāna-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativa-

1. °rvāṇa T. ṅes-par ḥbyuṅ-ba. 2. °rvāṇa P. 3. kun-brtags-pa=parik°, so in the sequel. 4. °kād agat° P. 5...5. om P. 6. °dāy° C.

rtante| arhat-pratyekabuddhatvânuttara-samyaksambodhigatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| ataś ca bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santa ākāśa-gatikāḥ sarva-dharmā iti dharmaṃ deśayanti‖ evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya gatir bhavanti‖

gati-kāritraṃ ca[1] kathayann āha: *rūpa-gatikā hî*ty-ādi. *rūp'*ādi-*gatikā* dharmat'ātmaka-rūp'ādi-svabhāvāḥ. *lokasya gatir bhavantî*ti sarv'ākārajñat'ādhikārika-sarva-dharma-daiśikatvena *bodhisattvā lokasy'* āśrayaṇīyā *bhavanti.*

yathôktam ekādaśavidham eva kāritra-lakṣaṇam avasātavyaṃ.

tathā côktaṃ:

hitaṃ[I] sukhaṃ[II] ca trāṇaṃ[III] ca śaraṇaṃ[IV] layanaṃ nṛṇāṃ[V]
parāyaṇaṃ[VI] ca dvīpaṃ[VII] ca pariṇāyaka-saṃjñakaṃ[VIII] ‖ (27)
anābhogaṃ[IX] tribhir yānaiḥ phalâsākṣāt-kriy'ātmakaṃ
yaścimaṃ gati-kāritraṃ[XI] idaṃ kāritra-lakṣaṇam‖ iti. (28)

Subhūtir āha| ke Bhagavan imāṃ gambhīrāṃ prajñāpāramitām ājñāsyanti‖

kāritra-lakṣaṇenâvacchinnānāṃ svabhāva-lakṣaṇaṃ kathayan pratipattyartham āha; *ke Bhagavann imām* ity-ādi.

Bhagavān āha| ye Subhūte caritāvino bodhisattvā mahāsattvā bhaviṣyanti paurvakāṇāṃ tathāgatānām arhatāṃ samyaksambuddhānām antike paripakva-kuśala-mūlās te Subhūte bodhisattvā veditavyāḥ| ya imāṃ gambhīrāṃ prajñāpāramitām ājñāsyanti‖

svarūpam āvedayann āha: *ye Subhūte caritāvina* ity-ādi.

Subhūtir āha| kiṃ-svabhāvā Bhagavaṃs te bodhisattvā

1. om. CT.

mahāsattvā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitām ājñāsyanti ||

svabhāva-lakṣaṇa-kathanârthaṃ praśnayann āha: *kiṃ-svabhāvā* ity-ādi.

Bhagavān āha| vainayika-vivikta-svabhāvās[1] te Subhūte bodhisattvā mahāsattvā bhaviṣyanti ya imāṃ prajñāpāramitām ājñāsyanti ||

parihartum āha: *vainayika-vivikta-svabhāvā* iti vinīyate 'nenêti vinayo dharmadhātuḥ[1], tat-prabhavaḥ, vipakṣa-vivekād *vivi*(P.167ᵃ)*ktaḥ* svabhāvo yeṣāṃ te tathôktāḥ. [Tib.221ᵃ] ity anenâiva padena kleśa-viveka-svabhāvo rāg'ādi-vivikta-svabhāvatvena kleśa-*liṅga*-viveka-svabhāvo rāg'ādi-liṅga-kāy'ādi-dauṣṭhulya-vivikta-svabhāvatvena, kleśa-nimitta-viveka-svabhāvo rāg'ādi-nimitta-yoniśo-manasikāra[2]-vivikta-svabhāvatvena, vipakṣa-pratipakṣa-viveka-svabhāvo rāgârāga-dveṣâdveṣa-mohâmoha-vivikta-svabhāvatvena cêti svabhāva-catuṣṭayaṃ sarv'ākārajñatā-gatikatvenâdhimokṣāṇāṃ bhāvanā-mārgôpanyāsârthen' āveditaṃ.

Subhūtir āha| kiṃ Bhagavann evaṃ-gatikā eva te bodhisattvā mahāsattvā bhaviṣyanti enām eva gatim abhisambudhya sattvānām enām eva gatiṃ deśayiṣyanti| evaṃ te sattvānāṃ gatir bhaviṣyanti ||

tām eva gatiṃ nirdeṣṭum āha: *kiṃ Bhagavann evam* ity-ādi. *evaṃ-gatikā* iti sarv'ākārajñatā-gatikāḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte (300) evam etat| evaṃ-gatikā eva te Subhūte bodhisattvā mahāsattvā bhaviṣyanti enām eva gatim abhisambudhya sattvānām enām eva gatiṃ deśayiṣyanti| evaṃ te sattvānāṃ gatir bhaviṣyanti || evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ

(1) vaineyika-vivikta-svabhāvāḥ iti ga° ca°|

1. simply dhātus C. 2. °sk° C.

santo 'prameyāṇām asaṃkhyeyānāṃ sattvānāṃ gatir bhaviṣyanti ||

sādhûktatven' āha : *evam etat Subhūta* ity-ādi.

Subhūtir āha | duṣkara-kārako Bhagavan bodhisattvo mahāsattvo yenâyaṃ saṃnāhaḥ saṃnaddho aprameyān asaṃkhyeyān sattvān parinirvāpayiṣyāmîti ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | duṣkara-kārakaḥ sa Subhūte bodhisattvo mahāsattvo yenâyaṃ saṃnāhaḥ saṃnaddho aprameyān asaṃkhyeyān sattvān parinirvāpayiṣyāmîti ||

duṣkara-svabhāvaṃ vaktum āha : *duṣkara-kāraka*[1] ity-ādi.

evam etad iti sarva-dharmāṇām atyantatayā 'vidyamānatvāt tad-asambaddhatām upādāya sarva-sattva-parinirvāpaṇa-duṣkara-saṃnāhatvena duṣkara-kārakaḥ.

sa khalu punar ayaṃ Subhūte saṃnāho bodhisattvasya mahāsattvasya mahāsaṃnāha-saṃnaddhasya na rūpa-sambaddho na rūpasyârthāya sambaddhaḥ | evaṃ vedanā saṃjñā saṃskārā na vijñāna-sambaddho na vijñānasyârthāya sambaddhaḥ na śrāvaka-bhūmi-sambaddho na śrāvaka-bhūmer arthāya sambaddhaḥ na pratyekabuddha-bhūmi-sambaddho na pratyekabhūmer arthāya sambaddhaḥ nâpi buddha-bhūmi-sambaddho nâpi buddha-bhūmer arthāya sambaddhaḥ ||

saṃnāha-svarūpaṃ spaṣṭayann āha : *sa khalu punar ayam* ity-ādi. tatra : vartamāna-rūp'ādy-abhiniveśa-virahān *na rūp'*ādi-*sambaddhaḥ*. anāgata-tat-prārthanā-vimukhatvān *na rūp'*āder *arthāya sambaddhaḥ*.

tat kasya hetoḥ | sarva-dharma-saṃnaddho batâyaṃ Su-

1. °rika P.

bhūte saṃnāho bodhisattvasya mahāsattvasya mahā-saṃnāha-saṃnaddhasya ‖

niryuktikam evêdam iti [Tib. 221^{b}] *tal kasya hetor* ity āśaṅky' āha: *sarva-dharmâsambaddha*[1] iti tattvato 'vicārâkaramyatvād iti matiḥ.

Subhūtir āha | asya Bhagavan bodhisattvasya mahā-sattvasyâivaṃ mahā-saṃnāha-saṃnaddhasyâivaṃ gambhīrāyāṃ prajñāpāramitāyāṃ caratas trīṇi sthānāni na pratikāṅkṣitavyāni | katamāni trīṇi yad uta śrāvaka-bhūmir vā pratyeka-buddha-bhūmir vā buddha-bhūmir vā ‖

aikāntika-svabhāvaṃ pratipādayann āha: *asya Bhagavan bodhisattvasy*êtyādi. *evaṃ mahā-saṃnāha-saṃnaddhasy*êti aikāntika-svabhāvena yuktasya. tatra: *śrā*(P. 167^{b})*vaka-bhūmiḥ pratyekabuddha-bhūmiś* ca samyak-pravṛttatvād bodhi-sattvasya *na pratikāṅkṣitavyā. buddha-bhūmiḥ* punar abhilāṣa-yogena n' ākāṅkṣaṇīyā[2].

(301) evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | katamaṃ tvaṃ[(1)] Subhūte artha-vaśaṃ sampaśyann evaṃ vadasi | asya bodhisattvasya mahāsattvasyâivaṃ mahā-saṃnāha-saṃnaddhasyâivaṃ gambhīrāyāṃ prajñāpāramitāyāṃ caratas trīṇi sthānāni na pratikāṅkṣitavyāni katamāni trīṇi yad uta śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā buddha-bhūmir vêti ‖

katham ayam artho labhyata ity āha: *kaṃ*[3] *tvaṃ Subhūte 'rtha-vaśam* ity-ādi.

asthānaṃ Subhūte hy etad anavakāśo 'sya bodhisattvasya mahāsattvasyâivaṃ mahā-saṃnāha-saṃnaddhasyâivaṃ gambhīrā-

(1) kattam iti kha° gha°, kas tvam iti ga° ca° | 1. °sambandha C. 2. °gena na k° P. 3. ci-şig = katamam?

yāṃ prajñāpāramitāyāṃ caratas śrāvaka-bhūmir vā pratyeka-buddha-bhūmir vā |

sarvôpalambha-pratipakṣatvān Mātur ity abhiprāyeṇa pariharann āha: *asthānaṃ hî*ty-ādi. tatra: hetu-vaikalyād *asthānam* asambhavaḥ. phalâsambhavād *anavakāśo* 'navasaraḥ. *śrāvak*'ādi-*bhūmi*-pātâsthānânavakāśatvena cârikāntika[1]-bhāvanā 'nabhiniveśa-yogena paridīpitā bhavet.

api tu buddha-bhūmir evâsya pratikāṅkṣitavyā yenâyaṃ sarva-sattvānāṃ kṛtaśaḥ saṃnāhaḥ saṃnaddhaḥ ||

uddeśa-svabhāvaṃ nirdiśann āha: *api tu buddha-bhūmir ev*êty-ādi. *pratikāṅkṣitavy*êti māyôpama-sarva-dharmâdhimokṣād iti bhāvaḥ. anenôddeśa-bhāvanā 'vyabhicāratvenôddyotitā[2] syāt.

Subhūtir āha | gambhīrā Bhagavan prajñāpāramitā sā na kenacid bhāvayitavyā tāṃ hi na kaścid bhāvitavān nâpi kaścid bhāvayati nâpi kaścid bhāvayiṣyati nâpi kiṃcid bhāvayitavyaṃ na kvacid bhāvayitavyaṃ || tat kasya hetoḥ | na hi Bhagavan prajñāpāramitāyāṃ na kaścid dharmaḥ pariniṣpannaḥ || ākāśa-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā | sarva-dharma-bhāvanâiṣā[(1)] Bhagavan yad uta prajñāpāramitā-bhāvanā | asaṅga-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā | ananta-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā | asad-bhāvanâiṣā[(2)] Bhagavan yad uta prajñāpāramitā-bhāvanā | aparigraha-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā ||

anupalambha-svabhāvaṃ kathayann āha: *gambhīrā Bhagavann* ity-ādi[3]. *sā na kenacid bhāvayitavyā* bhāvya-bhāvaka-bhāvanā'nupalambhāt. tad ev' āha

(1) sarvarmmābhāvanaiṣā iti kha° ca° |
(2) asadbhāvabhāvanaiṣā iti ga° |
1. vâik° PC. 2. °nôdyotitā PC, bstan-to. 3. °van prajñāpāramitā P.

*tāṃ hî*ty-ādinā. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *na hî*ty-ādi. [Tib.222ᵃ] na hi[1] *kaścid dharmaḥ pariniṣpanna* iti kartṛ-karma-kriy'ādi-lakṣaṇaḥ. kathaṃ tarhi bhāvanêty āha: *ākāśa-bhāvanê*ti. tattvato māyôpama-*bhāvanā*. tām eva bhāvanāṃ sarv'ākārajñat'ādi-bheden' āha *sarva-dharmâbhāven*êty-ādinā. tatra: sarv'ākārajñatayā sarvâbhisamayânutpāda-saṃgrahāt *sarva-dharmābhāvanā*. mārgajñatayā 'nabhiniveśena sarva-mārga-śikṣaṇād *asaṅga-bhāvanā*. sa(P.168ᵃ)rvajñatayā 'śeṣa-vastu-saṃgrahād *ananta*°*-bhāvanā*. sarv'ākārâbhisambodhena viśeṣa-mārga-rūpatvād *asad-bhāvanā*. mūrdhâbhisamayena niṣṭhā-mārga-lakṣaṇatvād *aparigraha-bhāvanā*.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte (302) evam etat| ato hi Subhūte gambhīrāyāḥ prajñāpāramitāyā vihāreṇa viharan bodhisattvo mahāsattvo 'vinivartanīya upaparīkṣitavyo anuttarāyāḥ samyaksambodheḥ| kaccit[(1)] Subhūte Bhodhisattvo mahāsattvo 'syāṃ gambhīrāyāṃ prajñāpāramitāyāṃ nâbhiniveśaṃ karoti kaccit para-bhaṇitāni para-mantritāni nâbhiniviśate| kaccit bodhisattvo mahāsattvo na parasya śraddhayā gacchati| kaccit Subhūte bodhisattvo mahāsattvo 'syaṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ nâvalīyate na saṃlīyate na viprṣṭhībhavati nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate na kāṅkṣati na vicikitsati na dhandhāyate 'vagāhate 'dhimucyate 'bhinandati prajñāpāramitāyā darśanaṃ śravaṇaṃ ca| veditavyam idaṃ Subhūte pūrvânte 'py anena prajñāpāramitā paripṛṣṭā‖ tat kasya hetoḥ| tathā hi Subhūte gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate‖

anabhiniveśa-svabhāvaṃ vaktum *evam etat Subhūte evam etad* iti svahasta-

(1) kaścid iti ca°|

1. om. C. 2. atyanta CT.

dāna-pūrvakam āha: *ato hi Subhūte gambhīrāyā* ity-ādi. *ata* iti vakṣyamāṇāt kāraṇād ity arthaḥ. kāraṇam ev' āha *kaccid* ity-ādinā. *kaccic*-chabdo yasmād arthe vartate. *nâbhiniveśaṃ karotî*ti na vastu-parigrahaṃ[1] karoti. *para-bhaṇitāni*[2] *para-mantritāni nâbhinivišata* iti nikāya-bhikṣūṇāṃ nêdaṃ buddha-vacanam iti prakaṭâbhidhānaṃ [Tib.222[b]] *para-bhaṇitaṃ*, pracchanna-kathanaṃ *para-mantritaṃ* n' ākarṇayati. *na parasya śraddhayā gacchatî*ti pratyātma-vedya-prasāda-lābhān na para-praṇeyo bhavati. [3]granth'ādy-avagamād *avagāhate*[3]. arth'ālambanād *adhimucyate*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. janmântara-vāsan'ādhānam antareṇa cânuttrās'ādir[4] na bhavatîti bhāvaḥ. anuttrās'ādibhiś ca mārgajñat'ākāra-bhāvanā kathitā syāt.

Subhūtir āha | yo Bhagavan bodhisattvo mahāsattvo gambhīrāyāṃ prajñāpāramitāyāṃ nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate | katamena Bhagavann ākāreṇa tena prajñāpāramitā vyavacāritā bhavati ||

Bhagavān āha | sarvajñatā-nimnayā Subhūte saṃtatyā tena bodhisattvena mahāsattvena prajñāpāramitā vyavacāritā bhavati ||

ālambana-svabhāvaṃ nirdiśann āha: *yo Bhagavan bodhisattva* ity-ādi. *ākāreṇêti* grahaṇa-prakāreṇa. *vyavacāritā* nirūpitā.

sarvajñatā-[5]*nimnayêti* tri-sarvajñatā[5]-niṣṭhayā[6] citta-*saṃtatyā*. anena tri-sarvajñatā-bhāvanā kathitā syāt.

Subhūtir āha | katham Bhagavan sarvajñatā-nimnā saṃtatir vyavacāritā bhavati ||

nirjñāta[7]-svarūpā saṃtatir [8]anyasya vyavacāraṇe dakṣêty[8] āha: *katham Bhagavann* ity-ā(P.168[b])di.

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1. graham P. 2. bhanit° C. 3...3. °nthāvagamātav° P, °nthādīvag° C. rtogs-par byed ces bya-ba ni gṣun la-sogs-pa khoṅ-du chud-paḥi phyir. 4. vān° P. °nam antonareṇa cânutrās° C. 5...5. om. C. 6. mthar thug-par gṣol-baho=niṣṭhā-nimnayā? 7. vinijñāta C, nirjāta P; ṅes-par śes-pa. 8...8. anya-vyavacāra-d° C. Tib. omits anyasya.

(303) Bhagavān āha| ākāśa-nimnayā Subhūte saṃtatyā ākāśa-pravaṇayā ākāśa-prāgbhārayā Subhūte saṃtatyā sarvajñatā-nimnā saṃtatir vyavacāritā bhavati| yā khalu punaḥ Subhūte sarvajñatā-nimnayā saṃtatyā vyavacāraṇā iyaṃ sā Subhūte vyavacāraṇā ||

prayoga-maula-pṛṣṭhâvasthāsu māyôpama-sarva-dharma-bhāvan'ātmikayā citta-saṃtatyā pūrvikayā[1] sarvajñatā-nimnā saṃtatir vyavacāritêti pariharann āha: *ākāśa-nimnay*êty-ādi-pada-trayaṃ. *iyaṃ sā vyavacāraṇ*êti yathôkta-niścita-saṃtatyā *sā*[2] *vyavacāraṇā* samyag ity arthaḥ.

tat kasya hetoḥ| aprameyā hi Subhūte sarvajñatā 'pramāṇā hi Subhūte sarvajñatā|

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āha: *aprameyā h*îty-ādi. yasmāt tattvena pramāṇa-prameyatva-samatikramād yathāyogam [Tib. 223ª] *aprameyā 'pramāṇā* ca *sarvajñatā* tasmān māyôpama-bhāvanā-niścita-saṃtatyā vyavacāraṇā. anyathā 'prameyatv'ādi-sadbhāvād bhāva-grahaḥ syād iti vākyârthaḥ.

yat Subhūte 'prameyam apramāṇaṃ na tad rūpaṃ na vedanā na saṃjñā na saṃskarā na vijñānaṃ na prāptir nâbhisamayo nâdhigamo na mārgo na mārga-phalaṃ na jñānaṃ na vijñānaṃ nôtpattir na vināśo nôtpādo na vyayo na nirodho na bhāvanā na vibhāvanā nâpi kenacit kṛtaṃ nâpi kutaścid āgataṃ nâpi kvacid gacchati nâpi kvacid deśe nâpi kvacit pradeśe sthitam api tv aprameyam apramāṇam ity evaṃ saṃkhyāṃ gacchati| ākāśâprameyatayā sarvajñatā'prameyatā yā câprameyatā na sā śakyā kenacid abhisamboddhuṃ na rūpeṇa na vedanayā na saṃjñāyā na saṃskārair na vijñānena na dāna-pāramitayā na śīla-pāramitayā na kṣānti-pāramitayā na

1. °rvik° P. 2. om. P.

vīrya-pāramitayā na dhyāna-pāramitayā na prajñāpāramitayā śakyā 'bhisamboddhuṃ ||

etam evârthaṃ spaṣṭayann āha: *yat Subhūta* ity-ādi. tatra: *prāptiḥ* pṛthag-janasya śīl'ādi-svabhāvaḥ sambhāra-mārgaḥ. *abhisamayaḥ* sambhṛta[1]-sambhārasya nirvedhabhāgīy'ātmakaḥ prayoga-mārgaḥ. *adhigamaḥ* sarvatraga-dharmadhātu-prativedha-lakṣaṇo darśana-mārgaḥ. *mārgo* laukika-dhyān'ārūpy'ālambano laukika-bhāvanā-mārgaḥ. *mārga-phalaṃ* duḥkha-saty'ādi-jñānarūpo lokôttara-bhāvanā-mārgaḥ. *jñānam* adhimātrâdhimātr'ādi-kleśa-prahāṇakārī mṛdu-mṛdv-ādi-svabhāvo mṛdu-mārgaḥ. *vijñānaṃ* madhyâdhimātr'ādi-kleśa-vidhvaṃsako madhya-mṛdv-ādi-lakṣaṇo madhyo mārgaḥ. *utpattir* mṛdv-adhimātr'ādi-kleśônmūlako 'dhimātra-mṛdv-ādi-rūpo 'dhimātro mārgaḥ. *vināśo* bhāvanā-märge kleśa-prahāṇôpāyaḥ prayoga-mārgaḥ. *utpādaḥ* kleśa-prahā(P. 169[a])ṇena vimukti-prāpakaḥ samyag-ānantarya-mārgaḥ. *vyayaḥ* kleśa-vivikta-jñāna-sākṣātkārī vimukti[2]-mārgaḥ. *nirodhaḥ* pariśiṣṭa-kleśa-prakārasya prayog'ānantarya-vimukti-märg'ātmako viśeṣa-märga ity eke. [Tib. 223[b]] vaiśeṣika-guṇâbhinirhārako viśeṣa-mārgo nirodha ity anye. *bhāvanā* vajrôpamaḥ samādhiḥ sarv'āvaraṇâbhedya-bhedakaḥ. *vibhāvanā* niṣṭhā-mārgaḥ kṣayânutpādajñānaṃ. *deśo* deśa-sāmānyaṃ. *pradeśo* deśa-viśeṣaḥ. *na kenacid abhisamboddhum* iti rūp'ādibhir[3] ākārair *na śakyā* 'dhigantuṃ. tad ev' āha: *na rūpeṇêty-ādinā.*[4]

tat kasya hetoḥ | rūpam eva hi Subhūte sarvajñatā evaṃ vedanâiva saṃjñâiva saṃskārā eva vijñānam eva hi Subhūte sarvajñatā dāna-pāramitâiva hi Subhūte sarvajñatā śīla-pāramitâiva kṣānti-pāramitâiva vīrya-pāramitâiva dhyāna-pāramitâiva prajñāpāramitâiva hi Subhūte sarvajñatā ||

yat tarhîdam uktam ālambanam sarva-dharmā laukikāḥ kuśal'ādaya ity-ādi tat katham iti *tat kasya hetor* ity āśaṅky' āha: *rūpam eva hî*ty-ādi. yasmād yogi-saṃvṛtyā[5] *rūp'*ādikam *eva* māyôpamatā'dhigataṃ buddhatvam ity arthaḥ. yathôkta[6]-prasiddha-mātrasya hi yā 'yathā'rthatā[7] tad-artha-sambodha-phalaṃ

1. °bhūta C. 2. °kta C. 3. °dyabh° C. 4. °di P. 5. saṃjñatyā P. 6. °ktaṃ PT. 7. 'yarthatā P, 'yathāthaṃtā C.

hi śāsanam iti. *dāna-pāramitâivêty*-ādi. tatra: *dana-śīla-kṣānti-pāramitās* tisro[1] vīrya-dhyāna-pāramitayoś câṃśaḥ[2] puṇya-sambhāraḥ. jñāna-sambhāras tu prajñāpāramitā vīrya-dhyāna[3]-pāramitayoś câṃśa ity etat sarvam māyôpamatvenâviśiṣṭatvāt tathāgatatvaṃ.

atha khalu Śakro devānām indraḥ sârdhaṃ kāmâvacarair deva-putrair Brahmā 'pi Sahā-patiḥ sârdhaṃ rūpâvacarair deva-putrair yena Bhagavāṃs tenôpasaṃkrāntaḥ| upa(304)saṃkramya Bhagavataḥ pādau śirasā 'bhivandya Bhagavantaṃ triḥ pradakṣiṇīkṛtya ekânte tasthau| ekânte sthitaś ca Śakro devêndraḥ kāmâvacarair deva-putraiḥ sārdhaṃ Brahmā 'pi Sahā-patiḥ rūpâvacarair deva-putraiḥ sârdhaṃ Bhagavantam etad avocat| gambhīrā Bhagavan prajñāpāramitā duravagāhā Bhagavan prajñāpāramitā durdṛśā Bhagavan prajñāpāramitā duranubodhā Bhagavan prajñāpāramitā| idam apy artha-vaśaṃ sampaśyatas Tathāgatasya arhataḥ samyaksambuddhasyânuttarāṃ samyaksambodhim abhisambuddha-mātrasya bodhi-maṇḍe niṣaṇṇasyâlpôtsukatāyāṃ cittam avanataṃ na dharma-deśanāyāṃ ‖

samyag-dharmâvabodhena saṃjāta-prasādâtiśayā Bhagavat-pāda-vandanāpūrvakaṃ mātur māhātmyaṃ Śakr'ādayaḥ prakaṭayantîty āha: *atha khalu Śakra* ity-ādi. tatra: *gambhīrā* rūp'ādi-tathatā-svabhāvatvāt. (P. 169[b]) śruta-[Tib. 224[a]]cintā-bhāvanā'vasthāsu māyôpamatvād yathākramaṃ *duravagāhā, durdṛśā, duranubodhā. idam apy artha-vaśam* iti *api*-śabdān na kevalaṃ vineyâgrahaṇ'ādi kiṃ tarhîdam *api* dharma-gāmbhīryaṃ *paśyata* ity arthaḥ. *alpôtsukatāyām* iti nirvyāpāratve *cittam avanataṃ na dharma-deśanāyāṃ.* tathā 'pi Brahmâdhyeṣaṇān mahā-karuṇayā dharma-cakraṃ pravartitam iti bhāvaḥ.

evam ukte Bhagavān. Śakraṃ devānām indraṃ kāmâvacarāṃś ca deva-putrān Brahmāṇaṃ ca Sahā-patiṃ rūpâva-

1. tisrā P, triso C. 2. câsa C. 3. om. C.

carāṃś ca deva-putrān āmantrayate sma | evam etat deva-putrā evam etat | gambhīrā batêyaṃ deva-putrā prajñāpāramitā duravagāhêyaṃ deva-putrāḥ prajñāpāramitā durdṛśêyaṃ deva-putrāḥ prajñāpāramitā duranubodhêyaṃ deva-putrāḥ prajñāpāramitā | idam apy artha-vaśaṃ sampaśyatas Tathāgatasyârhataḥ samyaksambuddhasyânuttarāṃ samyaksambodhim abhisambuddha-mātrasya bodhi-maṇḍe niṣaṇṇasyâlpôtsukatāyāṃ cittam avanataṃ na dharma-deśanāyāṃ ‖

sādhûktatvenânuvadann āha: *evam etad* ity-ādi.

gambhīro batâyaṃ mayā dharmo 'bhisambuddha iti ‖

upasaṃhārârtham āha: *gambhīro vatâyam* ity-ādi.

yatra na kaścid abhisambuddho na kaścid abhisambhotsyate na kaścid abhisambudhyate | iyaṃ sā dharmasya gambhīratā |

kêyaṃ gambhīratêty āha: *yatra na kaścid* ity-ādi.

ākāśa-gambhīratayā gambhīro 'yaṃ dharmaḥ ātma-gambhīratayā gambhīro 'yaṃ dharmaḥ sarva-dharmânāgamanatayā gambhīro 'yaṃ dharmaḥ sarva-dharm'āgamanatayā gambhīro 'yaṃ dharmo[1] mayā 'bhisambuddha iti |

sarva-loka-vipratyanīka-svabhāvaṃ kathayann āha: *ākāśa-gambhīratayê*ty-ādi. avicārâlkaramya-kāraṇatvād *ākāśa-gambhīratayā gambhīraḥ*. tattvena māyôpama-kārya-svabhāvatvād *ātma-gambhīratayā gambhīraḥ*. utpādâbhāvāt *sarva-dharmânāgamanatayā gambhīraḥ*. vināśa-viyogāt *sarva-dharm'āgamanatayā gambhīraḥ*.

etad uktaṃ: svapnôpama-hetu-phala-dharmâdhigati-pūrvakaḥ kṣayânutpā-

(1) ga°, ña° ca° pustakeṣu, sarvadharm'āgamanatayā gambhīro 'yaṃ dharmaḥ iti pāṭho na vidyate |

da-jñāna-svabhāvo *mayā dharmo 'bhisambuddho* deśyata iti.

(305) evam ukte Śākro devānām indraḥ kāmâvacarāś ca deva-putrā Brahmā 'pi Sahā-patiḥ rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | āścaryaṃ Bhagavann adbhutaṃ Sugata | sarva-loka-vipratyanīko 'yaṃ dharmo deśyate anudgrahāya ca Bhagavan dharmāṇām ayaṃ dharmo deśyate udgrahe[1] ca lokaś caratîti || 203 ||

yathôkta-svabhāvam eva spaṣṭayann āha : *āścaryam* ity-ādi. hetu-vaiśiṣṭyād *āścaryaṃ*. phalâtiśayād *adbhutaṃ*. sarva-loka-viparītatvāt *sarva-loka-vipratyanīkaḥ*. tad eva vaktum āha : *anudgrahāyê*[Tib. 224^{b}]ty-ādi. *ayam* iti prajñāpāramit'ātmakaḥ.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ deva-parivarto nāma pañcadaśaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Pra(P.170^{a})jñāpāramitā-vyākhyāyāṃ deva-parivarto nāma pañcadaśaḥ.

(1) udgrahāya iti gha° |

XVI.

TATHATĀ-PARIVARTO NĀMA ṢOḌAŚAḤ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | sarva-dharmânupalambho batâyaṃ Bhagavan dharmo deśyate | nâyaṃ Bhagavan dharmaḥ kvacit pratihanyate |

apratighāta-svabhāvaṃ nirdiśann āha : *atha khalv āyuṣmān* ity-ādi. *nâyam* it trividha-sarvajñat'ākāra-suparipūrṇâbhisamayatvena sarvatra rūp'ādau jñāna-dharmasyâpratighātitvād ayaṃ deśanā-*dharmo na kvacit pratihanyate.*

apratihata-lakṣaṇo batâyaṃ Bhagavan dharma ākāśa-samatayā sarva-padânupalabdhitaḥ | apratima-lakṣaṇo vatâyaṃ Bhagavan dharmo 'dvitīyatvāt | apratilakṣaṇo vatâyaṃ Bhagavan dharmaḥ niṣpratyarthikatvāt | apado vatâyaṃ Bhagavan dharmo 'nabhinirvṛttatvāt[1] | anutpādo vatâyaṃ Bhagavan dharmaḥ sarvôpapaty-anupapattitvāt | apatho vatâyaṃ Bhagavan dharmaḥ sarva-pathânupalabdhitvāt ‖

apada-svabhāvaṃ vaktum āha : *apratihat*êty-ādi. *sarva-padânupalabdhita* iti jñāna-jñeya-samatayā sarva-pratiṣṭhā'nupalambhârthen*âpratihata-lakṣaṇo* 'nabhibhūtaḥ. *advitīyatvād* ity ekākitvāt. *apratima-lakṣaṇo* 'sādṛśya[1]-lakṣaṇaḥ. *niṣpratyarthikatvād* iti sarva-pratipakṣa-samatikrāntatvāt. *apratilakṣaṇo* 'pratipakṣa-lakṣaṇaḥ. *anabhinirvṛttatvād* iti ajātatvāt. *apado* 'pratiṣṭhā-svabhāvaḥ. *sarvôpapatty-anupapattitvād* iti dev'ādi-sarva-gatiṣv avidyamāna-rūpatvād *anutpādaḥ. sarva-pathânupalabdhitvād* iti sarva-mārgatvenânupalambhāt. *apatho* 'mārgaḥ. apada ity asya prayoga-darśana-bhāvanā-viśeṣâśaikṣa-mārgeṣu viśeṣaṇârtham *apratihata-lakṣaṇa* ity-ādi-pañca-padôpādānam.

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(1) anabhinirvṛtatvād iti kha° ca° |

1. 'sadṛśa C.

atha khalu Śakro devānām indro Brahmā Sahā-patiś te ca kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | anujāto vatâyaṃ Bhagavan Bhagavataḥ śrāvaka ārya-Subhūtiḥ sthaviraḥ ||

[Tib. 225ᵃ] agati-svabhāvaṃ kathayann āha: *anujāto vatâyam* ity-ādi. *Bhagavataḥ* sambandhī *śrāvako 'yam anu* paścāj *jātas* tathāgata ivêty *anujātaḥ*.

tat kasya hetoḥ | tathā hi Bhagavan yaṃ-yam evâyam ārya Subhūtiḥ sthaviro dharmaṃ deśayati taṃ-tam eva dharmaṃ śūnyatāṃ ārabhya deśayati ||

katham śrāvako 'pi tathāgata ivânujāta iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi Bhagavann* ity-ādi. ya(P. 170ᵇ)smāt sarvam eva *dharmam* ana-dhigatârtha-viṣayam api samyak śūnyatayā *deśayati* tasmāt tathāgata ivânujāta ity arthaḥ.

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indraṃ Brahmāṇaṃ ca Sahā-patiṃ tāṃś ca kāmâvacarān rūpâvacarāṃś ca deva-putrān āmantrayate sma | yad deva-putrā evaṃ vadatha anujāto 'yaṃ(1) Subhūtiḥ sthaviras tathāgatasyêti | (307) ajātatvāt Subhūtiḥ sthaviro 'nujātas tathāgatasya | anujātas tathatāṃ Subhūtiḥ sthaviras tathāgatasya |

vastu-dharmatvenânujātârthaṃ vighaṭayann āha: *yad devaputrā* ity-ādi. *ajātatvād* iti tattvenânutpannatvād. *ajātas*[1] *tathāgatasya* śrāvakaḥ *Subhūtis* tasyâiva *tathatām* anuyātaḥ[2] prāptas[3] tādātmyenânugataḥ.[4] tathā[5]-bhāvas tathatêty ata[6] eva nirdeśād [7]asya hrasvatvam[7] ity ācārya-Vasubandhuḥ.

yathā tathāgata-tathatā 'nāgatâgatā evaṃ hi Subhūti-

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(1) anujāto vatāyami kha° ca° |

1. °tvāt. anuj° PC. 2. anujāt° C, rjes-su soṅ-bar gyur. 3. om. Tib. 4. Tib. inserts here de-bṣin-ñid ces bya-ba = tathatêti. 5. de-bṣin-gśegs-pa = tathāgata. 6. om. Tib. 7 ... 7. de-bṣin-ñid this must a free translation.

tathatā 'nāgatâgatā | evaṃ hi Subhūtiḥ sthaviras tathāgata-tathatām anujātaḥ |

katham ity āha: *yathā tathāgat*êty-ādi. *evaṃ hi Subhūtir* ity-ādi. yasmād anantarôkta-[1]tathatā-rūpeṇa[1] *tathāgata-tathatām* anuyātas[2] tato *'jātatvād anujāta* iti pūrveṇa sambandhaḥ karaṇīyaḥ. evam uttaratrâpy avagantavyaṃ.

ādita eva Subhūtiḥ sthaviras tathāgata-tathatām anujātaḥ ‖

abhyāsa-yogena[3]tat-tathatā[3]-prāptau katham avastu[4]-dharmatvenânujātaḥ syād ity āha: [5]*ādita evê*ty-ādi.[5] *ādita evêti*[6] prathamata evê[Tib.225[b]]tyarthaḥ.

tat kasya hetoḥ | yā hi tathāgata-tathatā sā sarva-dharma-tathatā yā sarva-dharma-tathatā sā tathāgata-tathatā yā ca tathāgata-tathatā yā ca sarva-dharma-tathatā sâiva Subhūteḥ sthavirasya tathatā | tāṃ tathatām anujātaḥ Subhūtiḥ sthaviraḥ ato 'nujātas tathāgatasya sā 'pi ca tathatā 'tathatā tāṃ tathatām anujātaḥ ‖ evaṃ hi Subhūtiḥ sthaviras tathāgatam anujātaḥ ‖

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āha: *yā hî*ty-ādi. *sā sarva-dharma-tathat*êti dravyâbhimatānāṃ[7] rūp'ādīnāṃ sāmānya-dharmatā 'nutpāda iti yāvat. evaṃ tathāgata-sarva-dharma-tathatayoḥ parasparam abhedena tathāgata-tathatāyāḥ. sarva-viṣayatvam āveditaṃ. ataś ca sâiva Subhūter apîty āha: *yā c*êty-ādi. *ato 'nujāta* iti tathatā-prāpti-yogād *anujātaḥ*. tathatā tarhi dravya-satī syād ity āha: *sā 'pi c*êty-ādi. *atathat*êti ni(P.171[a])rviṣaya-pratiṣedhânupapattes *tathatā 'pi* sāṃvṛtī māyôpamêti yāvat. *tathāgatam anujāta* iti *anu*-śabda-yoge karma-vibhaktiḥ. *tathāgatasy*êti pāṭhe tat-sambandho vivakṣitaḥ.

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1 ... 1. om. Tib. 2. anujāt° C, rjes-su soṅ-ba. 3 ... 3. de-bṣin-gśegs-pa = tathāgata. 4. °thaṃ na v° PCT; dṅos-poḥi chos-kyis ma-yin-na. 5 ... 5. om. P. 6. simply iti PCT; daṅ-po-ñid-nas ṣes bya-ba. 7. °bhigat° C.

tathāgatasya yā sā tathatāyāḥ sthititā tayā sthititayā Subhūtiḥ sthaviraḥ tathāgatam anujātaḥ ||

tattvato dharmatā-rūpatve katham anujāta ity āha: *tathāgatasyê*ty-ādi. *sthititê*ti saṃvṛtyā prabandha-dharmatā.

yathā tathāgata-tathatā 'vikārā nirvikārā 'vikalpā nirvikalpā evaṃ hi Subhūti-tathatā 'vikārā nirvikārā 'vikalpā nirvikalpā || evaṃ hi Subhūtiḥ sthaviras tayā tathatayā 'vikāro nirvikāro 'vikalpo nirvikalpas tathāgatasyânujātaḥ ||

yady evaṃ vikār'ādimān[1] Subhūtiḥ sthaviraḥ syād ity āha: *yathā tathāgatê*ty-ādi. tatrâdhika-nyūna-vikārâbhāvād yathākramam *avikārā nirvikārā*, sva-para-vikalpa-viyogād *avikalpā*[2] *nirvikalpā*.[3]

yathā ca tathāgata-tathatā 'vikārā nirvikārā 'vikalpā nirvikalpā na kvacit pratihanyate evaṃ sarva-dharma-tathatā 'vikārā nirvikārā 'vikalpā nirvikalpā na kvacit pratihanyate ||

tathāgata-tathatāvat Subhūti-tathatā kuto [Tib.226ᵃ] 'vikār'ādi-svabhāvêty āha: *yathā cê*ty-ādi.

tat kasya hetoḥ | yā ca tathāgata-tathatā yā ca sarva-darma-tathatā ekâ|vâ|ṣā tathatā 'dvayā 'dvaidhīkārā 'dvaya-tathatā nā kvacit tathatā na kutaścit tathatā na kasyacit tathatā |

etad eva kuta iti *tat kasya hetor* ity āśaṅky' āha: *yā ca tathāgata-tathatê*ty-ādi. *ekâ|vâ|ṣê*ty abhinnā. yasmād bhedaka-karma-kartṛ-kriyā'nupalambhād *advayā 'dvaidhīkārā 'dvaya-tathatê*ty artha-bhedo vācyaḥ. sarvath' ādhāratva-virahān *na kvacit*. hetor abhāvān *na kutaścit*. sambandhino 'sattvān *na kasyacit*.

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1. °māna PC; ḥgyur-ba la sogs-pa daṅ ldan-par hgyur-ro. 2. °ra-vikalpā P. 3. om C.

yataḥ sā na kasyacit tathatā tataḥ sā tathatā 'dvayā 'dvaidhīkārā 'dvaya-tathatā || evaṃ hi Subhūtiḥ sthaviro 'nujātas tathāgatasyâkṛta-tathatayā ||

sambandhi-bhāv'ādau tu vastutv'āpattes tathatâiva na syād ity āha: *yataḥ sêty-ādi. evaṃ hi Subhūtir* iti tathāgata-sarva-dharma-tathatayor *evam* eka-svabhāvatvena tathāgata-tathatayā[1] saṃgṛhītatvān nirvikalp'ādi-svabhāvā Subhūti-tathatā tasmād *akṛta-tathatayā 'nujāta* ity arthaḥ. tathatā-rūpeṇa sarveṣām anujātatve Subhūteḥ ko 'tiśaya iti cet. satyam. (P.171[b]) kiṃ tu yad eva vivād'āspadī-bhūtaṃ tad eva nirdiśyate. anyathā 'śrotṛ-saṃskārakaṃ[2] vākyaṃ kurvāṇaḥ kathaṃ nônmattaḥ syāt.

yā câkṛta-tathatā na sā kadācin na tathatā | yataś ca (308) sā na kadācin na tathatā tataḥ sā tathatā 'dvayā 'dvaidhīkārā 'dvaya-tathatā || evaṃ hi Subhūtiḥ sthaviro 'nujātas tathāgataṃ ||

etad eva spaṣṭayann āha: *yā câkṛta-tathatê*ty-ādi. *na sā kadācin na tathatê*ti sarvadâiva-tathatêty arthaḥ.

yathā tathāgata-tathatā sarvatra sarva-dharmeṣv avikalpā nirvikalpā evaṃ Subhūti-tathatā sarvatra sarva-dharmeṣv avikalpā nirvikalpā | evam eva ca tathāgata-tathatayā 'bhinirmitaḥ Subhūtiś cêti dvayam apy aluptam etad abhinnaṃ bhedakânupalabdhitaḥ || evaṃ hi Subhūtiḥ sthaviras tathāgatam anujātaḥ ||

[Tib. 226[b]] upasaṃharann āha: *yathā tathāgata-tathatā sarvatrê*ty-ādi. *sarvatrê*ti sarvasmin kāle. *abhinirmita* iti prabhāvito niṣpāditaḥ. *aluptam* iti luptam apratītam adṛṣṭam, na luptam aluptaṃ dṛṣṭaṃ pratītam iti yāvat. *bhedakânupalabdhita* iti pramāṇôpapannâika-svabhāvatvena tathatāyā bhedaka-pramāṇânupalambhena *dvayam apy* anantarôktam *abhinnam* ity *etad aluptaṃ.*

1. °yā yā P. 2. °raṃ P.

yathā tathāgata-tathatā nânyatra sarva-dharma-tathatāyāḥ evaṃ hi Subhūti-tathatā nânyatra sarva-dharma-tathatāyāḥ | yā nânyatra sarva-dharma-tathatāyāḥ na sā kasyacin na tathatā sâiva sā tathatā sarva-dharma-tathatā | tāṃ tathatāṃ Subhūtiḥ sthaviro 'nanyatathatā 'nugamenôpagataḥ|

sarva-dharma-tathat'ātmikā tathāgata-tathatā, Subhūti-tathatā punar na tathāvidhā. tat kathaṃ tathatayā 'dvayam abhinnaṃ syād ity āha: *yathā tathāgata-tathat*êty-ādi. *nânyatr*êti nipāta-vacanaṃ prathamârthe vartate. tad uktaṃ: syāt yathā sarva-dharma-tathatāyā nânyā tathāgata-tathatā. kiṃ tarhi. tad-ātmikā. *evaṃ Subhūti-tathatā* 'pîti. *na sā kasyacin na tathat*êti sarvasya sā tathatêty arthaḥ. tad ev' āha *sâiva s*êty-ādinā. yâiva *sā tathatā* Subhūteḥ *sâiva sarva-dharma-tathat*êti yojyaṃ. *ananya-tathatā'nugamen*êti ātma-svabhāva-tathatā'nukāreṇa *tāṃ tathatāṃ* sarva-dharmânuvartinīm *upagataḥ*.

na câtra kaścin na kvacid anugatim upagataḥ ‖ evaṃ hi Subhūtiḥ sthaviras tathāgatam anujātaḥ ‖

tathatā-svabhāvatve katham anugama iti cet. ā(P.172ª)ha: *na câtr*êty-ādi. saṃvṛtyâivaṃ vyapadeśaḥ kṛtaḥ paramârthatas tu *nâivâtra* māyôpamatve *kaścid* bhāvaḥ *kvacid anu*[Tib.227ª]*gatiṃ* sadṛśatāṃ[1] prāptaḥ.

yathā tathāgata-tathatā nâtītā n'āgatā na pratyutpannā evaṃ sarva-dharma-tathatā nâtītā nânāgatā na pratyutpannā ‖ evaṃ hi Subhutiḥ sthaviras tāṃ tathatām anujātas tathāgatam anujāta ity ucyate ‖

traiyadhvika-sarva-dharmāṇāṃ tathatā taikālikī, tathāgata-tathatā tu prakṛti-prabhāsvaratvenôtpāda-virahān na tathāvidhā. tat katham anayor ekatvam iti cet. āha: *yathā tathāgata-tathat*êty-ādi. tatrôtpāda-pūrvaka-vināśâbhāvān ***nâtītā***. bhaviṣyad-utpāda-viyogān ***nânāgatā***. labdha-sattākatvânupapatter ***na pratyutpannā***. *evaṃ sarva-dharma-tathat*êti māyôpamatva[2]-prasādhaka-pramāṇa-

1. °śaṃ P, mtshuṅs-pa. 2. °tve C.

sya sarvatra tulyatvād iti bhāvaḥ.

tathāgata-tathatayā 'pi hy anugatas tathatāṃ tathāgata-tathatayā 'tīta-tathatām anugataḥ | atīta-tathatayā tathāgata-tathatām anugataḥ | tathāgata-tathatayā 'nāgata-tathatām anugataḥ | anāgata-tathatayā tathāgata-tathatām anugataḥ | tathāgata-tathatayā pratyutpanna-tathatām anugataḥ | pratyutpanna-tathatayā tathāgata-tathatām anugataḥ | tathāgata-tathatayā 'tītânāgata-pratyutpanna-tathatām anugataḥ | atītânāgata-pratyutpanna-tathatayā tathāgata-tathatām anugataḥ |

bhavatu vā sāṃvṛta-bhāvôpādhi-bhedena tat-tathatāyās traikāliko vyapadeśaḥ. tathā 'pi tathāgata-sarva-dharma-tathatayor abheda evêty āha: *tathāgata-tathatayā 'pîty-ādi.* na kevalam ātma-tathatayā[1]. kiṃ tarhi. *tathāgata-tathatayā 'pi.* yasmāt *tathatām* anuprāptaḥ san Subhūtis tayâiva *tathāgata-tathatayā 'tīt'*ādi-*tathatām anugataḥ.* *atīt'*ādi-*tathatayā tathāgata-tathatām anugato* bhavati tasmān[2] nâsti vimukter[3] nānā-karaṇam iti bhāvaḥ. atīt'ādi-pratyeka-samudāya-bhedena ca hāraka-catuṣṭayam avagantavyaṃ.

iti hi Subhūti-tathatā câtītânāgata-pratyutpanna-tathatā ca tathāgata-tathatā câdvayam etad advaidhīkāraṃ evaṃ sarva-dharma-tathatā ca Subhūti-tathatā câdvayam etad advaidhīkāraṃ |

upasaṃharann āha: *iti hi Subhūti-tathat*êty-ādi.

yâiva ca Bhagavato bodhisattva-bhūtasya (309) tathatā sâiva Bhagavato 'nuttarāṃ samyaksambodhim abhisambuddhasya tathatā | iyaṃ sā tathatā yayā tathatayā Bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambuddhaḥ saṃs Tathāgata iti nāmadheyaṃ labhate |

1. 'pi P. 2. om. C. 3. °kti C.

bodhisattva-tathāgatâvasthayor eva tāvad bhinna-rūpatvāt tathatāyāḥ kutaḥ sarva-dharmâbhinna-svabhā(P.172ᵃ)vatvam iti kasyacid āśaṅkāyām āha: *yâvac*êty-ādi. [Tib.227ᵇ] *iyaṃ sā tathat*êti sarvadâlka-svabhāvatvād yukt*êyaṃ sā tathatā yayā* sarva-prakār'āgantuka-malâpagamenâbhisambodhāt.

ya ekâneka-svabhāvā na bhavanti na teṣām paramârthataḥ[1] svabhāvo 'sti. yathā māy'ādi-rūpasya na. bhavanti câlkâneka-svabhāvāḥ sva-parôditā bhāvā[2] iti vyāpakânupalabdhyā māyôpamas tathāgata ity arthaḥ. [3]nâsiddho 'yaṃ hetuḥ.[3] yasmāt prekṣāvatāṃ pravṛtteḥ prayojanavattayā vyāptatvāt paramârtha[4]-yogya[5]-padârtha-viṣayo vicāryaḥ[6]. anyathā 'rthakriyā'rthināṃ puṃsām asad-artha-padârtha-vicāraiḥ kiṃ prayojanam ity arthakriyā-kārī bhāvo 'bhyupagantavyaḥ. sa cânyonya-vyavaccheda-rūpatvāj jñeya-rūpo vā[7] bhavej[8] jñāna-rūpo vêti vikalpaḥ.

tatra yady ādyaḥ pakṣas tadā paraspara-saṃyukta-svabhāvo vā bhavet, bahubhir vā[9] samāna-jātīyaiḥ paramâṇubhiḥ paraspara-sāmarthya-vidhṛtair asaśliṣṭa-svarūpaiḥ sântaraiḥ parivṛtaḥ[10], yad-vā nirantarair iti pakṣa-trayaṃ.

tatra prathame pakṣe yady ekena sahâlka-deśena saṃyogo 'parasya tadā sâvayavatva-prasaṅgād ekatva[11]-hānir aparâpara-svabhāvair aṇv-antara-samāśleṣāt. sarv'ātmanā saṃyoga-pakṣe 'pi yadā[12] pūrvo 'ṇur apareṇâṇunā saha sarv'ātmanā saṃyujyate tadā 'paro 'pi pūrveṇêty [Tib.228ᵃ] ataḥ saṃyogasyôbhaya-padârthâdhīnatvena paraspara-svabhāvânupraveśān na kasyacid aṇor eka-svabhāvatā. tathā hi pūrvo 'ṇur apareṇa sarv'ātmanā saṃyujyata iti sva-svabhāvaṃ parityajya sarvathā 'para-rūp'āpatte(P.173ᵃ)s[13] tasya ca[14] saṃyujyamānasya asattvaṃ. tathā 'paro 'pi pūrveṇa saṃyujyata iti sva-svabhāvaṃ vihāya sarvathā pūrva-rūpa-bhavanāt[15] tasya saṃyog'āśrayasyâsattvaṃ. tataś câlkasyâlkadā[16]-paraspara-parihāra[17]-sthita-lakṣaṇa-vidhi-pratiṣedhâyogāt katham eka-svabhāvatā.

dvitīye 'pi parivāraka[18]-pakṣe yadi nāma samāna-jātīyaiḥ saṃsparśo nêṣṭas

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1. °thaḥ P, don dam-paḥi raṅ-bṣin-du. 2. °vă P. 3 ... 3. nâsti siddho hetuḥ PC, nâsiddho hetur T; gtan-tshig ḥdi ma-grub-pa yaṅ ma-yin-te. 4. arthakriyā PCT; don dam-par. 5. °gye P. 6. °raḥ PCT; rnam-par dpyad-byaḥo. 7. om P. 8. °ve C, bhāve P, ḥgyur. 9. bhā P. 10. °vṛtt° PC. 11. eka C. 12. °dā ca P. 13. °ttis C. 14. om. P. 15. °pa-svabhāvatāt C. 16. câlkadā C. 17. vih° C. 18. °ya-par° C.

tathā 'pi chidrasy'[1] āloka-tamo-rūpatvād vijātīyair āloka-tamaḥ-paramāṇubhir abhīṣṭa eva. na hy ālokenâsamākrāntasya tamo-rahitatā tamasā vā 'nāspadīkṛtasy' āloka-rahitatvaṃ yuktimat tayor anyonya-virahita-deś'ādi-mātra-pratibaddhôdayatvāt. tathā cânantarôpavarṇita-doṣaḥ samupanipatati.

atha vijātīyair api saṃsparśo nânumanyate. tadā yo 'sau madhya-vartī paramâṇur yenâikena[2] svabhāvenâika-paramāṇv-abhimukhâvasthitas tenâivânya-paramāṇv-abhimukho, yad-vā 'nyenêti vikalpa-dvayaṃ.

tatra yady ādyaḥ pakṣas tadā yad eka-rūpa-paramāṇv-abhimukha-svabhāvaṃ tad eka-deśaṃ. tad-yathā tasyâiva paramāṇoḥ pūrva-dig-avasthita-paramāṇuḥ. eka-paramāṇv-abhimukha-svabhāvās ca sarve parivārakāḥ paramāṇava iti svabhāva-hetuḥ. tenâiva svabhāvenêty abhyupagamān[3] nâsiddhatā. [Tib. 228[b]] sa-pakṣe bhāvān na viruddhatā. bhinna-deśâvasthāne tu nâbhimatâika[4]-paramāṇv[5]-abhimukha-svabhāvā bhaveyus tasya paramāṇor aparâpara-svabhāvâbhāvāt. asatā ca svabhāven' ābhimukhyâyogād iti na cânaikāntikatā hetoḥ. ta(P. 173[b])taś ca parivāryâvasthānâbhāvena parivārakāṇām aṇūnām eka-deśatā-prasaṅgāt tattvataḥ pracayâbhāve tat-sādhyârtha-kriyā-vaikalyād eva tasya paramāṇor nâika-svabhāvâbhyupagamo yuktaḥ.

dvitīye tu pakṣe 'parâpara-svabhāvair aparâpara-paramāṇv-abhimukha-yogāt sphuṭatara eva sâvayavatā-prasaṅgād ekatva-viraho 'ṇūnāṃ svabhāva-bheda-lakṣaṇatvād vastu-bhedasya.

tṛtīyas tu nairantarya-pakṣaḥ saṃyoga-pakṣam evânupatati tat-paryāyatvāt. na hy antarāla-deśa-virahiṇāṃ paraspara-saṃśleṣa-muktā[6] 'nyā gatir asti, na ca śabdântareṇâbhidhīyamānaḥ sa evârtho 'nyathā bhavaty atiprasaṅgāt. athâsaṃyukta[7] eva[8] paramāṇur bahubhis[9] tu dik-śabda-vācyaiḥ samīpatara[10]-deśâvasthitaiḥ paramāṇubhiḥ parivṛta[11] iti cen[12] mataṃ. tad ayuktaṃ. na hy arvāk-para-bhāgayor abhāve vacanam idam arthavattāyāṃ vyavatiṣṭhate.

tad-anyâpekṣayā 'nyasya yad rūpam avadhāryate
tad asat tatra tattvena pārâvār'ādi[13]-bhedavat ‖

iti nyayān na bhūtârthena sâvayavatvam iti cet. na. pārâvārayor[14] api bahir-

1. °thā paricchidr° C. 2. Acc. to Tib. simply yena. 3. °bhāvena bhyuttamag° C. 4. °mit° P. 5. parivārâṇv C. 6. °ṣaṃmuktvā T. 7. °sampray° C. 8. evaṃ C. 9. om. Tib. 10. °pêt° PCT, śin-tu ñe-ba-na. 11. °vṛtta PC. 12. cetan P. 13. pārâpār° C. 14. pārâpār° T, pārâpăr° C.

artha-vādināṃ vyapekṣā-bhedenâsāṃkaryāt pitā-putr'ādivat tāttvikam eva rūpam ity abhyupagantavyaṃ. yad-apekṣayā hi [Tib. 229ᵃ] tat pāraṃ[1], na jātu tad-apekṣayā tad avāram[2] iti. anyathā pārâvārayor[3] a-pāramārthikatve kathaṃ pārâvārâbhidhāna[4]-taṭa-sthitayor[5] [6]asāṃkaryeṇâvasthānaṃ. tathā hi pārâbhimatād anyatvam eva vivakṣitasyâvārasyâvāratvam[7] ucyate. tasya (P.174ᵃ) ca kalpitatve tayor aikya-prasaṅgaḥ. tathā ca na tad-āśritānām asaṃkīrṇâvasthitiḥ syāt. na hi kalpanôparacito[8] bhedo 'rthakriyā'ṅgaṃ. atha[9] saṃvedana-balād viṣaya-sthiter, ananubhūyamānatvenârthasyâtyanta-parokṣatvāt, samanantara-pratyaya-balena pratiniyatasya kāryasyôdayāt tad-vyatirekeṇa[10] kalpayitum aśakyatvāc ca svataḥ siddha-rūpam evâdvayaṃ[11] jñānam eka-svabhāvaṃ paramârthato grāhya-grāhaka-bhāva-rahitaṃ, ahetukatve[12] [13]nityaṃ sattv'ādi[13]-prasaṅgān, nityatve[14] 'rthakriy'ādy-anupapatteś. ca sva-hetu-pratibaddhôdayam udayânantarâpavargi[15], kevalam an'ādi-bhava-bhāvi-bhāvâbhiniveśa-vāsanā-paripāka-prabhāvād ākārās tatra[16] pratibhāsanta iti jñān'ātmako bhāvo Yog'ācārair abhyupagamyate.

tatrâpi kiṃ ta[17] ākārās tāttvikā eva, kiṃ vā pratibimbak'ādivad[18] avicārâlīkaramyā iti vikalpaḥ.

yady ādyas tadā [19]tāttvikânek'ākārâvyatirekād ākāra-svarūpavad anekâlītvaṃ[20] vijñānasy' āsajyata ity ekatā kutaḥ. atha sakṛd-anubhūyamānatvena vijñānasyâikatvaṃ niścitaṃ. tadâika[21]-jñānâvyatirekād [Tib.229ᵇ] ākārāṇām ekatvaṃ vijñāna[22]-svarūpavad[23] durnivāraṃ. bhavatv evam iti cet. nâivaṃ. tathā hi yady eka ākāraś[24] calanatv'ādi-viśiṣṭaḥ pratibhāsate tadā pariśiṣṭā apy ākārāḥ pūrv'ākārâvyatiricyamāna-mūrti-svabhāvatvāt tathāvidhā eva syur iti vaicitry'ākārânubhavo virudhyate. ato nānātvam aikā(P.174ᵇ)ntikam ev' ākārāṇāṃ ity ekânekatvayoḥ[25] paraspara-viruddha-dharmâdhyāsa[26]-yogāt pāramārthikam ev' ākāra-vijñānayor nānātvaṃ sthitam ity abhyupagatâdvaya[27]-naya-

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1. °yā hi tayoran P. 2. apār° PCT; tshu-rol and in the sequel. 3. pārâpār° CT, °vār° P. 4. pārâpār° C. 5. °na-tad-asth° P, °nataḥ sth° C; mṅon-par brjod-paḥi ḥgram-na gnas-pa-dag. 6. asya kāry° C. 7. vipakṣit° C, °syâpārasyâpāratv° T. 8. °lpitoparicitto C. 9. artha C. ji-ste. 10. °dayād vy° C. 11. °ya PT. 12. °hetutve C. 13...13. rtag-pa la-sogs-pa=nity'ādi. 14. °ṅganit° C. 15. °râyav° P, °râv° C; ma-thag-tu hjig-pa yin-te. 16. °tra na C. 17. tu CT. 18. °tibimb'=ādivad CT. 19. bhāvikān° PT, bhāvikārâikākāravy° C; yaṅ-dag-paḥi rnam-pa du-ma. 20. °tva P. 21. °daiva P, gcig. 22. °naṃ C. 23. °pava P, °pa C; ṅo-bo daṅ ḥdra-bar. 24. °kāś C. 25. °ty ekânekasya citratvânabhyupagama-mārga-yathôktatvayos C. 26. °rmâbhyādhy° P; chose gnas-pa. 27. °tānādv° C.

hāniḥ.

atha sukh'ādivan nīl'ādaya ākārā anubhav'ātmakā evêty ekasya citratvânabhyupagamān na yathôkta-dūṣaṇa-prasaṅga iti matvā samāna-jātīyāny api vijñānāni bahūni vijātīya-jñānavat sakṛd utpadyanta iti varṇyate tadā 'yam anyo doṣaḥ. tathā hi yat tan madhyâbhimataṃ vijñānaṃ parivṛtâṇu-prakhyam iṣyate tad yena[1] svabhāvenâikasy' ābhimukhyaṃ pratipadyate kiṃ tenâivânyasyâpy, athânyenêti vikalpaḥ.

tenâivêti pakṣe parivāryâvasthānâbhāvenâvaśiṣṭānāṃ na[2] dig-antarâvasthitir yathā'rthā bhavet. ataś ca pūrvâpar'ādi-dig-bhāgenânutpatter nīl'ādi-maṇḍala-saṃniveśa-pratibhāso na syāt.

anyenêti tu pakṣe svabhāva-bheda-lakṣaṇatvād vastu-bhedasyêty ekatā kuta iti paramâṇu-vicāra-bhāvī doṣaḥ samāpatati.

nanv amūrtatvāj jñānān na deśa-kṛtaṃ paurvāparyam asti. tat katham aṇuvan madhya-vartitvaṃ jñānānāṃ bhavet. satyam etat. ayam [Tib.230ᵃ] aparo 'sya doṣo 'stu[3] yad deśa-vitāna-pratibhāsinām ākārāṇāṃ satyatvam icchatā[4] [5]jñānānām adeśānām api satāṃ bahūnāṃ[5] tathā-deśa-vitānôtpādaḥ[6] parikalpyate. anyathā hi yady aneka-vijñānôtpāda-kalpanāyām api tathā-deśa-vitānôtpada[7]-prati(P.175ᵃ)bhāso mithyā syāt tadā 'neka-vijñānôtpāda-kalpanā vyarthâiva[8] syāt. na ca deśa-vitānâvasthita-nīl'ādi-pratibhāsam antareṇânyan nīl'ādy anubhūyate yat satyaṃ bhavet. tasya câlīkatve kim anyat satyaṃ bhaviṣyatîti yat-kiṃcid etat.[9]

nanu tathā 'py aṇavo[10] mūrtā vijñānaṃ tv amūrtaṃ[11], tat kathaṃ sa evâtra doṣa iti cet. nâiṣa doṣaḥ. tathā hi tad eva nīl'ādi[12] nairantaryeṇa bhāsamānam ekena paramâṇv-ātmakam abhyupagamyate, apareṇa saṃvid-rūpam iti nāma-mātram eva kevalaṃ bhidyate, na tu deśa-nairantaryâvasthāna-lakṣaṇasyârthasya bhedaḥ. na ca nāma-mātra-pravṛtti-dvāra-kṛtaṃ tulya-doṣat'āpādanaṃ kriyate, api tu deśa-nairantaryâvasthāna-kṛtaṃ. tac ca nāma-mātra-bhede 'py astîti katham tulya-doṣatā na bhavet. athâivam api jñāna-jñeyayor vaisādṛśyāj

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1. °te tuśena ? P. 2. om. C. 3. om. C. yin-te='sti ? 4. °to C. 5 ... 5. jñānānām uddeś° PC; yul-na gnas-par gyur-pa ma-yin yaṅ=deśâvasthānâbhāvo 'pi ? 6. vitānâvasthānenôtp° PC, vitānâsthānenôtp° T; rgyas-par skye-bar. 7. khyab-par skye-bar(!) 8. °theva C, °nārth° P; don med-pa. 9. eva tat P; ḥdi ni gyi-naḥo. 10. anuvo C. 11. °rtan P, °jñānatvam mūrta C. 12. °din C.

jñeya-gataṃ dūṣaṇaṃ jñānenânumanyate. tadā[1] 'py ucyate: yugapad aneka-jñānôdaye[2] ghaṭa-paṭ'ādi-viṣayaḥ pratīyamāno vikalpaḥ krama-bhāvī na syāt. na câitac chakyate vaktuṃ: nirvikalpaka-jñānāny eva yugapad iti tad-anubhava-niścaya-dvāreṇa vikalpānām utpatteḥ. tataś ca hîmāḥ kalpanāḥ [3]svayam asaṃvidita-rūpā[3] utpadyanta iti sakṛd-anubhava-niścaya-prasaṅgāt krama-bhāvī [Tib. 230[b]] vikalpo 'nubhūyamāno na syād iti pratyakṣa-virodhaḥ.

atha mataṃ: ekam eva vijñānam[4] āgṛhīta[5]-citra-rūpaṃ mecaka-maṇi-pratibhāsavad iti. tad asat. ta(P. 175[b])thā hi yac citraṃ[6] tad ekaṃ[7] na bhavati yathā nānā-saṃtāna[8]-vartinaḥ pratyayāḥ. citraṃ cêdaṃ vijñānam iti viruddhôpalabdhiḥ[9]. citratvenôpalambhān nâsiddho hetuḥ. sa-pakṣe bhāvān na viruddhaḥ.

kathaṃ punaś citrâikatvayor virodho yena citratvam ekatvam apanayed iti cet. ucyate: na hi nānā-svabhāva-vyatirekeṇânyac citra-śabdâbhidheyam asti. nānâikatvayoś cânyônya[10]-svarūpa-vyavaccheda-nāntarīyakatvāt paraspara-parihāra-sthiti[11]-lakṣaṇo virodha iti siddho virodhaḥ[12] viruddhayor apy eka-svabhāvatve sakalaṃ viśvam ekaṃ dravyaṃ syāt. tataś ca sahôtpāda-vināś'ādi-prasaṅgo durnivāraḥ. anyathā nāma-mātram eva syād ekam iti. [13]na ca nāmni vivāda[13] iti nânaikāntikatā ca hetoḥ.

dṛṣṭânto mecaka-maṇi-pratibhāsas tāvat siddha ity api na vaktavyaṃ. tatrâpy eka-rūpatve nānā-rūpatayā 'vyāptatvena nānā-rūpâvabhāsitv'ādy-anupapatteḥ tulya-paryanuyogatvāt.

atha syāt: pratibhāsamānasya nīl'āder deśa-kālântara-sthāt padârthān na bhedaḥ pratyakṣeṇa pratīyate dvayor[14] apratibhāsanenâitasmād idaṃ bhinnam ity agrahāt. nâpi samāna-kāla-deśa-sthāt pratibhāsamānād asmād idaṃ bhinnam iti pratyayo[15] 'sti[15] nirvikalpatayā pratyakṣeṇâgrahāt. tasmād [Tib. 231[b]] grāhya-grāhakayor grāhyāṇāṃ ca parasparaṃ bhedâgrahāc citrâdvayam eva[16]-rūpaṃ pratyakṣe pratibhāsata iti tad apy etenâiva pratyuktam e(P. 176[a])kasya citratva-virodhāt.

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1. tathā P; deṅi tshe. 2. °nôpad° C. 3...3. raṅ-ñid rig-pa ma-yin-pa yaṅ ma-yin-pa=svayam api nâsaṃv°? 4. śes-pa=jñānam. 5. °na-g° C. 6. cittaṃ PC; sna-tshogs-pa. 7. eva kaṃ P. 8. °ne C 9. raṅ-bṣin ḥgal-ba dmigs-pa yin-no=ātma-v° or the like. 10. °tvayor anyonya T. 11. °ta CT. 12. °ruddhaḥ C. 13...13. miṅ de-la ni brtsad-du med-pa=nâtra nāmni vivāda? 14. °yor apy C. 15. om. C. 16. °kaṃ C.

athâbhinna-yoga-kṣematvāc citram apy ekaṃ. tad ayuktaṃ. anyônya-vyāvṛtta-rūpatvenâsyâikatva-virodhāt. na câsyânenâbhinna-yoga-kṣematvaṃ pratyakṣeṇâvagamyate. yugapat-pratibhāsasyâbhinna-yoga-kṣema-rūpatve[1] svarūpânyatvasyâpi pratibhāsanāt. kathaṃ na bheda-pratibhāso bhavet. yadi ca bhedasyâgrahād advaitaṃ kalpyate tadā 'bhedasyâsmād idam abhinnam ity evaṃ-rūpasyâgrahāt[2] dvaitaṃ kiṃ na kalpyate[3]. atha bhedâbheda-vinirmuktaṃ vastu-mātraṃ gṛhyate. kathaṃ tarhi nīl'ādeś citrasya ca pratibhāsaḥ. citraś cet pratibhāsa iṣyate sa eva loke bheda-pratibhāsa ucyata iti kathaṃ bhedapalāpaḥ.

atha matam: yadi satya-rūpā evâmī syur ākārās tadā sarvo 'yaṃ virodhaḥ. yāvatā śuddha-sphaṭikôpala-saṃkāśam eva tad vijñānam asamprāpta-nīl'ādy-ākāra-bhedaṃ tasminn evaṃvidhe 'py[4] anādikālika[5]-viparyāsa-vāsanā-paripāka-prabhāvāt mṛc-chakal'ādiṣu[6] mantr'ādy-upapluta-locana-puruṣa-pratibhās'āyatakari[7]-turag'ādīnām iv' ākārāṇām avabhāsanam iti. paramârthata eka-rūpasyâiva[8] jñānasyâbhyupagame 'līkatvān na virodho, yato bhavatā doṣâbhidhānenâlīkatvam ev' ākārāṇāṃ pratipādyate. tac câsmābhir[9] abhyupagatam [Tib. 231[b]] iti. tad asat. tathā hi yad atisphuṭaṃ ā-bāla[10]-pratīta-nīl'ādy-ākāra-rūpam anubhūyate ta(P. 176[b])d alīkam. ananubhūyamānaṃ tu sphuṭa-pratibhāsy[11]-ākāra-vyatiriktam advaya[12]-jñānaṃ yat tat satyam iti kim ataḥ param iha subhāṣitam asti. kim ity atiparisphuṭa[13]-saṃvedanânupapattiḥ.

asattve[14] tattvata iti cet. ucyate: yad yatrâsaṃvidyamāna[15]-rūpaṃ na tat tatra[16] saṃvedyate[17] yathā duḥkhe sukh'ādi-rūpaṃ. asaṃvidyamānāś c' ākārā nīl'ādayo vijñāna iti vyāpaka-viruddhôpalabdhiḥ. alīkatven' ākārāṇāṃ niścitatvān nâsiddhatā[18]. sa-pakṣe bhāvān na viruddhatā. tatra yadi paramârthato 'saṃvedana-prasaṅgaḥ sādhyate [tad asiddha-sādhanaṃ][19] sāmānyena tadā sādhya-dharma-viparyaye sādhana-dharmasya bādhaka[20]-pramāṇâbhāvāt[21] kathaṃ saṃdigdha-vipakṣa[22]-vyāvṛttikatvaṃ[23] hetor na bhaved ity api na vaktavyaṃ.

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1. °tvena C. 2. °hāta C. 3. °lpate P. 4. °dhenâpy P; rnam-pa de lta-ba-la yaṅ. 5. °pyād° P. 6. ḥjim du-ma la-sogs-pa-dag-la glaṅ-po daṅ rta la-sogs-par. 7. °s'āyattak° C, °s'āpannak° PT; glaṅ-po. 8. °syâika PT, kho-na. 9. te tathā C; de ni. 10. vāla P, °ṭām āvāla C; byis-paḥi bar-gyis. 11. °bhāty C; snaṅ-ba. 12. °yaṃ CT. 13. °ṭaṃ C. 14. °ttve 'pi CT. 15. °naṃ C. 16. °parnnatraṃ C. 17. °mvidy° C. 18. °ddhitā C. 19. tadāsidha-s° T; not in Tib. 20. vācaka CT. 21. °ṇā-bh° C. 22. °kṣe P. 23. °tva C.

yataḥ sāmānyenâ\vâtra[1] sādhyate na câtrânaikāntikatā. tathā hi dvividhaṃ saṃvedanaṃ mukhyaṃ gauṇaṃ ca. tatra mukhyaṃ yad ajaḍa-rūpaṃ[2] sa ca jñānasyâ\vâsādhāraṇaḥ sv'ātma-bhūto dharmaḥ katham asata ākārasya syāt. tathā hi yad a-jñāna-rūpaṃ na tasya mukhyaṃ[3]-saṃvedanam asti yath' ākāśa-nalinasya. a-jñāna-rūpāś câsattvenôpagatā nīl'ādaya ākārā iti vyāpaka-viruddhôpalabdhiḥ. gauṇam api na sambhavati. yataḥ sv'ākāra-nirbhāsa-jñānôtpādanam eva gauṇaṃ saṃvedanam ucyate. tac câsataḥ sarva-sāmarthya-śūnyasya turaga-viṣāṇasyê[Tib.232ᵃ]vâyuktaṃ sarva-sāmarthya-viveka-lakṣaṇatvād asattvasya. tathā hi yad asamartham na tasya gauṇaṃ saṃvedanaṃ yathā turaga(P. 177ᵃ)-viṣāṇasya. asamarthāś câsattvenâbhimatā[4] nīl'ādaya ākārā iti vyāpaka-viruddhôpalabdhiḥ. ākārāṇām alīkatvān nâsiddho hetuḥ. sa-pakṣe bhāvān na viruddhaḥ. tad evaṃ[5] mukhyôpacaritābhyām anyônya-parihāra-sthita-lakṣaṇābhyāṃ saṃvedanasya vyāptatvāt.[6] tasya ca vyāpakasya nivṛtteḥ saṃvedanasyâpi tad-vyāptasya nivṛttir[7] evêti nâsattvād ity asya hetoḥ saṃvedane 'vakāśo[8] nâstîti[9] nânaikāntikatvaṃ.

nanu marīcy-ādau jal'ādy-ākārasyâsato 'pi saṃvedanād anaikāntikatvam evêti cet. na. tatrâpi hi jal'ādy-ākāro yadi nântar nâpi bahis tadā tasyâtyantâsataḥ[10] katham saṃvedanaṃ syād iti tulya eva paryanuyogaḥ. pratibandha-balenânubhūyanta ity api na vaktavyaṃ. tathā hi na jñāna-svabhāvatā ākārāṇāṃ jñānavat sattva-prasaṅgāt. ath'[11] ākāra-svabhāvatā jñānasyânumanyate tad' ākāravaj jñānasyâsattva-prasaṅgaḥ. na ca jñānād ākārāṇām utpattir nīrūpasya janya-rūpâsambhavāt. nâpy ākārebhyo jñānasy' ākārāṇām alīkatvenârtha-kriyā-sāmarthya-virahāt. na ca tādātmya-tad-utpattibhyām anyaḥ sambandho 'sti. tataś ca yasya yena saha pratibandho nâsti na tat[12] tasmin saṃvedyamāne niyamena saṃvedyate,[13] yathā jñān'ātmani saṃvedyamāne vandhyā-sutaḥ. [Tib. 232ᵇ] nâsti ca tādātmya-tad-utpatti-lakṣaṇo dvividho[14] 'pi pratibandho [15]jñānena sahâbhimatānām ākārāṇām[15] iti vyāpakânupalabdhiḥ. sambandhâbhāvasya pratipādita(P.177ᵇ)tvān nâsiddhatā. sa-pakṣe bhāvān na viruddhatā. sarva-saṃ-

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1. °nyana nâ\v° P, °nyena nâ\v° T. 2. °khyaṃ padajadarūpaṃ P, °patvaṃ C. 3. °khya P. 4. °bhigatā C. 5. eva C, de ltar. 6. vyāpakatvāt C. 7. °syâniv° C. 8. 'nav° CT. 9. 'st° P. 10. °ntāgataḥ C. 11. yath' C, ḥon te. 12. sa C. 13. °ṃvidy° C. 14. °ṇād vividho C. 15...15. med-par ḥdod-paḥi rnam-pa-rnams kyaṅ śes-pa daṅ lhan-cig. °nena sahâsattvâbh°?

vedana-prasaṅgān nânaikāntikatā ca hetoḥ. tataś ca yo 'yam ākāro jñāna-samāna-kāla-bhāvitvena[1] bhavatā parikalpitaḥ tasyâhetukatve katham apekṣā-'bhāvāt kādācitkatvam ity abhidhānīyam atra kāraṇaṃ. yo 'pi manyate 'līkatve 'pi yathā bhavatāṃ saṃvṛtyā jñāna-jñeyayoḥ pratibhāsanaṃ tathā 'smākam api nirākāre tāttvike jñāne[2] tad-apratibaddhâivâvidyā 'līkā 'pi satī saṃvṛtyā 'nyatve[3] pratibhāsata iti [4]'so 'py etenâiva pratyuktaḥ[5]: asmākaṃ tu saṃvṛtyā jñānam eva jñeya-rūpam iti sambandhasyâbhyupagatatvāt tayoḥ pratibhāsanam aviruddhaṃ. atha mā bhūd ayaṃ doṣa iti hetumattvam abhyupagamyate tadā pratītyasamutpannatvād grāhya-grāhak'ākārayoḥ kalpitatvâbhāvāt paratantratā-svabhāvaḥ prasajyate. yato na pratītyasamutpatter anyat pāratantryaṃ.

yady apy evaṃ tathā 'pi pāramārthikī sattā kuto labhyata iti cet. ucyate: tathā hi vijñānasyâpi[6] na pratyayôdbhavāt svabhāvād anyā sattêti. ataḥ pra-tītyôtpatty[7]-a-vināśa-bhāvinī pāramārthikī sattā durnivārā. tataś ca paurvā-paryeṇa bhāvād yaugapadyenâsaṃvedana-prasaṅge 'py upagat'ākārâlīkatva-hāniḥ syāt. atha yathôkto 'py ākāro nâbhyupagamyate tadôpalabdhi-lakṣaṇa-prāptatvenânākāram eva jñānaṃ [Tib.233[a]] sadā sarva-prāṇa-bhṛdbhiḥ saṃ-vedyata[8] iti prāptaṃ.

syād etat. saṃvedyata eva. kiṃ-tv anubhūyamān'ākārôpajanita-vibhrama-balenân-upa(P.178[a])labdhi-lakṣaṇa-prāptatvād arvāg-dṛśām[9] ato 'nubhūta-niści-tôpalambha-vaikalyān[10] na tasyôpalambho 'sti kṣaṇikatvavad[11] iti. tad asat. tathā hi yady antar-bahirdh'ākārāḥ sambhaveyus tadā teṣāṃ saṃvedanôpaja-nita-vibhrama-balena saṃvidyamānam[12] api vijñānaṃ[13] na niścinvantîti syāt. yadā tu nântar na bahis te santi tadā kasyânubhavena[14] vipralambhyeran[15] yena saṃvedayanto 'py advayaṃ na[16] niścinvantîti syāt.

atha matam: bhrānter ayam eva svabhāvo yad alīk'ākāra-saṃdarśanaṃ[17] tenâsato 'py[18] ākārasya bhrānti-vaśāt saṃvedanaṃ bhaviṣyatîti.

tad apy asamyak. tathā hi bhrānti-śabdena vibhramôtpatti-vāsanā hetu-bhūta-jñānâvasthā vā 'bhidhīyate, yad-vā tathāvidha-vāsanā-prabhavaṃ bhrāntam

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1. bhāv° P. 2. vijñ° C, śes-pa. 3 °tyā 'dyate C, °tyā 'dyatve pi P, °tve 'pi T; gṣan-ñid-du. 4. tad apy et° C. 5. °ktaṃ C. 6. jñ° P, rnam-par śes-pa. 7. °ūtôtp° C. 8. °ṃvidy° C. 9. °rvādaś° C. 10. °mbha-vikalpān C. 11. °ṇaik° CT. 12. °ṃvedy° C. 13. jñ° PCT, rnam-par śes-pa. 14. °bhāv° C. 15. °mbher° CP. 16. nâvi C. 17. °nI C. 18. °satvāpy P.

eva jñānaṃ kārya-rūpaṃ.

tatr' ādye pakṣe tatra hetāv ākārāṇām apratibaddhatvāt tad-balāt teṣāṃ saṃvedanam ayuktam[1] atiprasaṅgāt. na câpi tad-utpatti-lakṣaṇaḥ pratibandho 'sty evêti yuktaṃ pūrvavat paratantratva-prasaṅgāt.

athâpi dvitīyaḥ pakṣas tatrâpi pratibandho bhavann ākārāṇāṃ tādātmya-lakṣaṇo bhaven, na tad-utpatti-lakṣaṇaḥ. tat samāna-kālam anubhūyamānatvāt samāna-kālayoś ca hetu-phalatvâyogāt. tataś ca bhrāntivat tad-avyatirekāt paratantratva-prasaṅgo durnivāra iti [Tib.233^{b}] yatkiṃcid[2] etat.

[3]syād etad[3] bhrānta-grāhya-grāhak'ākārâbhāvāt supt'ādy-avasthāyāṃ sva-saṃvittir eka-rūpā satyā bhaviṣyatîti. tad asat. mano-vijñānasya dharma-dhātv-ālambanatve 'pi kevala-caitasika-dharmâgrahaṇāt[4] kalāpa-paricchedena citra-rūpatvāt.

atha grāhya-grāhaka-bhāva-rahita eva sasampra(P.178^{b})yoga-vijñāna-skan-dhasya svabhāvo niścitaḥ. tathā 'pi citratām evâbhidhāvati. tathā hi bhrānti-vāsanā vidyata iti bhavatā 'bhyupagamyate, atha nêti vikalpa-dvayaṃ.

yady ādyas tadā vitath'ākārâbhiniveśa-vāsanâtvâvidyā. sā ca vāsanā śaktir ucyate. śaktiś ca kāraṇa-jñān'ātma-bhūtâtvêti. tena pūrva[5]-pūrvasmāt kāraṇa-bhūtād avidy'ātmano[6] jñānād uttarôttarasya[7] kāryasya vitath'ākārâbhiniveśina utpatter[8] avidyā-vaśāt tathā-khyātir yuktêti balāc citratvam āyātaṃ. na ca samanantara-pratyayān niyama iti vaktavyaṃ. yato yathôktam eva jñānaṃ samanantara-pratyaya iti yatkiṃcid etat.

atha tatra vāsan'ātmikāḥ śaktayo bhinnā iti cet. na. [9]tāttvikâneka-śakty[9]-avyatirekāc chakti-svarūpavad yugapad anekatvaṃ vijñānasy' āsajyate. tatra côkto doṣaḥ. tathâika-jñānâvyatirekād vā śaktīnām ekatvaṃ vijñāna-svarūpa-vad[10] durnivāram iti kathaṃ samanantara-pratyaya-bhedaḥ.

atha nêti dvitīyaḥ pakṣo matas tadā muktaḥ syur ayatnena sarva-dehina ity-ādi-prasaṅgo 'nivāryaḥ. atha sarvam eva pṛthagjanasya jñānam [P.234^{a}] anāpanna-nīl'ādy-ākārôpanāmam[11] pravartate. tatrâikatva-hāni-prasaṅgo na

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1. anukt° C. 2. °ṃcid eva C. 3...3. om. P. 4. °sikāgr° C. 5. om. C. 6. avijñ'āt° C. 7. uttarasya C. 8. °ttir C. 9...9. bhāvik° PCT, yaṅ-dag-par-na nus-pa du-ma. 10. °paṃ CT. 11. ex conj. °parāgaṃ PCT, ñe-bar bsgyur-ba.

bhaviṣyati a-citra-rūpatvāt. nīl'ādi-saṃvedana-rūpatā yā[2] tasya vyavasthāpyate sā tat-saṃvedana-rūpatvān na tu nīl'ādi-rūp'āpatteḥ.[2] tathā hy ālambana-grahaṇa-prakāra ev' ākāro, na tu tādrūpyaṃ.

yat tu nīl'ādi bahir iva pratibhāsamānam ālakṣyate tan na jñān'ākāratayā, api tu jñānaṃ nīl'ādi-saṃvedanam anubhavan[3] pratipa(P.179[a])ttā mohāt tathā bahī-rūpeṇa nīl'ādikam adhyavasyatîti. etad api mithyā. tathā hi yadi nīl'ādinā sahagatasya kaścit pratibandho nâsti tadā kathaṃ[4] nīl'ādi-saṃvedanaṃ syāt. na hi [5]tādrūpya-vyatirekeṇânyo[5] nirīhasya jñānasy' ālambana-grahaṇa-prakāro 'sti, yena tādrūpya-vyatirekeṇ' ākāro vyavasthāpyate atiprasaṅgāt. api tu tādrūpyôtpattyâiva[6] jñānasya sa-vyāpāratā[7] pratīyate. sa eva tasy' ālambana-grahaṇa-prakāra ucyate. tatra côkto doṣaḥ.

nâsty eva sarvathā nīl'ādir iti cet. nâivaṃ. tathā hi yadi nīl'ādi nântar nâpi bahir asti tat katham idam avikalpe cetasi sphuṭataram anubhūyata iti vaktavyaṃ. na câitac chakyaṃ[8] vaktuṃ: nâiva pratibhāsata iti. sarveṣām anubhava-siddhatvāt tat-pratibhāsasya. na câpi sphuṭâvabhāsino[9] vikalpa-viṣayatā yuktā, yenôcyate mūḍh'ātmanā tathā 'vasīyata iti.

athâivam apy anumanyate: vakalpenâvasīyata iti. tad asat. yasmād yadi [Tib. 234[b]] nirākāram eva sarvaṃ[10] jñānam anubhūtaṃ tadā tat-pṛṣṭha-bhāvinā 'pi[11] vikalpena pratiniyatasya nīl'āder ākārasyâdhyavasāyo 'py ayukta eva pratibandhâbhāvāt.

bhrānter[12] ayam evam[13] svabhāva iti cet. uktam: atra paratantratva-prasaṅgāt kathaṃ bhrāntāv asya pratibandha iti. tasmāt pratibandhâbhāvād vikalpa-viṣayatayā 'pi nīl'āder asataḥ saṃvedanânupapatter ayuktam etad iti.

yady evam astu tarhy apariśuddhâvasthāyāṃ citrâvabhāsam alīkam eva jñā(P.179[b])naṃ[14], [15]pariśuddhâvasthāyāṃ bhrānti-vigamād advaya-rūpam evâlīka-svabhāvaṃ bhaviṣyatîti. ucyate: yady aśuddhâvasthāyāṃ sarvam alīkam eva jñānaṃ tadā śuddhâvasthāyāṃ tat satya-rūpaṃ kuto jātam iti vaktavyam. na

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1. ex conj. °tāttayā PT, °tāttadā C, raṅ-bṣin rig-pa ñid-du ... gaṅ yin-pa. 2. rūpa-patteḥ P, rūpôpattes C, raṅ-bṣin-du gyur-pas. 3. anabhavana C. 4. °ṃ na C. 5 ... 5. (°ṇa) om. Tib. 6. tad-rūpôtp° C. 7. °tI or °to P. 8. °kyate C. 9. °ṭāvibh° P. 10. pūrv° C, thams-cad. 11. om. P. 12. °ntar PC, ḥkhrul-paḥi. 13. eva PCT, ḥhi lta-bu. 14. vijñ° PC, śes-pa. 15. ap° P.

cālīkāt satya-rūpasyôtpattir[1] yuktā tasyâsamarthatvāt. sāmarthye vā tad alīkaṃ kathaṃ bhavet. tathāvidhasyâpy alīkatve 'nyasyâpi satyatvaṃ kathaṃ bhavet.

ato nirhetukam eva tat syāt. tac câyuktaṃ nitya[2]-sattv'ādi-prasaṅgāt. bhrānti-vigamād ity api na vaktavyaṃ. yadi hi viśuddhâvasthāyāṃ sarveṣām ākārāṇāṃ nivṛttiḥ sambhavet tadā sambhāvyata evâitat: yāvatā bhrānti-nivṛttāv api n' ākārāṇāṃ nivṛttiḥ sambhavati, tatra teṣāṃ yathôkta-nyāyena pratibandhâbhāvāt. na câpratibandhe saty eka-nivṛttāv aparasya ca niyamena nivṛttir gavâśv'ādivad atiprasaṅgāt.

athâpi syāt: kasyacin nisarga-siddham[3] evâdvaya[4]-jñānaṃ prapañcâpagatam ekaṃ bhaviṣyatîti. tad ayuktaṃ. [Tib. 235ᵃ] nisarga-siddhatve hi pratiniyat'āśraya-parigraheṇânāyattatvān na tathāvidhā sattā kasyacid viramet. tataś ca pratīty'ādi-virodho bhavet.

syād etat: sa tādṛśo hetu-dharmo yena pūrva-pūrva-pratipakṣa-kṣaṇa-balenôtpādāt pratiniyata-kāraṇāt tat[5]-svabhāvatayā kasyacid eva[6] bhaviṣyatîti. tad eva nitarām na rājate. yathôdita-vidhibhiḥ sarvasya nīrūpat'āpādanena[7] paramârthataḥ kārya-kāraṇa-bhāvasyânupapatter iti yatkiṃcid e(P. 180ᵃ)tat. ato yadā vicāryamāṇo bhāvānāṃ na kaścid aṃśa-rūpo 'pi svabhāva [8]eka-bhāga-rahitatayā[8] siddhas tadā 'nekaḥ kathaṃ setsyati[9] tat-samudāy'ātmakatvād[10] anekatvasyêti nâsiddho hetuḥ.

nanu na sarvasya pratibhāsamānasyâikâneka-svabhāva-rahitatvena niḥsvabhāvatvaṃ pratyakṣato 'vabhāsate bhāva-viṣayatvād asya. nâpy anumānato vyāpter grāhakasya pratyakṣasyâbhāvāt, anumānena ca grahaṇe 'navasthānād apratipatteḥ[11] kathaṃ siddho hetur iti cet. na. [12]tathā hi[12] samuditânumāna-vidhibhir niḥsvabhāvatvam[13] ekâneka-svabhāva-rahitatvena vyāptam iti pratipāditaṃ, teṣāṃ ca madhye kasyacid anumānasya pratyakṣeṇa vyāptiḥ kasyacit pratyakṣa[14]-gṛhīta-vyāptikenânumānena gṛhyata iti yathāsvaṃ[15] pramāṇena niścita-pakṣa-dharma-grahaṇāt kuto 'navasthā. sa-pakṣe bhāvān na viruddhaḥ.

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1. °tti PC. 2. °tyaṃ PCT. 3. °gâs° C. 4. °yaṃ C. 5. ex conj. °ṇāya tu PC, °ṇāyatta T; rgyu-las ... deḥi. 6. evata P. 7. nīr° C. 8 ... 8. ekobh° PC, eko bh° T; gcig daṅ bral-ba-ñid-kyi = eka-rah°. 9. sesy° P, om. Tib. 10. °dayām eḳ° P, °day'ātm° T. 11. °patte P, °sthān'ādi-pratipattiḥ C. 12 ... 12. sic PCT, ji-skad-du = yathā? 13. om. Tib. 14. °kṣi P. 15. sva P.

tathā hi yadi yathôkta-hetuḥ sādhya-viparyaya-sādhanāt pāramārthika-svabhāve varteta tadā tādātmya-tad-utpattibhyāṃ tatra pratibaddho 'nyatra vicāra-vimarśâsahiṣṇutvena tāttvika-rūpa-virahiṇi māy'ādi-rūpe kathaṃ vartitum utsaheta[1]. [Tib. 235[b]] bhāva-dharmatva-hāni-prasaṅgād iti kathaṃ prasiddha-dṛṣṭântaṃ prativiruddhatā hetoḥ.

atha mataṃ: māṃ prati dṛṣṭânta evôbhaya-dharmânugato na siddho vijñāna-rūpeṇa māy'ādīnāṃ vastutvenâbhyupagamāt. ato 'naikāntikatā hetor ti. tad asat. tathā hi vijñānānāṃ sarveṣām eva vastutvenâbhimatānāṃ yathôditânumāna-vidhi(P. 180[b])bhir naiḥsvābhāvyaṃ pratipāditaṃ. tato[2] na svêcchā-balena vastūnāṃ tathā-bhāvo lakṣyate, yena pramāṇa-bādhitasyâpi māy'āder vijñāna-rūpeṇa siddhatvād asiddho dṛṣṭântaḥ syād iti [3]na kiṃcid etat.[3]

syād etat: pakṣa-sapakṣayoḥ sattve siddhe 'pi kathaṃ vipakṣād vyāvṛttir[4] niścīyate hetor yena saṃdigdha[5]-vyatireka-doṣa-duṣṭatā na bhavatîti. ucyate: yad rūpa-vyavaccheda-nāntarīyaka-paricchedanaṃ[6] hi yat tat-tat paraspara[7]-parihāra-sthita-lakṣaṇaṃ, tad-yathā bhāvo 'bhāva-vyavaccheda-nāntarīyaka-paricchedaḥ. paraspara-rūpa-vyavaccheda-nāntarīyaka-paricchedā evâikatvânekatve[8] tasmāt paraspara-parihāra-sthita-lakṣaṇa[9] iti[10]. yau ca paraspara-parihāra-sthita-lakṣaṇau tāv eka-vidhānasyâpara-pratiṣedha-nāntarīyakatvād rāśy[11]-antarâbhāvaṃ gamayataḥ, tad-yathā bhāvâbhāvau. anyonya-parihāra-sthita-lakṣaṇe câikatvânekatve. tasmād rāśy-[11]antarâbhāvād[12] ekatvânekatvābhyāṃ svabhāvaḥ kroḍīkṛta iti sādhya-viparyaye hetor asty eva vyatireka iti [Tib. 236[a]] kuto yathôkta-doṣâvakāśaḥ[13].

nanu câtra[14] pratijñā'rthâika-deśatvād asiddho hetuḥ, yasmād ekânekayoḥ svabhāva-prabheda[15]-rūpatvāt tad-viparyayor api sādhya-sādhanayor abheda eva. tataś ca yadi sādhyaṃ asiddhaṃ hetur api tad-abhinna-svabhāvatvād asiddhaḥ. atha hetuḥ siddhas tadā niḥsvabhāvatvam api bhāvānāṃ siddhaṃ. na hy ekâ-

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1. °hate C. 2. °taṃ ato C. 3 ... 3. ḥdi ni gyi-naḥo = yat kiṃcid etat. 4. °ttin PC. 5. °ṃdiś ca C, ldog-pa-la the-tshom = vyāvṛtti-saṃd°? 6. °daṃ PCT. 7. om. PCT, phan-tshun. 8. ex conj. °cchedede caik° PCT, gcig-pa-ñid daṅ du-ma-ñid-du yoṅs-su gcod-pa yaṅ ... kho-na-yin-pa. 9. °ṇe P. 10. om. C. 11. rāsy PC. 12. phun-po gsum-pa med-paḥi phyir = rāśi-tṛtīyâbh°? 13. °ṣo 'vak° PC. 14. gal-te ḥdir = yady atra(?). 15. bheda C.

nekatva-virahiṇe[1] śaśa-viṣāṇ'ādau kaścid bhāva-svarūpatām[2] abhyupaitîti ce(P. 181[a])t. tad asat. tathā hi hetus tāvad yathā siddhas tathā vistareṇa pratipāditaṃ. tasmin siddhe 'pi yadi nāma[3] vidhi-rūpatayā sādhyate naiḥsvābhāvyaṃ tathā 'pi vastv-abhiniveśasya dustyajatayā tattvataḥ samastra-vastu-vyāpinaiḥsvābhāvye[4] niścay'ādy-anutpādanād vyāmūḍhaṃ[5] prati sarva-bhāvānāṃ niḥsvabhāvatā-vyavahāra-yogyatā-prasādhanān na pratijñā'rthâîka-deśatā hetoḥ. yathôpalabdhi-lakṣaṇa-prāptânupalambhena nâstitvasyêty acodyaṃ.

atha mūḍhaṃ prati naiḥsvābhāvyam eva tāvat sādhayitavyaṃ vyavahārârtham ity abhiniviśyate[6]. tatrâpy ucyate: yadā tv ekânekatvayoḥ[7] svabhāva-vyāpakayor[8] nivṛttyā vṛkṣa-nivṛttyā śiṃśapā-nivṛttivad tāttvikī[9] svabhāvanivṛttiḥ sādhyate tadā kutaḥ pratijñā'rthâîka-deśatā hetoḥ. na hi vyāpya-vyāpaka-nivṛtti-vacanayor bhinna-vyavaccheda-rūpayoḥ[10] paryāyatvaṃ. na câparyāya-rūpasya pratijñā'rthâîka-deśatvam iti [11]yatkiṃcid etat.

nanu paramârthata iti viśeṣaṇam anarthakaṃ. [Tib.236[b]] tathā hy aviṣaṃvādako nyāyaḥ paramârtha iti paramârtha-śabdena tri-rūpa-liṅga-janitā buddhir abhidhīyate. tadā tasyā api saṃvṛti-rūpatvāt kathaṃ paramârthatvam. yadi ca tad-vaśād bhāvānāṃ niḥsvabhāvatvaṃ vyavasthāpyate tadā tasyāś ca buddheḥ kuto vyavasthāpanīyaṃ.[12] na tata eva sthāpayituṃ yuktaṃ sv'ātmanivṛtti-virodhāt. nâpi pramāṇântarato 'navasthāna-prasaṅgāt. atha tām ekāṃ[13] buddhiṃ muktvā[14] vyavasthāpyate. (P.181[b]) na tarhi sarva-viṣaya-nairātmyaṃ pratipāditaṃ bhavatîti. sādhv etat. kiṃ-tu sakala-prapañca-parivarjita-paramârthasyânukūlatvād yathôkta-buddheḥ paramârthatvaṃ. niḥsvabhāvatā 'pi ca tata[15] eva. na ca[16] sv'ātmani vṛtti-virodhaḥ. sāmānya-rūpeṇa sarva-dharmāṇāṃ niḥsvabhāvatā vyavasthāpanāt. tatra ca sāmānya-lakṣaṇe tad-buddhi-rūpasyântargatatvād yathā sarva-dharmeṣu sattv'ādi[17]-hetubhyo vināśitva-pratyayo bhavan n' ātmānaṃ virahayya[18] bhavatîty acodyaṃ.

nanu samāropita-tāttvikôtpatty[19]-ādy-ākāra[20]-rahitatayā 'vicārâîka-manoharo

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1. °ṇi PT. 2. svabhāva-sv° P. 3. om. C. 4. °vyêti C. 5. °nāddhyām° P. 6. °veśy° C. 7. °nekayoḥ P. 8. °bhāvâvy° C. 9. bhāvikī PCT, de-kho-na-ñid. 10. °yo P. 11. na kiṃcid C. 12. vasth° P. 13. tātmakām C. 14. muttkā P, °ddhim uktyā C. 15. tatra C. 16. om. C. 17. °dibhyo CT. 18. ex conj. °hiyya P, °hapya C, °haya T; ma-gtogs-pa. 19. tatvākôtp° P. 20. om. Tib.

bhāva-svabhāva eva niḥsvabhāvatā-śabdenôcyate. tasya ca bhāva-svabhāvasya[1] pratyakṣatvāt tat-svabhāva-bhūtā 'pi niḥsvabhāvatā pratyakṣâlva, ghaṭa-vivikte[2] bhūtala ivôpalabdhe tad-ātma-bhūto ghaṭa-vivekaḥ. anyathā 'bhinna-yoga-kṣematvād avyatirekatā[3] 'vahīyate. tataś ca bhāvo niḥsvabhāvo na syād asambandhān niḥsvabhāvatāyāḥ[4]. na ca tad-utpatti-lakṣaṇaḥ sambandho 'vastutvenâkāryatvāt tasyāḥ. tasmād [Tib. 237ᵃ] bālaiḥ sā na pratyakṣato 'vasīyata iti pratyakṣa-bādhā. tathôpalabdhi-lakṣaṇa-prāptânupalabdhyā ghaṭavad abhāva-vyavahāra-yogyatvān nâsty eva niḥsvabhāvatêty anumāna-bādhā. śaśiny acandratvavad ā-gopāla-janasya niḥsvabhāvatā-pratīti-[5]vaikalyāt pratīti-bādhā 'pi[5] durnivārêti[6] cet. tad asat. tathā hi samāropit'ākāra-viviktatā-bhāvān niḥsvabhāvatôcyate. sā ca bhāva-svabhāva[7]-grahaṇena gṛhītā 'pi kṣaṇikatvavad bhrāntyā samāropita-tattvôtpatty-[8]ākāra-(P. 182ᵃ)tiraskṛta-rūpatvān[9] na bālair niścīyate. ato niścayânupapatteḥ pratyakṣatāyā abhāvān[10] na pratyakṣa-bādhā. tathā gṛhītā 'pi vyavahārâyogyatvād[11] agṛhīta-kalpâlvêti nôpalabdhi-lakṣaṇa-prāptatvam asyāḥ. tato nânumāna[12]-bādhā. paramârthata iti viśeṣaṇāc ca bhāva-pratīter anapahnavena pratīti-bādhā nâsty evêti yatkiṃcid etat. nirbīja-bhrānter[13] ayogāt kathaṃ tayā samāropita ākāra ity api na vaktavyaṃ. yataḥ satyena sahâlīkāyā bhrānteḥ kaḥ sambandhaḥ. na tāvat tat-svabhāvatā satyâlīkayor virodhāt. nâpi tad-utpattir alīkasyâkāryatvāt. ataḥ sāṃvṛtam eva kāraṇaṃ[14] pūrvam upādānam asyā na virudhyate. tasyâpi kāraṇasyâparaṃ[15] sāṃvṛtam eva pūrvaṃ[16] kāraṇaṃ. evaṃvidha-kāraṇa[17]-paramparāyāś [18]cânāditvān na kadācin nirupādānā bhrāntiḥ.

kathaṃ pratiniyama iti cet. ucyate: tāttvika-bhāva-svarūpavat sāṃvṛtasyâpy ayam eva svabhāvo 'para-sāṃvṛta-kāraṇâdhīno [Tib. 237ᵇ] yat pratiniyata-sāṃvṛta-kārya-kāraṇaṃ nāma.

kathaṃ tarhi sāṃvṛtam iti cet. artha-kriyā-samartham eva hi vastu-vicāra-vimardâkṣamatvāt sāṃvṛtam ity ucyate. tathā hi tathyâtathyābhyāṃ sarva eva

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1. °sya ca bhāvasya CT. 2. °kta CT. 3. om. Tib. 4. °tayā C. 5 ... 5. vā P. 6. °rauvetīti, °vārâlvêti TC. 7. om. C. 8. tattvotpattyody' P. 9. svar °P, ṅo-bo-ñid. 10. °ksatā'bh° C. 11. °râyogetv° P, °râyogyād T, vapa hāyadenyatv° C. 12. °syās tu tenârthamāna (!) C. 13. °ntar P, vāntar C. 14. om. Tib. 15. °para C, om. Tib. 16. °tam eva svabhāvo 'para-sāṃvṛta-kāraṇâdhīno pūrva ('pur° ?) C. 17. hetu CT. 18. °nādin na kācin nir° C.

rāśir[1] vyāptas tayor[2] anyonya-parihāra-sthita-lakṣaṇatvāt. tathya-rūpatāyāṃ[3] ca niṣiddhāyāṃ sāmarthyād itaratrâvasthānam[4] eṣām āpatitaṃ. ataḥ svayam evêdaṃ rūpaṃ sarva[5]-bhāvaiḥ[6] svīkṛtam ity adoṣaḥ.

nanu hetum antareṇêṣṭârthâsiddheḥ sarva-dharma-naiḥsvābhāvya-prasādha-
5 nāya hetoḥ parigrahaṃ kurvatā tasya sattā'bhyupagatā sarva-dha(P. 182[b])rma-naiḥsvābhāvya-pratijñayā[7] câsattêti paraspara-virodhāt sva-māṭṛ-vandhyātva-pratijñāvat sva-vacana-virodhaḥ. yato na [8]hetoḥ svata[8] eva niḥsvabhāvatā sidhyati[9] sv'ātmani kāritra-virodhāt. nâpy anyato 'navasthā-prasaṅgād iti cet. na. niḥsvabhāvatā 'pi ca tata evêty-ādinôktôttaratvāt. evaṃ niḥsvabhāvatve
10 'pi saṃvṛtyā karma-phala-sambandha[10]-vyavasthāpanen' Āgama-virodhasyâbhā-vāt[11] taḍ-virodho 'pi nôdbhāvanīyaḥ.

atha mataṃ: niḥsvabhāvatā[12]-vādinaḥ[13] sarvârthâbhāvād āśrayâsiddhat'ā-dayo doṣā durnivārā iti. tad asat. tathā hi sarva evânumānânumeya-vyava-hāraḥ [14]paraspara-parāhata-siddhânt'āhita[15]-dharma-bheda-parityāgen' ā-bāla[16]-
15 jana-pratītaṃ dharmiṇam āśritya pravartate. tat-pratibaddho hetuḥ siddhaḥ. tathā dṛṣṭânto 'pi. anyathā yadi siddhânt'āśrito hetur dharmī dṛṣṭânto vā syāt tadâlka-siddhânta-[Tib. 238[a]]prasiddha-viśeṣaṇa-viśiṣṭo dharmī vivād'āspadībhū-tatvād aparasyâsiddha iti viśiṣṭa-dharmiṇo 'siddher āśrayâsiddho hetuḥ syāt. tathā svarūpâsiddhau dṛṣṭânta-dharmiṇaś câsiddhir iti sarvathâiva dhūma-
20 satt'ādibhyo[17] dahanânityat'ādi[18]-pratīti-vaikalyāt[19] sādhya-sādhana-vyavahā-rôcchedaḥ syāt. avijñān'ādi-rūpa-parāvṛtta-jñāna-mātr'ādeḥ kasyacit siddhatvād iti yatkiṃcid etat.

syād etat: yo hi pratibhāsamānaṃ dharmiṇam āśritya samāropit'ākāra-niṣedhanāya sādhanaṃ prayuṅkte[20] tasy' āśrayâsiddhat'ādayo doṣā nâvataranti.[21]
25 tvayā tu pra(P. 183[a])tibhāsamāna eva dharmī[22] niṣidhyate. tat katham āśrayâ-siddhat'ādayas te nâvatarantîti. nâivaṃ. tathā hi paramârthata iti viśeṣaṇāt pratibhāsamāne dharmiṇi samāropita-[23]tāttvika-bhāva[23]-niṣedhaḥ sādhyate. na

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1. °śi PC. 2. °ptayor C. 3. °yāś PC. 4. itara-vyavasth° C. 5. °vâiva C. 6. om. P. 7. °jñeyā C. 8...8. hetos tata PT; Tib. as PT. 9. om. P. 10. lacuna P. 11. °sya bh° P. 12. °bhāva C. 13. vāditaḥ P. 14. parasparāh° C. 15. °ntāhi C, °nta-hita P. 16. °lañ C. 17. sattv'ād° C. 18. °hanamitya-t'ādi (!) C. 19. vikalpāt C. 20. °yukte C. 21. °ntûti C. 22. °rmi C, °rmā P. 23...23. bhāvika-svabh° C, simply bhāva P, bden-par yod-paḥi ño-bo-ñid.

tu dharmi[1]-svarūpa-niṣedha iti samānaṃ.

atha matam: pāramārthikaś cet svabhāvo niṣiddhaḥ kim aparam avaśiṣyate tasyad harmiṇo rūpaṃ yat pratibhāsetêti. tad [2]apy asamyak[2]. na hi pāramârthika-svabhāvatvena pratibhāso vyāpto yena tan-nivṛttau nivartet, alīkasyâpi dvi-candra-keśôṇḍuk'āder bhāsanāt. na câitac chakyate vaktuṃ yady api dvicandr'ādayo bahī-rūpatayā 'līkā[3], jñāna-rūpatayā tu te pāramârthikā evêti bhāsanaṃ[4] yuktam iti citra-rūpatayā deśa-sthatayā ca teṣāṃ pratibhāsanāt· na hi jñānam ekaṃ citraṃ yuktam ekatva-hāni-prasaṅgāt. aneka-jñānôtpatteś ca pūrva-niṣiddhatvāt, [Tib.238[b]] nâpi deśa-stham[5] amūrtatvāt. tasmān na dvicandr'ādayaḥ pāramârthikāḥ, tathā ca pratibhāsanta iti na[6] pāramârthika-svabhāva-nivṛttau pratibhāsanatā virudhyata iti tāttvika[7]-bhāvâbhyupagamo na kāryaḥ. nâpy abhāvâbhyupagamo bhāva-nivṛtti-lakṣaṇatvāt tasya[8]. bhāvâsiddhau nirviṣayasya nañ[9] 'prayogeṇâsati[10] niṣedhye[11] niṣedhasyâpravartanāt tat-pūrvakasya tasyâpy asiddher aikāntika-bhāvâbhāva-pakṣa[12]-bhāvino doṣā nâsmān upālīyante. tataś cânyonya-vyavaccheda-rūpatvād eka-pratiṣedha-nānta-rīyakam apara-dharmi[13]-vidhānaṃ balā(P.183[b])d āpatitam iti yad ucyate[14] tad asaṅgataṃ. tattvato bhāva-rūpasya vyavacchedasyâbhāvāt. evaṃ ca bhāvâbhāva-svarūpâbhāve sākṣāt pāramparyeṇa vā jñāna-jñeyayor apratibaddha-vṛttitvān na tad-viṣayo[15] vikalpaḥ[16] sarvathā tāttvika iti siddhaṃ[17]. na ca mantavyaṃ: anādi-vāsanôdbhūto bhāvâbhāva-svarūpâbhāve 'pi tad-viṣayo vikalpaḥ śaśa-viṣāṇ'ādi-vikalpavad upajāyata iti. tathā hi yadi nāma bāhye vastuni na pratibaddhas tathā 'pi pūrvaka[18]-jñāne tad-avyatirikta-vāsanā-prabodhenôtpādanāt[19] tad-utpatti-lakṣaṇaḥ pratibandho 'syâsty eva. tathā samāna-kāla-bhāvini jñāne[20] tad-avyatiriktatvena tādātmya-lakṣaṇa[21] iti vikalp'ārūḍha[22]-pratibimbasya kenacit prakāreṇa vidhi-pratiṣedhābhyāṃ vyavahāraḥ. ato[23] yathôdita-vidhinā vāsanā-prabhava-jñānâbhāvena tat-pratibimba-virahād [Tib.239[a]] vikalpânutpatteḥ kuto bhāvâbhāva-svarūpâbhāve vikalpa iti vaktavyaṃ.

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1. °rma CT. 2 ... 2. °py asat T, asam° PC. yaṅ yaṅ-dag-pa ñid ma-yin-te. 3. °ka P. 4. pratibhāsana C, pratibh° T. 5. sthatv C. 6. om. CT. 7. °ttveko PC, de-kho-na-ñid-kyi. 8. tasyā C. 9. nañco PC, dgag-pa. 10. °gyaṇ° P. 11. niṣidhya C. 12. vip° C. 13. Supplied from Tib. chos-can. 14. ucete P. 15. °yā Ç. 16. rtog-pa-dag 17. °ddhaḥ P. 18. °ke T, pūrveka P. 19. °dāt P. 20. vijñ° PC. 21. ḥbrel-pa = pratibandha. 22. °ḍhe C. 23. yato PT.

etena yad eke varṇayanti: prekṣāvataḥ pramāṇôpapanne[1] 'rthe satyatvenâ-bhiniveśo[2] 'nyatrâlīkatvena yuktaḥ, anyathā prekṣāvattva[3]-hāni-prasaṅgāt. ataḥ satyâlīkâbhiniveśasya dustyajatayā kathaṃ sarva-viparyāsa-prahāṇam iti tad api pratyuktaṃ: abhiniveśasya [4]jñānādavyatibhinna[4]-mūrtitvāt tad-abhāve katham abhiniveśasya yukta-rūpatêti[5]. tad evaṃ[6] bhāvâbhāva[7]-vikalpābhyāṃ sarva-vikalpasya vyāptatvād[8] vyāpakâbhāve vyāpyasyâsambhavāt tattvato bhā-vâbhāva[9]-parāmarśa-rahitān avicāra-ramaṇīyān antar[10] bahis sāra-virahiṇaḥ ka-dalī-skandha-(P. 184[a])nibhān sarva-bhāvān evaṃ sarv'ākārajñat'ādy-aṣṭâbhisama-ya-krameṇa prajñā-cakṣuṣā nirūpayato bhāvanā-bala-niṣpattau keṣāṃcin maṇi-rūpy'ādi[11]-jñānavad[12] utsārita-sakala-bhrānti-nimitta eva svataḥ pramāṇa-bhūto yathābhūtârtha-grāhitvān māyôpamâdvaya-jñān'ātma-saṃvedano viśuddha-sāṃ-vṛta-kāraṇa-nirjātaḥ sarva-viparyāsa-prahāṇād uru-karuṇā[13]-prajñā-svabhāvaḥ sāṃvṛto jñān'ālokaḥ samupajāyate pratītyasamutpāda-dharmatayā yathā na punaḥ kalpanā-bījaṃ prādurbhavati.

evaṃ ca yad ucyate kaiścit: vidyayā 'vidyā[14]-kṣayaḥ vidyā ca yathā'rthaṃ[15] jñānaṃ. tāthāgatam api yadi jñānaṃ bhavatāṃ sāṃvṛtaṃ [Tib. 239[b]] tasmād avidyā[16]-rūpatvād vidyāyāḥ samutpādâbhāve katham avidyā vinivṛttiḥ. yāvac câvidyā na prahīṇā tāvat kathaṃ muktir iti. tad asaṅgataṃ. tathā hi nitya-tv'ādi-samāropita-dharma-pratītir avidyā. tad-viparīta-pramāṇâbādhita-dharma-pratītis tu vidyêti viparyāsâviparyāsa-nibandhanaṃ tayor vyavasthānam ati-pratītaṃ. ataḥ sāṃvṛtatve 'pi viruddha-dharmôdayād yathābhūta-padârthâva-gamena viparyāsa-nivṛttau[17] kutas tan-nibandhanaṃ vidyātvaṃ[18] yena tad-apra-hāṇān muktir asaṅgatêti yatkiṃcid etat. tad evaṃ kasyacit pāramarthikasya bhāvasya[19] prajñā-cakṣuṣā 'darśanam eva paramaṃ[20] tattva-darśanam abhi-pretaṃ, na tu nimīlitâkṣa-[21]jātyandh'ādīnām iva pratyaya-vaikalyād [22]amana-sikārato vā yad[23] adarśanaṃ[24]. tato bhāv'ādi-viparyāsa-vāsanā-prahāṇâbhāvād

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1. °ṇôpapatte P. 2. sattven° C. 3. °ttve PC. 4...4. jñānâvy° C. 5 yod-par ḥthad-par ji-lta ḥgyur. 6. eva P. 7. bhāvaṃ bhāva P. 8. vyāpyatvād C. 9. °pyasyâsambhavâbhāva P. 10. °yāntar P, °cāraṇīyāntar C. 11. °p'ādi P, dṅul. 12. vijñ° C. 13. °ruṇa C, °hāṇā P. 14. hy av° C. 15. °rtha CT. 16. vidyā C. 17. °rthâvaga me tad-vipakṣasya pravṛttau C. 18. °nam avidyātve PC, deḥi rgyu-mtshan-can-gyi rig-pa-ñid. 19. svabh° C. 20. °ramârthas C. 21. jānvānām P, gatyandh° C. 22. °kāratôpadarś° C. 23. Not in Tib. 24. dars° T.

asaṃjñi-samāpatty-ādi-vyutthitasyêva bhāv'ādi-viparyāsa-vāsanā-prabhava-kleśa-(P. 184ᵇ)jñey'āvaraṇasyôtpatter amukta eva yogī bhavet. yasmāc ca yathôktam eva tattva-jñānaṃ mukty-āvāhakaṃ, nânyathā 'tiprasaṅgāt. ataḥ prāg-uktam eva parama-tattva-darśanaṃ grāhyaṃ. tena sarva-doṣa-virodhi[1]-nairātmya-darśana[2]-pratyakṣīkṛte sati tad-viruddhatvāt kleś'āvaraṇaṃ jñey'āvaraṇaṃ ca prahīyate. ataḥ pratibandhâbhāvād ravi-kiraṇavad apagata-megh'ādy-āvaraṇe nabhasi sarvatra pratītyasamutpanne vastuni tattvôtpatty-ādi-kalpanā-rahite 'vyāhato yogi[3]-pratyakṣo jñān'ālokaḥ pravartate. tathā hi vastu-svabhāva-prakāśa-rūpaṃ vijñānaṃ. [Tib. 240ᵃ] tac ca saṃnihitam api vastu pratibandha-sadbhāvān na prakāśayet. pratibandhâbhāve tu[4] saty acintya-śakti-viśeṣa-lābhāt kim iti sakalam eva vastu na prakāśayet. ataḥ saṃvṛti-paramârtha-rūpeṇa sakalasya vastuno yathāvat parijñānāt sarv'ākāra-jñatvam avāpyeta[5]. ato 'yam eva sarv'āvaraṇa-prahāṇe sarv'ākārajñatvâdhigame ca paramaḥ panthāḥ. viśeṣas tv ayaṃ yoginām pṛthagjanebhyaḥ: te hi māyākārā iva māyāyāṃ[6] yathāvat prasiddha-mātrâsatyatā-parijñānān na bhāvān satyato[7] 'bhiniviśante, tena te yogina ity ucyante. ye tu tāṃ māyāṃ bāla-prekṣaka-janavat satyatvenâbhiniviṣṭās[8] tadvad[9] bhāvam api te viparītâbhiniveśād bālā ucyanta iti sarvam aviruddhaṃ. tataś ca yukty-Āgamābhyāṃ parividita-māyôpamâdvaya-cittāḥ tattvâtattvâvabodhâbhyudyata[10]-matayo 'dvayaṃ māyôpama-cittaṃ tathya-saṃvṛti-rūpam eva śruta-cintā-(P. 185ᵃ)mayena jñānena vyavasthāpya pratītya-samutpāda-dharmatayā sarv'ākārajñat'ādy-aṣṭâbhisamaya-krameṇa s'ādara-nirantara-dīrgha-kāla-viśeṣa[11]-bhāvanayā bhāvayantaḥ saṃhṛta-sakala-vikalpam ā bhavam anubaddhaṃ[12] māyôpamâdvaya-vijñāna-mātra-prabandham āsādayanti yog'īsāḥ. sa eva mukhyaḥ pratipakṣaḥ. prathamaṃ tu māyôpamam iti sâbhijalpaṃ vijñānaṃ[13] vyavasthāpakaṃ tad anuguṇaṃ, na tu[14] pratipakṣa-bhūtaṃ. [Tib. 240ᵇ] tathā hi bāhyârtha-naye pudgala-nairātmy'ādi-bhāvanā 'pi na vastu-rūpaṃ cetasy avasthāpya kriyate. vastuno nirvikalpa-jñāna[15]-samadhigamyatvāt[16] tasy ∞ c' ādāv asambhavāt[17] bhāve bhāvanā-[18]vaiyarthya-

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1. nirodhe C. 2. °ne CT. 3. gī PC. 4. om. C. 5. °pyate T. 6. māyāṃ PT, māyā C, sgyu-ma-la. 7. as° C. 8. °ṣṭâśuddhas C. 9. tad C. 10. °dyuta P, °vaya-cittatvās tathāvab°C. 11. °ṣaṇa C. 12. °ddha C. 13. om. Tib. 14. PT add: mukhya-, but not in C & Tib. 15. sems-kyis. 16. samādh° C. 17. °mbharāt C.

prāpteḥ[18] tasmāt tatrâpy ayaṃ paro nāma-mātrânusyūta-vikalpa-pratibimbe-tattvâvadhān'ānukūlya[1]-bhājī[2] [3]vastv-adhyavasāyī[4] saṃtuṣyati[3]. tad atra nām'ā-kārâbhyāsāt [4]kathaṃ jalpo[4] na vivardhito[5] bhavati.

stimitântar'ātmanaḥ krameṇa vikalpa-saṃhāra iti cet. tad etad itaratrâpi samānam. ity alam atiprasaṅgena.

asyāṃ khalu punas tathāgata-tathatāyāṃ nirdiśyamānāyām iyaṃ mahā-pṛthivī tasyāṃ velāyāṃ ṣaḍ-vikāram aṣṭādaśa-mahā-nimittam akampat prākampat samprākampat acalat prācalat samprācalat avedhat prāvedhat samprāvedhat araṇat prāraṇat samprāraṇat akṣubhyat prākṣubhyat samprākṣubhyat agarjat prāgarjat samprāgarjat tathāgatasyâlvânuttarāṃ samyaksambodhim abhisambudhyamānasyêti ‖

tad evaṃ[7] sarv'ākāra-ramaṇīya-tathatā-nirdeśasya māhātmya-khyāpanāya dharmatā-balān nimittam utpannam ity āha: *asyāṃ khalu punar* ity-ādi. *ṣaḍ-vikāram aṣṭāda*(P. 185[b])*śa-mahā-nimittam* iti kriyā-viśeṣaṇatvād eka-vacanaṃ. tatra [8]*ṣaḍ-vikārā*[8] [9]bhājana-loke abhisaṃskṛtām anabhisaṃskṛtāṃ ca pṛthivīm[9] adhikṛtya[10] yathā-saṃkhyaṃ calanam unnamanaṃ ca, sattva-loke caturvidha-sattva-nikāyam akuśalinaṃ nānā-devatā'dhimuktaṃ[11] māninaṃ[12] vidyāvantaṃ câdhikṛtya yathākramam avanamanam ūrdhva[13]-gamanam adho-gamanaṃ ghoṣônnadanaṃ ca. *aṣṭādaśa-mahā-nimittā*ni punar eṣām eva ṣaṇṇāṃ vikārāṇāṃ mṛdu-madhyâdhimātra-kriyā-bhedenâ*kampad* yāvat *samprāgarjad* ity artha[14]-nirdeśād bhavanti. atha vā madhyād unnamaty ante 'vanamatîty ekaḥ, ayam eva ca[15] viparyayeṇa dvitīyaḥ, tathā[16] pūrvā dig unnamaty aparā[17] dig avanamatîti tṛtīyaḥ, ayam eva viparyayāc caturthaḥ, [Tib. 241[a]] tathā dakṣiṇā dig unnamaty uttarā dig avanamatîti pañcamaḥ, ayam eva viparyayeṇa ṣaṣṭha iti *ṣaḍ-vikārā* bhavanti. *aṣṭādaśa-mahā-ni*(P. 186[a])*mitt*āni punas tathâivâvaganta-

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18 ... 18. yatu vaiyarthya-prāptiḥ C, yatne v° P. 1. °vabodh'ān° CT. 2. °ji CT, °jina P, brten-pa. 3 ... 3. °sāyī taṃ tuṣy° P, vastudhyavasāyāṃ saṃt° C. 4. °yo T. 5 ... 5. kajalpo(!) P. 6. vardh° C. 7. eva C. 8 ... 8. vadv° C, coddhau vikārau P. 9 ... 9. bhāñjana-loke 'bhisaṃskṛtā ca pathav° C. 10. adhīk° PC. 11. °tā-vim° P. 12. mānitaṃ C. 13. ūrddha PC. 14. arthaḥ P. 15. om. P. 16. °thā hi CT. 17. apūrvā C.

vyāni.

punar aparaṃ Subhūtiḥ sthaviras tān deva-putrān āmantrayate sma | evaṃ hi deva-putrāḥ Subhūtiḥ sthaviras tathāgatam anujātaḥ ||

upasaṃharann āha: *evaṃ hî*ty-ādi. tathāgatam anujāta iti *evaṃ* sarvajñat'ākārânujātatvena*ânujātaḥ*.

punar aparaṃ Subhūtiḥ sthaviro na rūpam anujāto na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam anujāto na srotaāpatti-phalam anujāto na sakṛdāgāmi-phalaṃ nânāgāmi-phalaṃ nârhattva-phalam anujāto na pratyekabuddhatvam anujāto na buddhatvam anujātaḥ || tat kasya hetoḥ | tathā hi te dharmā na saṃvidyante nôpalabhyante yair anujāyeta ye cânujāyeran || evaṃ hi Subhūtiḥ sathaviras tathāgatam anujātaḥ ||

ajāti-svabhāvaṃ kathayann āha: *punar aparaṃ Subhūtiḥ sthaviro na rūpam* ity-ādi. tathâîva *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi sugamaṃ. *evaṃ hî*ty-ādi *evaṃ* māyôpamatvān mārgajñat'ākārânujātatvena *tathāgatam anujātaḥ*.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | gambhīra-caryêyaṃ Bhagavan yad uta tathatā ||

tathatā'nupalambha-svabhāvaṃ nirdiśann āha: *gambhīra-caryêyam* ity-ādi. sarv'ākārajñat'ākāra-svabhāvânupalambhāt *tathatā gambhīra-caryā*.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | evam etac Chāriputrâîvam etat | gambhīra-caryêyaṃ Śāriputra yad uta tathatā | asmin khalu punaḥ tathatā-nirdeśe nirdiśyamāne trayāṇāṃ bhikṣu-śatānām anupādāy' āsravebhyaś cittāni vimuktāni pañcānāṃ ca bhikṣuṇī-śatānāṃ virajo (310) vigata-

malaṃ dharmeṣu dharma-cakṣur viśuddham pañcabhiś ca deva-putra-sahasraiḥ pūrva-parikarma-kṛtair anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdhā ṣaṣṭeś ca bodhisattvānām anupādāy' āsravebhyaś cittāni vimuktāni ‖

sādhûktatvenânuvadann āha: *evam etad* ity-ādi. bhagavatāṃ na viphalā dharma-deśanêty āha: *asminn* ity-ādi. *pūrva-parikarma-kṛtair* iti sambhāra-bhūmy-ādau samupārjita[1]-puṇya-jñāna-sambhāraiḥ *pūrva-parikarma*bhiḥ *kṛtā* niṣpāditā ye tair māyôpama-dharma-bhāvanāyāṃ *kṣāntir* adhimuktiḥ *pratilabdh*êty eke.

sarvatraga-dharmadhātu-prativedhād anutpattikadharmakṣāntir adhigatêty apare.

atha khalv āyuṣmān Śāriputras teṣāṃ bodhisattvānām anupādāy' āsravebhyaś cittāni vimuktāni viditvā Bhagavantam etad avocat| ko Bhagavan hetuḥ kaḥ pratyayo yad eteṣāṃ bodhisattvānām anupādāy' āsravebhyaś cittāni vimuktāni ‖

kena kāraṇena mahāyāna-pravṛttānāṃ hīnayānâvakāśo bhavatîty āha: *ko Bhagavan hetur* ity-ādi. tatra hetur upādāna-kāraṇaṃ, [Tib. 241[b]] pratyayaḥ sahakāri-kāraṇaṃ[2].

Bhagavān āha| etaiḥ Śāriputra bodhisattvaiḥ pañca-buddha-śatāni paryupāsitāni sarvatra ca dānaṃ dattaṃ śīlaṃ rakṣitaṃ kṣāntyā sampāditaṃ vīryam ārabdhaṃ dhyānāny utpāditāni| te khalu punar ime prajñāpāramitayā 'parigṛhītā upāya-kauśalyena ca virahitā abhūvan|

prajñôpāya-kauśalya-vaikalyaṃ kāraṇam ity āha: *etaiḥ Śāriputr*êty-ādi.

kiṃ câpi Śāriputra eteṣāṃ bodhisattvānāṃ asti mārgaḥ śūnyatā vā ānimitta-caryā vā apraṇihita-manasikāratā vā| atha

1 °pajāta C. 2. rkyen=pratyaya.

ca punar etair upāya-kauśalya-vikalatvāt bhūta-koṭiḥ sākṣāt-kṛtā śrāvaka-bhūmau nirjātā(1) na buddha-bhūmau|

upacayârtham[1] āha : *kiṃ cât*ity-ādi.

tad-yathā 'pi nāma Śāriputra pakṣiṇaḥ śakuner yojana-śatiko vā dvi-yojana-śatiko vā tri-yojana-śatiko vā catur-yojana-śatiko vā pañca-yojana-śatiko vā ātmabhāvo bhavet| sa Trayas-triṃśeṣu deveṣu vartamāno Jambūdvīpam āgantavyaṃ manyeta| sa khalu punaḥ Śāriputra pakṣī śakunir ajāta-pakṣo vā bhavec chīrṇa-pakṣo vā bhavec chinna-pakṣo vā bhavet| sa trayas-triṃśato deva-nikāyād ātmānam utsṛjyêha Jambūdvīpe pratiṣṭhāsyāmîti manyeta| atha tasya pakṣiṇaḥ śakunes tataḥ (311) patata ākāśe antarīkṣe sthitasyântarā cittasyâivaṃ bhaved aho batâhaṃ punar eva trayastriṃśeṣu deveṣu pratiṣṭheyam iti| tat kiṃ manyase Śāriputrâpi nu sa pakṣī śakuniḥ pratibalaḥ punar eva trayastriṃśeṣu deveṣu pratiṣṭhātum ||

āyuṣmān Śāriputra ahā| no hîdaṃ Bhagavan ||

Bhagavān ahā| sacet punar evaṃ cintayed aho batâhaṃ akṛto 'nupahato Jambūdvīpe pratiṣṭheyam iti| tat kiṃ manyase Śāriputrâpi nu sa pakṣī śakunir akṛto 'nupahato Jambūdvīpe pratiṣṭhet ||

Śāriputra āha| no hîdaṃ Bhagavan| kṛtaś ca sa Bhagavan upahataś ca bhavet Jambūdvīpe ca patitaḥ san maraṇaṃ vā nigacchet maraṇa-mātrakaṃ vā duḥkhaṃ ||

spaṣṭârthaṃ[2] ca dṛṣṭântam āha *tad-yathā 'pî*ty-ādinā. *pakṣiṇaḥ śakuner* iti pakṣau dvāv asyêti *pakṣī*, naro 'pi mitrâri-pakṣa-sadbhāvāt pakṣī syād iti *śakuni*-grahaṇaṃ. Śiv'ādir api *śakuniḥ* syād iti *pakṣī* 'ti vacanaṃ.

(1) niryātā iti kha° gha° ṅa° ca°|

1. °cary° C. 2. pṛṣṭârth° C.

tat kasya hetoḥ| evaṃ hy etad Bhagavan bhavati yad asya mahāṃś c' ātmabhāvo bhavati pakṣau câsya na bhavata uccāc ca prapatati(1) ||

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat| evam etac Chāriputrâivam etat| kiṃ câpi Śāriputra bodhisattvo mahāsattvo 'nuttarāyāṃ samyaksambodhau cittāny utpādya Gaṅgā-nadī-vālukôpamān kalpāṃ tiṣṭhan dānaṃ dadyāt śīlaṃ rakṣet kṣāntyā sampādayet vīryam ārabheta dhyānāni samāpadyeta mahac câsya prasthānaṃ bhavet mahāṃś câsya cittôtpādo bhaved anuttarāṃ samyaksambodhim abhisamboddhuṃ| saced ayaṃ prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahito bhaved evaṃ śrāvaka-bhūmiṃ vā pratyeka-bhūmiṃ vā patati ||

no hîdam ity-ādi-vacanaṃ niryuktikam evêti *tat kasya hetor* ity āśaṅky' āha (P. 186ᵇ) guru-dravyasyôrdhva-pradeśāt pāte vastu-dharmatvena niyamāt. kṣatatv'ādikam ity āha : *evaṃ hy etad* ity-ādi.

dārṣṭāntikam artham āha : *evam etad* ity-ādi. *patatî*ti dān'ādi-prayuktasyâpi prajñāpāramitôpāya-kauśala-prayogam antareṇa śrāvak'ādi-bhūmau pāto bhavati. anena ca tad-ubhaya-yogasya niryāṇe prādhānyam āveditaṃ.

yathā-nirdiṣṭa-ṣoḍaśa-prakāram eva svabhāva-lakṣaṇaṃ grāhyaṃ.

tathā côktaṃ :

kleśa[I]-liṅga[II]-nimittānāṃ[III] vipakṣa-pratipakṣayoḥ
viveko[IV] duṣkarâikāntāv[V.VI] uddeśo[VII] 'nupalambhakaḥ[VIII] || (29)
niṣiddhâbhiniveśaś[IX] ca yaś c' ālambana-saṃjñakaḥ[X]
vipratyayo[XI] 'vighātī[XII] ca so 'padâgaty[XIII.XIV]-ajātikaḥ[XV] || (30)
tathatā'nupalambhaś[XVI] ca svabhāvaḥ ṣoḍaś'ātmakaḥ
lakṣmêva[1] lakṣyate cêti caturtham lakṣaṇaṃ matam || iti. (31)

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(1) prapatitaḥ iti kha° ca°|

1. °kṣmîva C, lakṣîva PT, mtshon-cha lta-bur for mtshon-bya lta-bur ?

punar aparaṃ Śāriputra bodhisattvo mahāsattvo 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ tac chīlaṃ taṃ (312) samādhiṃ tāṃ prajñāṃ tāṃ vimuktiṃ taṃ vimukti-jñāna-darśanaṃ samanvāharati ādhārayati[1] nimitta-yogena na sa[2] tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ śīlaṃ na jānāti na paśyati na samādhiṃ na prajñāṃ na vimuktiṃ na vimukti-jñāna-darśanaṃ tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ jānāti na paśyati | so 'jānann apaśyan śūnyatāyāḥ śabdaṃ śṛṇoti sa taṃ śabdaṃ nimittī-karoti taṃ śabdaṃ nimittī-kṛtyânuttarāyāṃ samyaksambodhau pariṇāmayitum icchati | tato veditavyam etat sthāsyaty ayaṃ śrāvaka-bhūmau vā pratyeka-buddha-bhūmau vêti || tat kasya hetoḥ | evaṃ hy etat Śāriputra bhavati | yat prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahito bhavati ||

[Tib. 242ᵃ] yathôkta-prayoga-parijñānaṃ[1] mokṣabhāgīya-kuśala-mūlavata[2] evêti mokṣabhāgīyaṃ vaktum āha: *puuar aparaṃ Śāriputra bodhisattva* ity-ādi. tatra: āmukhīkaraṇāt *samanvāharati.* niścaya-prabhāven' *ādhārayati.*[3] *nimitta-yogen*êti ekântâbhiniveśa-yogena. laukika-lokôttara-jñānābhyām anavagamanān[4] *na jānāti na paśyatî*ti yojyaṃ. *pariṇāmayitum icchatî*ti śūnyatâ'vânuttarā samyaksambodhir iti pariṇāmanāt. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *evaṃ hî*ty-ādi.

mokṣabhāgīya-nirdeśâdhikārād vyatireka-nirdeśenêdam uktaṃ syāt: animitt'ālambana-jñān'ākāreṇa dān'ādi-sarva[5]-buddha-dharmāṇāṃ sva-saṃtāne prādurbhāvāt samudāgame kartavye[6] yat kauśalaṃ prajñāpāramitôpāya-lakṣaṇaṃ tad asmin sarv'ākārâbhisaṃbodhe[7] mokṣabhāgīyam i(P. 187ᵃ)ṣṭaṃ. mokṣo 'tra visaṃyoga-viśeṣaḥ. tad-bhāga-hitatvān[8] mokṣabhāgīyaṃ, [9]prathamataḥ sarv'ākā-

(1) adhyāsayati iti kha°|

(2) nimitta-yogena na sa ity atra, ca° pustake sarva-nimitta-yogena iti pāṭho 'sti |

1. °na PC. 2. °vat PT. 3. avadh° PT. kun-tu ḥdsin-pa. 4. °mān C. 5. om. Tib. 6. °vya P. 7. °dhi C, °ravab° (for °râvab° ?) P, mṅon-par rtogs-pa. 8. rah° C, phan-pa ñid yin-pas.

râbhisambodh'ātmake[0] śāsane 'vatāra[1]-hetu-bhūtaṃ śruta-cintāmayam. ataḥ pra=jñôpāya-kauśala-virahād bhūmi-dvaye pāta iti.

tathā côktaṃ:

animitta-pradān'ādi-samudāgama-kauśalaṃ
sarv'ākārâvabodhe 'smin mokṣabhāgīyam iṣyate‖ iti. (32)

Śāriputra āha| yathā 'haṃ Bhagavan Bhagavato bhāṣita=syârtham ājānāmi| yo bodhisattvaḥ prajñāpāramitayā 'pari=gṛhīta upāya-kauśalyena ca virahitaḥ kiñ câpi sa bahunâpi puṇya-sambhāreṇa yuktaḥ kalyāṇa-mitra-virahitaś ca bhavati saṃśayas tasyânuttarāṃ samyaksambodhiṃ prāptuṃ‖

kauśalam eva spaṣṭayann āha: *yathā 'ham* ity-ādi. *bhāṣitasyêti sthāsyaty ayaṃ śrāvak'*ādi-*bhūmāv* [Tib. 242[b]] ity asya *yathā 'ham artham ājānāmi* tathā bahu-puṇya-sambhār'ādinā 'pi mahā-bodhy-adhigame *saṃśayo bhavati.*

tasmāt tarhi Bhagavan bodhisattvena mahāsattvenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena prajñāpāramitā bhāvayitavyā upāya-kuśalena ca bhavitavyam‖

katham tarhi prāpyata ity āha: *tasmāt tarhî*ty-ādi. *prajñāpāramitā bhāvayitavyā upāya-kauśalena ca bhavitavyam* iti. tatra: *prajñāpāramitā* sarv'ākārair nikhila-dharma-parijñānaṃ. *upāyo* buddh'ādi-viṣaye śraddhā, dān'ādau vīryaṃ, kalyāṇa-kāmat'ādeḥ smaraṇaṃ, karma-kartṛ-kriyā'nupalambhaś ca samādhiḥ. tad evam indriyârthâbhāvād anindriya-svabhāva-śraddhā-vīrya-smṛti-samādhi-prajñā-svabhāvaṃ pañca-prakāraṃ mokṣabhāgīyam. kuśala-mūlam upārjanīyam ity uktaṃ bhavet.

tathā côktaṃ:

buddh'ādy-ālambanā śraddhā[I] vīryaṃ dān'ādi-gocaram[II]
smṛtir āśaya-sampattiḥ[III] samādhir avikalpanā[IV]‖ (33)
dharmeṣu sarvair ākārair jñānaṃ prajñêti[V] pañcadhā| iti.

9...9. om. Tib. 1. °tmakaiśānevat° P, °tmake śāsavat° C.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat| evam etac Chāriputrâivam etat| yaḥ Śāriputra bodhisattvaḥ prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahitaḥ kiṃ câpi sa bahunā puṇya-sambhāreṇa yuktaḥ (313) kalyāṇa-mitra-virahitaś ca bhavati saṃśayas tasyânuttarāṃ samyak-sambodhiṃ prāptuṃ‖ tasmāt tarhi Śāriputra bodhisattvena mahāsattvenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena prajñāpāramitā bhāvayitavyā upāya-kuśalena ca bhavitavyaṃ‖

sādhûktatvenânuvadann āha: *evam etad* ity-ādi.

atha khalu Śakro devānām indraḥ sārdhaṃ kāmâvacarair deva-putrair Brahmā 'pi Sahā-patiḥ rūpâvacarair deva-putraiḥ sârdhaṃ Bhagavantam etad avocat| gambhīrā Bhagavan prajñāpāramitā durabhisambhavā Bhagavann anuttarā samyak-sambodhiḥ parama-durabhisambhavā Bhagavann anuttarā samyaksambodhir abhisamboddhuṃ‖

evam api na sarvair anuttarā samyaksambodhiḥ śraddh'ādibhiḥ prāpyêty āha: *gambhīrê*ty-ādi. madhyaiḥ śraddh'ādibhir aprāpyamānatvād *dur-abhisambhavā.* mṛdubhis tair evânadhigamyamānatayā *parama-dur-abhisambhavā.*

37 atha khalu Bhagavāṃs tān Śakra-devêndra-pramukhān kāmâvacarān deva-putrān sahā-pati-mahā-Brahma-pramukhān rūpâvacarāṃs ca deva-putrān āmantrayate sma| evam etad deva-putrā evam etat| gambhīrêyaṃ deva-putrāḥ prajñāpāramitā durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttarā samyaksambodhir abhisamboddhuṃ duṣprajñair hīna-vīryair hīnâdhimuktikair anupāya-kuśalaiḥ pāpa-mitra-saṃsevibhiḥ‖

tathâlvânuvadann āha: *evam etad deva-putrā* ity-ādi. *duḥprajñair* ity-ādi.

sarv'ā(P. 187[b])kāra-dharma[1]-parijñāna-virahād *duḥprajñāḥ*. dān'ādi-viṣaya-vīrya-vaikalyena *hīna-vīryāḥ*. sarv[Tib. 243[a]]âvikalpana-samādhi-viyogena *hīnâdhimuktikāḥ*. buddh'ādy-ālambana-śraddhā'bhāvād *anupāya-kuśalāḥ*. hita-vastv-ādi-smaraṇa-vaidhuryāt *pāpa-mitra-saṃsevinaḥ*. anenêdam uktam syāt: dharmatêyaṃ yato 'dhimātraiḥ śraddh'ādibhiḥ samyaksambodhiḥ subodhā. mṛdubhis tair eva durbodhêti. arthād idam ākṣiptaṃ: madhyaiḥ pratyeka-bodhiḥ, mṛdubhiḥ śrāvaka-bodhir iti.

tathā côktaṃ:

tīkṣṇaiḥ subodhā sambodhir, durbodhā mṛdubhir matā‖ iti. (34)

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| yad Bhagavān evam āha| durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttarā samyaksambodhir abhisamboddhum iti| katham Bhagavan durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttarā samyaksambodhir abhisamboddhuṃ| yatra na kaścid abhisambudhyate‖

paramârtha-saty'āśrayeṇa durabhisambhavatvaṃ vighaṭayann āha: *yad Bhagavān evam* ity-ādi. *katham* iti kṣepe nâivêty arthaḥ.[2]

tat kasya hetoḥ| śūnyatvāt Bhagavan sarva-dharmāṇāṃ na sa kaścid dharmaḥ saṃvidyate yo dharmaḥ śakyo 'bhisamboddhuṃ|

kathaṃ na kiṃcid abhisambudhyata iti *tat kasya hetor* ity āśaṅky' āha: *śūnyatvād* iti anutpannatvād abhisamboddhavyo dharmo nâstîty arthaḥ.

tathā hi Bhagavan sarva-dharmāḥ śūnyāḥ yasyâpi Bhagavan dharmasya prahāṇāya dharmo deśyate so 'pi dharmó na saṃvidyate evaṃ yaś câbhisambudhyetânuttarāṃ (314) samyak-

1. °rmai P. 2. āha PC. tha-tshig-go.

sambodhiṃ yac câbhisamboddhavyaṃ yaś ca jānīyād yac ca jñātavyaṃ[1] sarva ete dharmāḥ śūnyāḥ | anenâpi Bhagavan paryāyeṇa mamâivaṃ bhavati | svabhisambhavā 'nuttarā samyaksambodhir abhisamboddhuṃ na durabhisambhavêti ||

tad eva spaṣṭayann āha: *tathā hi Bhagavann* ity-ādi. *prahāṇāyêti* kleśānām ānantarya-mārgeṇa prahāṇârtham. *abhisambudhyetâbhisamboddhavyam* iti. vimukti-mārgâvasthāyāṃ *ājānīyād ājñātavyam* iti viśeṣa-mārgeṇa. *anenâpîti* kartṛ-karma-kriyā'nupalambhenâ*pi*.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | asambhavatvāt Subhūte durabhisambhavā 'nuttarā samyaksambodhir asad-bhūtatvāt Subhūte durabhisambhavā 'nuttarā samyaksambodhir avikalpatvāt Subhūte durabhisambhavā 'nuttarā samyaksambodhir aviṭhapitatvāt Subhūte durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttara samyaksambodhir abhisamboddhuṃ ||

śūnyatve 'pi svabhisambhavatvaṃ nâstîty āha: *asambhavatvād* [Tib. 243_b] ity-ādi. tatra: hetor asambhavatvād *asambhavatvaṃ*. kāryâbhāvād *asadbhūtatvaṃ*. tato[1] laukika-lokôttara-jñānâviṣayatvād yathākramam *avikalpitatvam aviṭhapitatvam*[2] iti pada-dvayaṃ yojyam. idam uktaṃ bhavati: dharmāṇām anutpannatvena jñānâviṣayatvāt[3] kathaṃ svabhisambhavā[4] 'nuttarā samyaksambodhiḥ. kiṃ tarhi. evaṃ dharmâdhi(P. 188[a])mokṣe 'pi puṇya-jñāna-sambhāram upārjya[5] yogi-saṃvṛtyā māyā-puruṣeṇêvâdhigamyamānatvād[6] dur-abhisambhavêti.

42 atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | śūnyam ity anenâpy āyuṣman Subhūte paryāyeṇa durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisam-

(1) yac c' ājñātavyam iti kha° ga° gha°|

1. taśca P. 2. aṭhipit° P. 3. °nă-v° P, jñāv° C. 4. °thaṃsambh° P. 5. °rjyaṃ CT. 6. °ṇevodh° P, °ṇodhigamyatvād C.

bhavā 'nuttarā samyaksambodhir abhisamboddhuṃ ‖ tat kasya hetoḥ | na hy āyuṣman Subhūte ākāśasyâivaṃ bhavaty aham anuttarāṃ samyaksambodhim abhisambhotsye iti ‖ evaṃ c' āyuṣman Subhūte ime dharmā abhisamboddhavyāḥ | tat kasya hetoḥ | ākāśa-samā hy āyuṣman Subhūte sarva-dharmāḥ ‖

etad evôpodbalayann[1] āha : *śūnyam ity anenâpî*ty-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha : *na hy āyuṣmann* ity-ādi. *abhisambhotsya* iti śūnyatven' *ākāśa*-svabhāvasya bodhisattvasya*âham abhisambhotsya* ity evaṃ prayogâbhāvād eva durabhisambhavêty arthaḥ. *evaṃ cê*ty-ādi. niḥsvabhāvā evâ*bhisamboddha=vyāḥ*. pūrvavat *tat kasya hetor* ity āśaṅky' āha : *ākāśê*ty-ādi. *dharmā* yasmād *ākāśa-samās* tathā côtpāda-vaidhuryād durabhisambhavā bodhir ity arthaḥ.

yadi c' āyuṣman Subhūte svabhisambhavā bhaved anuttarā samyaksambodhiḥ na tv evaṃ Gaṅgā-nadī-vālukôpamā bodhi=sattvā vivarterann anuttarāyāḥ samyaksambodheḥ | yasmāt tarhy āyuṣman Subhūte Gaṅgā-nadī-vālukôpamā bodhisattvā vivartante 'nuttarāyāḥ samyaksambodhes tasmād āyuṣman Su=bhūte (315) evaṃ vijñāyate durabhisambhavā 'nuttarā samya=ksambodhiḥ parama-durabhisambhavā 'nuttarā samyaksam=bodhir abhisamboddhum iti ‖

saṃvṛtyā 'pi svabhisambhavatvaṃ nirākurvann āha : *yadi c' āyuṣmann* ity-ādi. *na*[2] *vivarterann* iti abhilāṣa[3]-sadbhāvān na tv eva[4] nivarteran. vya=tireka-mukhena nirdiśyânvaya-mukhen' āha : *yasmāt tarhî*ty-ādi.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | kiṃ punar āyuṣman Śāriputra rūpaṃ vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

Śāriputra āha | no hîdam āyuṣman Subhūte | Subhūtir

1. evotpādval° P. evoyoddhayann C, bstan-par byed-pas. 2. om. PCT.
3. °lāpa C. 4. evaṃ PT & Ed.

āha | kiṃ punar āyuṣman Śāriputrânyatra rūpāt sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputra vedanā saṃjñā saṃskārā vijñānaṃ vivartate 'nuttarāyāḥ samyaksambodheḥ ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra vedanāyāḥ saṃjñāyāḥ saṃskārebhyo 'nyatra vijñānāt sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputra yā rūpa-tathatā sā vivartate 'nuttarāyāḥ samyaksambodheḥ ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputra yā vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā yā vijñāna-tathatā sā vivartate 'nuttarāyāḥ samyaksambodheḥ |

āha | no hîdam āyuṣman Subhūte ||

(316) Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra rūpa-tathatāyāḥ sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra vedanā-tathatāyāḥ saṃjñā-tathatāyāḥ saṃskāra-tathatāyāḥ anyatra vijñāna-tathatāyāḥ sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ||

āha | no hîdam āyuṣman Subhūte ||

vivṛttir[1] eva na sambhavati tat kathaṃ tayā dur-abhisambhavatvam ity āha:

1. nivṛtt° C.

kiṃ punar ity-[Tib. 244ª]ādi. rūp'ādayo dharmiṇas tad-vyatiriktā vā[1] tathatā-lakṣaṇo dharmas[2] tat-pṛthagbhūto vā nivartamāno nivarteta[3] *kim* iti sarvatra praśne dharmatā'bhiprāyeṇa pṛṣṭatvān[4] *no hîdam* iti vākyârthaḥ.

Subhūtir āha| kiṃ punar āyuṣman Śāriputra rūpam abhi=
sambudhyate 'nuttarāṃ samyaksambodhim ‖

āha| no hîdam āyuṣman Subhūte ‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra vedanā saṃjñā saṃskārā vijñānam abhisambudhyate 'nuttarāṃ sam=
yaksambodhim ‖

āha| no hîdam āyuṣman Subhūte ‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra rūpāt sa dharmo yo 'nuttarāṃ samyaksambodhim abhisambudhyate ‖

āha| no hîdam āyuṣman Subhūte ‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra veda=
nāyāḥ saṃjñāyāḥ saṃskārebhyo 'nyatra vijñānāt sa dharmo yo 'nuttarāṃ samyaksambodhim abhisambudhyate ‖

āha| no hîdam āyuṣman Subhūte ‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra rūpa-tathatā 'nuttarāṃ sambodhim abhisambudhyate ‖

(317) āha| no hîdam āyuṣman Subhūte ‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā vijñāna-tathatā 'nutta=
rāṃ samyaksambodhim abhisambudhyate ‖

āha| no hîdam āyuṣman Subhūte ‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra rūpa-tathatāyāḥ sa dharmo yo 'nuttarāṃ samyaksambodhim abhi=
sambudhyate ‖

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1. PCT add tathatā-rūp'ādi. 2. Tib. adds here ḥam=vā. 3 °rtet P. 4. °tvād P, pṛthakatvād C, pṛthaktvād T, and PCT add āha.

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra vedanā-tathatāyāḥ saṃjñā-tathatāyāḥ saṃskāra-tathatāyā anyatra vijñāna-tathatāyāḥ sa dharmo yo 'nuttarāṃ samyaksambodhim abhisambudhyate ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputra rūpam boddhavyam anuttarāyāṃ samyaksambodhau ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputra vedanā saṃjñā saṃskārā vijñānaṃ boddhavyam anuttarāyāṃ samyaksambodhau ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra rūpāt sa dharmo yo boddhavyo 'nuttarāyāṃ samyaksambodhau ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra vedanāyāḥ (318) saṃjñāyāḥ saṃskārebhyo 'nyatra vijñānāt sa dharmo yo boddhavyo anuttarāyāṃ samyaksambodhau ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputra rūpa-tathatā boddhavyā 'nuttarāyāṃ samyaksambodhau ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputra vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā vijñāna-tathatā boddhavyā 'nuttarāyāṃ samyaksambodhau ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra rūpa-tathatāyāḥ sa dharmo yo boddhavyo 'nuttarāyāṃ samyaksam-

bodhau ||

āha| no hîdam āyuṣman Subhūte ||

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra vedanā-tathatāyāḥ saṃjñā-tathatāyāḥ saṃskāra-tathatāyā anyatra vijñāna-tathatāyāḥ sa dharmo yo boddhavyo 'nuttarāyāṃ samyaksambodhau ||

āha| no hîdam āyuṣman Subhūte ||

pramudit'ādi-sapta-bhūmiṣu sāmānyena vivṛtty-asambhavaṃ nirdiśyâcal'ādi-bhūmi[1]-traye[2] punar bodhaka-bodhya-dharma-bheden' āha: *kiṃ punar āyuṣmañ Chāriputra rūpam abhisambudhyata* iti-ādi.

Subhūtir āha| tāt kiṃ manyase āyuṣman Śāriputra tathatā vivartate 'nuttarāyāḥ samyaksambodheḥ ||

āha| no hîdam āyuṣman Subhūte ||

Subhūtir āha| tat kiṃ manyase āyuṣman Śāriputra tathatāyāṃ sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ||

(319) āha| no hîdam āyuṣman Subhūte ||

Subhūtir āha| tat katamaḥ punar āyuṣman Śāriputra sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ yas tasyām eva dharmatāyāṃ sthitaḥ sarva-dharmâsthāna-yogena| katamo vā punaḥ sa Śāriputra dharmo yā tathatā| kaccid vā punar āyuṣman Śāriputra tathatā vivartiṣyate ||

āha| no hîdam āyuṣman Subhūte ||

samantaprabhāṃ buddha-bhūmim adhikṛty' āha: *tat kiṃ manyasa* ity-ādi. *tat katama* iti tasmān nivṛtty-asambhavād eva (P. 188[b]) kāraṇād yas *tasyām eva dharmatāyāṃ* śūnyatāyāṃ sarvânabhiniveśa-*yogena sthitaḥ katamaḥ sa dharmo vivartate,* nâiva kaścid ity arthaḥ. *katamo* vêti nâiva kaścit. *kaccid* iti nipāto 'pi-nu-śabdârthe vartate.

1. om. P. 2. °yeṇa PT.

Subhūtir āha | evam āyuṣman Śāriputra satyataḥ sthitito 'nupalabhyamānānāṃ sarva-dharmāṇāṃ katamaḥ sa dharmo yo vivartiṣyate 'nuttarāyāḥ samyaksambodheḥ ||

upasaṃharann āha: *evam āyuṣmann* ity-ādi. *satyata* iti paramârtha-*satyataḥ*. *sthitita* iti prajñapti-vyavasthānata ity eke. jñāna-jñeya-svabhāva-tattva-virahād yathākramaṃ *satyataḥ sthitita* ity apare.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | yayā dharma-naya-jātyā āyuṣmān Subhūtiḥ sthaviro nirdiśati tayā na sa kaścid dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ |

saṃvṛti-saty'āśrayeṇa sv-abhisambhavatvaṃ nirākriyamāṇaṃ paramârthato yadi sādhyate tadā prakṛtā 'nupayogī 'ty āha: *yayê*ty-ādi. *yayā dharma-naya-jātyā* yena dharmāṇām anutpāda-prakāraṇena nirdiśati[1] tathā na *kaścid vivartate*,[2] kiṃ tu saṃvṛtyā vivartata iti [Tib. 244^{b}] matiḥ.

ye ca khalu punar ime āyuṣman Subhūte trayo bodhisattva-yānikāḥ pudgalās tathāgaten' ākhyātāḥ eṣāṃ trayāṇāṃ vyavasthānaṃ na bhavati | ekam eva hi yānam bhavati yad uta buddha-yānaṃ bodhisattva-yānaṃ yathā āyuṣmataḥ Subhūter nirdeśaḥ ||

saṃvṛtir eva nâstîti cet. tatra na kevalaṃ pratyakṣ'ādi-bādhā. kiṃ tarhi. abhyupeta-bādhā 'pîty āha: *ye ca khalu punar* ity-ādi. *vyavasthānaṃ na bhavatî*ti sarva-dharmânutpāda-nirdeśena yasmād *ekam eva* bodhy-ātmakaṃ sattvaṃ cittaṃ tad eva yātavyatvād *yānaṃ bodhisattva-yānaṃ buddha-yānaṃ* tathāgata-bhūmi-saṃgṛhītaṃ tasmād dhetv[3]-avasthā-śrāvak'ādi-yāna-trayânutpattes tad-yānika-bodhisattvānāṃ trayāṇāṃ[4] vyavasthānaṃ na syāt[5] tathā 'bhyupeta-virodha

1. °śyate PCT; b'sad-pa. v. Ed. 2. °ścin niv° C. 3. °smāt ddh° P. 4. °nāṃ vyavasthānāṃ P. 5. Tib. inserts here: gsum-po gaṅ-dag yin ḥdi-dag ni de-bṣin-gśegs-pas gsuṅs-pa yin-na ji-ltar tshe daṅ ldan-pa rab-ḥbyor-kyis bstan-pa ltar-na ni rigs gsum-pa-rnams-kyi rnam-par gṣag-pa yod-par mi ḥgyur-gyi theg-pa gcig kho-nar ḥgyur-te.

iti bhāvaḥ.

atha khalv āyuṣmān Pūrṇo Maitrāyaṇī-putra āyuṣmantaṃ Śāriputram etad avocat| kiṃ punar āyuṣman Śāriputr' āyuṣmān Subhūtiḥ sthavira ekam api bodhisattvaṃ nâbhyupagacchati śrāvaka-yānikaṃ vā pratyekabuddha-yānikaṃ vā mahā-yānikaṃ vā prashṭavyas tāvad ayam āyuṣmān Subhūtiḥ sthaviraḥ ‖

sarva-dharmânutpannatve 'pi bodhi-sadbhāvenânyatamâika-bodhisattvâbhyupagamāt katham trividha-bodhisattvâvyavasthānam āpadyata ity āha: *kiṃ punar āyuṣmann* ity-ādi. *kim ekam api bodhisattvam āyu*(P. 189ᵃ)*ṣmān Subhūtiḥ sthaviro nâbhyupagacchati,* yatas trividha-pudgalâsattvaṃ codyaṃ[1] ity arthaḥ. jānann api tad-vacanena parihāraṃ dāpayitum āha: *pṛṣṭavyas tāvad āyuṣmān Subhūtiḥ sthavira* iti.

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat| kiṃ punas tvam āyuṣman Subhūte ekam api bodhisattvaṃ nâbhyupagacchasi śrāvaka-yānikaṃ vā pratyekabuddha-yānikaṃ vā mahā-yānikaṃ vā ‖

tam eva praśnayann āha: *kiṃ punas tvam* ity-ādi.

(320) Subhūtir āha| kiṃ punar āyuṣman Śāriputra yā tathatāyās tathatā tatra tathatāyām ekam api bodhisattvaṃ samanupaśyasi śrāvaka-yānikaṃ vā pratyekabuddha-yānikaṃ vā mahā-yānikaṃ vā ‖

[Tib. 245ᵃ] pratipraśnena[2] parihartum[3] āha: *kiṃ punar āyuṣmann* ity-ādi. *tathatāyās*[4] *tathatêti* anutpādasyâpi.

53 Śāriputra āha| na hy etad āyuṣman Subhūte tathatā 'pi

1. PCT add ta. 2. paripr° CT, slar dris-pas. 3. °rttam P, °h(ār)aṃ vaktum C .°haran vaktum T. 4. tathāt° P.

tāvat tribhir ākārair nôpalabhyate prāg eva bodhisattvaḥ ||

tattvato 'sattvān[1] *na hy etad* iti. vivṛṇvann āha: *tathatā 'pî*ty-ādi. *tribhir ākārair* °iti śrāvaka-yān'ādi[2]-prakāraiḥ.[2]

Subhūtir āha| kiṃ punar āyuṣman Śāriputra tathatā ekenâpy ā(1)kāreṇôpalabhyate || 5

vyavaccheda-phalatvād vākyasyâ*ikena*[4] tarhy *upalabhyata* ity āha: *kiṃ punar* ity-ādi. *ekenâpî*ti mahāyān'ātmakenâpi prakāreṇa.

āha| na hy etad āyuṣman Subhūte ||

tulyatvān nyāyasyêty āha: *na hy etad* iti.

Subhūtir āha| kaccit punas tvam āyuṣman Śāriputra tathatāyām ekam api bodhisattva-dharmaṃ samanupaśyasi || 10

ādheyam api nirākartum āha: *kaccit punar* ity-ādi.

āha| na hy etad āyuṣman Subhūte ||

na hy etad iti [5]gatârtham.

Subhūtir āha| evam āyuṣman Śāriputra satyataḥ sthititas tasya bodhisattva-dharmasyânupalabhyamānasya kutas tavâ*i*vaṃ bhavati ayaṃ śrāvaka-yāniko 'yaṃ pratyekabuddhayāniko 'yaṃ mahā-yānika iti || 15

prakṛtârtham[6] upasaṃharann āha: *evam āyuṣmann* ity-ādi. *kutas tavâivaṃ bhavatî*ti yogi-saṃvṛtyā 'nuttarā bodhir iti na tad-balāt paramârthato bodhisattvâstitvaṃ. tataś c*âyaṃ śrāvaka-yānika* ity-ādi kasmāt *tavâivaṃ bhavaty*, api tu nâ*i*vaṃ-cittam utpādayitavyam iti yāvat. 20

evam eteṣām āyuṣman Śāriputra bodhisattvānāṃ tathatāyāṃ

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(1) ekam api iti kha° ca°, etenâpi iti ña°|

1. °ttvāṃ P, °ttvam T. 2...2. om. P. 3. dān° C. 4. °kanan C. 5...5 °rtha-sukṛtârtham C.

pravibhāvyamānānām aviśeṣatāṃ nirviśeṣatāṃ nirnānākaraṇatāṃ śrutvā yasya bodhisattvasya mahāsattvasya cittaṃ nâvalīyate na saṃlīyate na pṛṣṭhībhavati veditavyam etan niryāsyaty ayaṃ bodhisattvo mahāsattvo bodhyêti ||

codya-paramparayā prasaṅg'āgatam evârthaṃ mokṣabhāgīya-liṅgatve yojayann āha: *evam eteṣām* ity-ādi. *pravibhāvyamānānām* iti nirūpyamāṇānāṃ. tatrâ*viśeṣatā* trividha-bodhisattvasya bhedânupalambhāt. *nirviśeṣatā* tathatâikarasatvenâvagamāt.[1] *nirnānākaraṇatā*[2] yathôkta-prakāra-vyatirekeṇa pṛthakkartum aśakyatvāt. mṛdu-madhyâdhimātra-mokṣabhāgīya-samanvāgamād [Tib. 245ᵇ] yathākramaṃ *cittaṃ nâvalīyata* (P. 189ᵇ) ity-ādi pada-trayaṃ yojyaṃ.

atha khalu Bhagavān āyuṣmantaṃ Subhūtim etad avocat| sādhu sādhu Subhūte| evam etat Subhūte evam etat| pratibhāti te Subhūte yathā 'pi (321) nāma tathāgatânubhāvena buddhâdhiṣṭhānenêdaṃ vadasi| evam eteṣāṃ bodhisattvānāṃ tathatāyāṃ pravibhāvyamānānām aviśeṣatāṃ nirviśeṣatāṃ nirnānākaraṇatāṃ śrutvā yasya bodhisattvasya mahāsattvasya cittaṃ nâvalīyate na saṃlīyate na pṛṣṭhībhavati veditavyam etan niryāsyaty ayaṃ bodhisattvo bodhyêti ||

dharmatā'viruddhârthaṃ kathayann āha: *sādhu sādhv* ity-ādi.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat| katamayā Bhagavan bodhyā niryāsyaty ayaṃ bodhisattvo mahāsattvaḥ ||

Bhagavān āha| anuttarayā Śāriputra samyaksambodhyā niryāsyaty ayaṃ bodhisattvo mahāsattvaḥ ||

aneka-prakāra-bodhi-bhedād āha: *katamayêty*-ādi sugamaṃ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat|

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1. °katv° PT. 2. °kārāṇ° P.

anuttarāyāṃ Bhagavan samyaksambodhau niryātu-kāmena bodhisattvena mahāsattvena kathaṃ sthātavyaṃ kathaṃ śikṣitavyaṃ ‖

Bhagavān āha | anuttarāyāṃ Subhūte samyak-sambodhau niryātu-kāmena bodhisattvena mahāsattvena sarva-sattveṣu samaṃ sthātavyaṃ sarva-sattveṣu samaṃ cittam utpādayitavyaṃ na viṣama-cittena pare ālambitavyāḥ maitra-cittena pare ālambitavyāḥ hita-cittena pare ālambitavyāḥ kalyāṇa-cittena pare ālambitavyāḥ nihatamāna-cittena pare ālambitavyāḥ apratihata-cittena pare ālambitavyāḥ avihiṃsā-cittena pare ālambitavyāḥ aviheṭhanā-cittena pare ālambitavyā sarva-sattveṣu mātṛ-saṃjñām upasthāpya pitṛ-saṃjñā-putra-saṃjñā-duhitṛ-saṃjñāṃ côpasthāpya pare ālambitavyāḥ ‖ evaṃ hi Subhūte bodhisattvena mahāsattvenânuttarāṃ samyaksambodhim abhisaṃboddhu-kāmena sarva-sattvānām antike sthātavyaṃ evaṃ śikṣitavyaṃ sarva-(322)sattvānām ahaṃ nātha iti ‖

utpanna-mokṣabhāgīyasyôtsāhino nirvedhabhāgīyârtham āha: *anuttarāyāṃ Bhagavann* ity-ādi. *samaṃ sthātavyam* ity uddeśaṃ nirdiśann āha: *sarva-sattveṣv* ity-ādi. *sama-cittam* anunayâbhāvāt.[1] *na viṣama-cittaṃ* dveṣa-virahāt. *maitra-cittenêti* pratyutpannârtha-cittena. *hita-cittenêti* anāgatârtha-cittena. maitra[2]-hita-cittayor evârtham āha: *kalyāṇa-cittena nihata-māna-cittenêti*. *apratihata-cittenêti* pratigha-viviktena. tad ev' āha: *avihiṃsā-cittenêti*. *aviheṭhanā-cittenêti*. bhayôtpāda[3]-rahitena. mātṛ-saṃjñām ity-ādi sugamaṃ. kiṃ-tu bhrātṛ-bhaginī-mitrâmātya-jñāti-sālohita-saṃjñāś côpalakṣaṇatvenâvagantavyāḥ. tatra ca mātā-pitṛ-ādīnāṃ dvayaṃ dvayam ekâikaṃ kṛtvā pañc' ākārā vaktavyāḥ. *sarva-sattvānām ahaṃ nātha* iti.

idam uktaṃ syāt: sama-maitra-hitâpratighâviheṭhanā[4]-citt'ākāraiḥ pañcabhir mātā-pitṛ-bhrātṛ-bhaginī-putra-duhitṛ-mitrâ[Tib. 246ᵃ]mātya-jñāti-sālohita-citt'ākāraiś ca sarva-sattv'ālambane samyag-ūṣmagata-kuśala-lābhāt sarva-sattvā-

1. annatayābh° C. 2. mitra P. 3. tay° PCT; ḥjigs-pa skyed-pa. 4. °ghavih° PC, mtho-mtshams-pa med-pa.

nāṃ trātêti.

tathā côktaṃ:

ālambanaṃ sarva-sattvā ūṣmaṇām iha śasyate
sama-citt'ādir ākāras teṣv eva daśadhôditaḥ ‖ iti. (35)

svayaṃ ca sarva-pāpa-nivṛttau sthātavyaṃ dānaṃ dātavyaṃ śīlaṃ rakṣitavyaṃ kṣāntyā sampādayitavyaṃ vīryam ārabdhavyaṃ dhyānaṃ samāpattavyaṃ prajñāyāṃ parijayaḥ kartavyo 'nuloma-pratiloma-pratītyasamutpādo vyavalokayitavyo 'nyeṣām api tatra samādāpakena tad-varṇa-vādinā tat-samanujñena ca bhavitavyaṃ ‖

mūrdhānam adhikṛty' āha: *svayaṃ cê*ty-ādi.

idam uktaṃ syāt: svayaṃ sarva-pāpān nivṛttasya dān'ādyeṣu prati(P. 190ᵃ)pattyā sthitasya ca tathâ\vânyeṣāṃ pāpa-nivṛttau samādāpanena kuśala-pravṛttau[1] samādāpana-varṇa-vadana-samanujñān'ākārair[2] ālambane mūrdhagatam[3] utpadyata iti.

tathā côktaṃ:

svayaṃ pāpa-nivṛttasya dān'ādyeṣu sthitasya ca
tayor niyojanā 'nyeṣāṃ varṇa-vādânukūlate ‖ (36)
mūrdhagaṃ. iti.

evaṃ satyeṣu yāvad bodhisattva-nyāmâvakrāntau sattva-paripācane(1) ca sthitvā 'nyeṣām api tatra samādāpakena tad-varṇa-vādinā tat-samanujñena ca bhavitavyaṃ | tasyâ\vaṃ spṛhayata evaṃ śikṣamāṇasyânāvaraṇaṃ rūpaṃ yāvad dharma-sthitir anāvaraṇā bhaviṣyatîti ‖

kṣāntim adhikṛty' āha: *evaṃ satyeṣu yāvad bodhisattva-nyāmâvakrāntāv* iti. yathā mūrdha[4]-sva[5]-parâdhiṣṭhāna-bheden' ālamban'ākāra-bhedo vyākhyātas tathā

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(1) yāvad bodhisattvanyāmavakrāntau sattva-paripācane ity yatra, ga° pustake yāvad bodhisattva-paripācane iti pāṭho 'sti |

1. °ttau te tu C. 2. mthun-pa daṅ dgaḥ-bar byed-pa-rnams-kyis. 3. °mūddha-rāgam P. 4. °rdhasu T; rtse-moḥi gnas-skabs-su. 5. sukha PC. bdag.

duḥkh'ādi-satya-catuṣṭayaṃ[1], prathama-phal'ādikaṃ, pramudit'ādi-bhūmiṃ ca svayaṃ parijānato 'nyeṣāṃ ca tatrâiva samādāpan'ādibhir ākārair ālambane kṣāntir utpadyata ity arthaḥ.

tathā côktaṃ:

sva-par'ādhāraṃ satya-jñānaṃ tathā kṣamā | iti.

agradharmān adhikṛty' āha: *sattva-paripācana* ity-ādi. tatrâ*nāvaraṇaṃ rūpaṃ* bodhisattvâbhijñ'ādi, *saddharma*[2]*-sthitir* buddhatvaṃ.

idam uktaṃ syāt: svayaṃ sattva-paripācan'ādau sthitasyânyeṣām api tatra samādāpan'ādibhir ākārair ālambane 'gradharmā bhavantîti.

tathā côktaṃ:

tathā 'gradharmā vijñeyāḥ sattvānāṃ pācan'ādibhiḥ ‖ iti. (37)

[Tib. 246ᵇ] etāni punar nirvedhabhāgīyāni mṛdu-madhyâdhimātra-bhedāt pratyekaṃ trividhāni bhavanti. tatra: mṛd'ūṣmagataṃ sama-maitra-cittābhyāṃ tadātve parâviheṭhanām upādāya, madhyaṃ hit'ādi-citta-trayeṇ' āyatyāṃ parahit'āśayatām upādāya, adhimātraṃ mātr'ādi-cittôtpādena tadātve c' āyatyāṃ ca pareṣām iṣṭôpasaṃhāra-kāmatām upādā(P. 190ᵇ)ya nirdiṣṭaṃ. mṛdu-mūrdhagataṃ pāpa-nivṛttau sva-para-niyojanenânyeṣāṃ duḥkha-hetu-nivṛtti-kāmatām upādāya, madhyaṃ dān'ādau sva-para-sthāpanenânyeṣāṃ sukha-hetu-saṃniyogâbhilāṣitām upādāya, adhimātraṃ dvidhā-pratītyasamutpāda-bhāvanāyām ātma-para-pravartanenânyeṣāṃ sukha-duḥkha-viparyāsa-prahāṇâbhiprāyatām upādāyôktaṃ. mṛdvī madhyā 'dhimātrā ca kṣāntir yathākramam evaṃ satyeṣu yāvad bodhisattva-nyāmâvakrāntāv ity anenânyeṣām ārya-mārge prathama-phal'ādau buddhatve ca niyoktu-kāmatām upādāyôktaṃ. kiṃ tv adhimātrā kṣāntir anekakṣaṇikī grāhyā. mṛdu-madhyâdhimātrās tv agradharmā yathāsaṃkhyaṃ pareṣām aviśeṣeṇa yāna-traye paripācanāya viśeṣeṇa bodhisattva-mārge niyojanāya sarvasampat-prakarṣa-niṣṭhā'dhiṣṭhāna-kāmatām upādāya sattva-paripācanânāvaraṇarūpa-saddharma-sthiti-vacanenôktāḥ.

yad uktam Abhidharmakośe yathā 'dhimātrā kṣāntir eka-kṣaṇikī tathā 'gradharmā [Tib. 247ᵃ] iti[3] tat svârthâdhikārāt. iha tu parârthâdhiṣṭhānānāṃ mṛdumadhyâdhimātra-bhedo vyākhyātaḥ. parârtha-parasya[4] tāratamyâvasthā-sambha-

1. °ya PT. 2. sarva-dharma PT. 3. Tib. renders this passage as a half-verse. cf. 阿毘達磨俱舍論第二十三 (正藏二九 119ᵇ.). 4. °rthasya PT.

vād iti na tenêdaṃ virudhyate.

pratyabhisamayaṃ kasmān nirvedhabhāgīy'ādi-nirdeśa iti cet. ucyate: sarv'ākāra-mārga-vaṣtu-vibhāvanā-bhedena yathākramaṃ sarv'ākārajñat'ādi-trividhe 'bhisamaye laukika-[1]nirvedhabhāgīya-pūrva[1]-lokôttara-darśana-bhāvanā-mārgâdhigamaḥ. sarv'ākārâbhisambodh'ādau tu trividhe 'bhisamaye bhāvanôttarôttarâvasthā[2]-(P. 191[a])viśeṣeṇa sarv'ākāra-viśeṣa-mārga-saṃgṛhītaṃ jñānam anāsravam mṛdu-madhyâdhimātra-krameṇôtpadyata iti.

sakṛd-utpatti-nirāsāya nirvedhabhāgīy'ādi-vyapadeśo 'bhihita iti kecit.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ tathatā-parivarto nāma ṣoḍaśaḥ ‖ 339 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ tathatā-parivarto nāma ṣoḍaśaḥ[3].

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1 ... 1. °gīyâdhigama-p° C, °gīyâdhigama-pūrvako T, om. P, ṅes-par ḥbyed-paḥi cha daṅ mthun-pa sṅon-du ḥgro-bas. 2. °nôttarovasthā P. 3. 362 T.

XVII.

AVINIVARTANĪY'ĀKĀRA-LIṄGA-NIMITTA-PARIVARTO NĀMA SAPTADAŚAḤ.

avaivartika-bodhisattva-saṃghasya yathôkta-nirvedhabhāgīyam anyad api darśana-mārg'ādikam ity avaivartika-bodhisattva-saṃgho vaktavyaḥ. sa ca[1] nirvedhabhāgīya-prayoga-mārga-sthas, tathā kṣānti-jñāna-saṃgṛhīta-darśana-mārga-stho, 'paraś ca [Tib. 247ᵇ] prābandhika-bhāvanā-mārga-stha iti [2]try-avasthā[2] bhavati.

tathā côktaṃ.

nirvedhâṅgāny upādāya darśanâbhyāsa-mārgayoḥ
ye bodhisattvā vartante so 'trâvaivartiko gaṇaḥ ‖ iti. (38)

tatra rūp'ādi-nivṛtti-nirvicikits'ādy-ākārair viṃśati-prakārair nirvedhabhāgīya-sthānām avaivartika-lakṣaṇaṃ jñeyaṃ.

tathā côktaṃ:

rūp'ādibhyo nivṛtty-ādyair liṅgair viṃśatidhêritaiḥ
nirvedhâṅga-sthitasyêdam avaivartika-lakṣaṇam ‖ iti. (39)

(323)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | avinivartanīyasya Bhagavan bodhisattvasya mahāsattvasya ke ākārāḥ kāni liṅgāni kāni nimittāni kathaṃ vā Bhagavan vayaṃ jānīyāma ayam avinivartanīyo bodhisattvo mahāsattva iti ‖

tathatā-svabhāvatvād rūp'ādibhyo nivṛttiṃ tāvat pratipādayitum āha: *avinivartanīyasyêty*-ādi. tatr' *ākārāḥ* pratipakṣa-saṃgṛhītāḥ. *liṅgāni* sv'āśraya-cihnāni.[3] *nimittāni* tat-paribhogôpakaraṇa-gatāni. atha v' *ākāraḥ* kāyiko harṣa-viśeṣo romôdgamâśru-pāt'ādiḥ. *liṅgaṃ* vacana-viśeṣaḥ praharṣâdhyeṣaṇ'ādiḥ. *nimittam* anuṣṭhāna-viśeṣaḥ śravaṇa-dhāraṇa-vācana-pūjan'ādiḥ. pūrva-(P 191ᵇ)

1. tu PCT, yaṅ. 2 ... 2. vyavastho CT, simply avastho P, gnas-skabs gsum.
3. °ya-saṃgṛhī'a-c° C.

pūrva-vyākhyā-bhūtāny amūni vā padāni. *kathaṃ vā vayaṃ Bhagavan jānīyā-mêty* anenâsaṃkīrṇa-pratipatti-nimittaṃ praśnayann āha.

Bhagavān aha | yā ca Subhūte pṛthagjana-bhūmir yā ca śrāvaka-bhūmir yā ca pratyekabuddha-bhūmir yā ca buddha-bhūmir iyaṃ tathatā-bhūmir ity ucyate | sarvāś câitās tathatāyā advayā advaidhīkārā avikalpā nirvikalpā iti tāṃ tathatāṃ tāṃ dharmatām avatarati | tathatāyāṃ sthitas tathatāṃ na kalpayati na vikalpayati evam avatarati | evam avatīrṇo yathā tathatāṃ śrutvā 'pi tato 'pi câpakramya na kāṅkṣati na vimatiṃ karoti na vicikitsati nâivam iti na dhandhāyati api tv evam etat tatha-tâivêty adhimuñcaty avagāhate na ca yat kiñcana-pralāpī bha-vati artha-saṃhitām eva vācaṃ bhāṣate nânartha-saṃhitāṃ na ca pareṣāṃ kṛtâkṛtāni vyavalokayati ‖ ebhiḥ Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsa-ttvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ‖

pariharann āha: *yā ca Subhūta* ity-ādi. *tathatā-bhūmir* iti sarva-bhūmer māyôpamatvāt. tad ev' āha *sarvā* ity-ādinā. yukty-Āgamābhyāṃ niścitatvenâ-[Tib. 248ª] nyathā-[1]karaṇâsambhavād yathāsaṃkhyaṃ *na kalpayati na vikalpayati. tato 'pî*ti parṣan[2]-maṇḍalāt. *evam etad* iti rūp'ādibhyo nivṛttatvenâivam *etat tatha-tâiva* satyā moho 'nya iti cintā-śravaṇa-kāle *'dhimuñcaty avagāhate.* bhāva-[3]grāhâ-paridīpanān *na ca yatkiṃcana*[4]*-pralāpī bhavati.* māyôpamârtha[5]-prakāśakatvenâ-*rtha-saṃhitām eva vācaṃ bhāṣate*[6] *nânartha-saṃhitāṃ.* dharmatā-bhāvanā'bhi-yogān *na ca*[6] *pareṣāṃ kṛtâkṛtāni* kāryâkāryāṇi *vyavalokayati. dhārayitavya* iti

hetunā yaḥ samagreṇa kāryôtpādo[7] 'numīyate
arthântarânapekṣatvāt sa svabhāvo 'nuvarṇite ‖

iti nyāyād yogyatā'numānena niścetavyaḥ.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsa-

1. kār° C. 2. °na P, °rṣa C. 3. grāh° CT. 4. °cit T. 5. °pama PT. 6. Om. P. 7. kāryātp° P.

ttvo nânyeṣāṃ śramaṇānām brāhmaṇānāṃ vā mukham ullokayati | ime bhadantaḥ (324) śramaṇā brāhmaṇā vā jñeyaṃ jānanti dṛśyaṃ paśyantîti | na cânyān devān namaskaroti na cânyebhyo devebhyaḥ puṣpaṃ vā dhūpaṃ vā gandhaṃ vā mālyaṃ vā vilepanaṃ vā cūrṇaṃ vā vastraṃ vā chattraṃ vā dhvajaṃ vā ghaṇṭāṃ vā patākāṃ vā dīpaṃ vā dātavyaṃ manyate na cânyaṃ devaṃ vyapāśrayate | ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ |

avetyaprasāda-lābhena vicikitsā-kṣayam āvedayann āha: *punar aparam* ity-ādi. *mukham ullokayatî*ti jñātavya-tattva-parijñān'ādi-sambhāvan'āśayen' ārādhanatayā na mukhaṃ nirīkṣate. *vyapāśrayata* iti śaraṇ'ādi-bhāvān na svīkaroti.

sa khalu punaḥ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo nâpāyeṣûpapadyate na ca strī-bhāvaṃ parigṛhṇāti ‖

praṇidhāna-samṛddhyā 'ṣṭâkṣaṇa-kṣayârtham āha: *sa khalu punar* ity-ādi. *nâpāyeṣûpapadyata* iti naraka-preta-tiryag-upapatty-abhāvaḥ sākṣāt kathitaḥ. upala(P 192ᵃ)kṣaṇatvād asya mithyādṛṣṭi-buddha-vacanâśravaṇa-pratyanta-janapadôtpādâbhāvo grāhyaḥ. *na ca strī-bhāvaṃ parigṛhṇātî*ti strī-bhāva-pratiṣedha-vacanād indriya-jaḍa-mūka-bhāvaṃ na gṛhṇātîti labhyate. *ca*-śabdān na[1] dīrgh'āyuṣka[2]-devôpapattiṃ gṛhṇātîty arthaḥ.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo daśa-kuśalān karma-pathān samādāya vartate | sa ātmanā ca prāṇâtipātāt prativirato bhavati parān api ca prāṇâtipāta-viramaṇāya samādāpayati ātmanā câdatt'ādānāt prativirato bhavati parān api câdatt'ādāna-viramaṇāya samādāpayati ātmanā ca kāma-mithy'ācārāt prativirato bhavati parān api ca kāma-mithy'ācāra-viramaṇāya samādāpayati ātmanā ca surā-maireya-

1. nâiva C. 2. °ṣkā° P.

madya-pramāda-sthānāt prativirato bhavati parān api surā-mai-reya-madya-pramāda-sthāna-viramaṇāya samādāpayati ātmanā cânṛta-vacanāt prativirato bhavati parān api cânṛta-vacana-viramaṇāya samādāpayati ātmanā ca piśuna-vacanāt prativirato bhavati parān api ca piśuna-vacana-viramaṇāya samādāpayati ātmanā ca paruṣa-vacanāt prativirato bhavati parān api ca paruṣa-vacana-viramaṇāya samādāpayati ātmanā ca sambhinna-pralāpāt prativirato bhavati parān api ca sambhinna-pralāpa-viramaṇāya samādāpayati ātmanā câbhi(325)dhyātaḥ prativirato bhavati parān api câbhidhyā-viramaṇāya samādāpayati ātmanā ca vyāpādāt prativirato bhavati parān api ca vyāpāda-viramaṇāya samādāpayati ātmanā ca mithyā-darśanāt prativirato bhavati parān api ca mithyā-darśana-viramaṇāya samādāpayati | evaṃ khalu Subhūte 'vinivartanīyo bodhisattvo mahāsattvaḥ svayaṃ ca daśa-kuśalān karma-pathān samādāya vartate parān api ca daśa-kuśaleṣu karma-patheṣu saṃdarśayati samādāpayati samuttejayati sampraharṣayati pratiṣṭhāpayati dṛḍhīkaroti | sa svapnântara-gato 'pi daśa-kuśalān karma-pathān ekâikato vā bāhulyato vā sarveṇa sarvaṃ sarvathā sarvaṃ nâdhyāpadyate cittenâpi na samudācarati | tasya khalu punaḥ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya svapnântara-gatasyâpi daśa-kuśalāḥ karma-pathā āmukhībhavanti || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

kāruṇikatayā[1] sva-para-kuśala-dharma-niyojanârtham [Tib. 248ᵇ] āha: *punar aparam* ity-ādi. tatra: *prāṇâtipātaḥ* pareṣāṃ jīvita-kṣayaḥ. sthānāc cauryeṇa para-dravya-vyāvartanam[2] *adatt'ādānaṃ*. anaṅg'ādau stry'ādy[3]-abhigamanaṃ *kā-*

1. °ṇīk° P. 2. Ex conj. °vanam PT, vyācam C; spoṅ-baḥo (not clear)—gnas-brtan, spo-baḥo—sde-dge. 3. sty° PC, bu-med la-sogs-pa.

ma-mithy'ācāraḥ.

valkalaiḥ sa-guḍaiḥ kācit kriyate madhumā 'parā
piṣṭa-kiṇva-jalair anyā *surā* jñeyā budhais tridhā[1] ||
maireyaṃ guḍa-[2]dhātry-ambu-dhātakī[2]-saṃskṛtaṃ viduḥ
[3]madayed aśitaṃ pītaṃ yat tan *madyam* iti smṛtaṃ || 5
tad etan trividhaṃ[4] sarva-śukla-dharma-vipakṣataḥ.
pramāda-sthānam ity āha. prasaṅgād āgataṃ punaḥ ||

abhūtâbhidhānam *anṛta-vacanaṃ*. para-bhedakaṃ vacaḥ *piśuna-vacanaṃ*. apriyâbhidhānaṃ *paruṣa-vacanaṃ*. sarva-kleśa-janitaṃ vākyaṃ *sambhinna-pralāpaḥ*. *abhidhyā* para-dravyeṣu viṣama-spṛhā. *vyāpādaḥ* sattva-vidveṣaḥ. nâstîti dṛṣṭir[5] *mithyā-darśanaṃ*. *sarveṇa* mantra-prayog'ādinā *sarvaṃ* nikhila-sattva-viṣayaṃ *sarvathā* mṛdv-ādinā 'pi prakāreṇa *sarvaṃ* tac cittam api *nâdhyāpadyeta* na kuryāt. 10

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo yaṃ-yaṃ dharmaṃ paryavāpnoti dadāti ca taṃ-taṃ evaṃ- 15
cittaḥ paryavāpnoti dadāti ca | imam ahaṃ dharmaṃ sarva-sattvānām arthāya paryavāpnomi dadāmi(1) ca hitāya sukhāya cêti câlṣa bhavatu anayā dharma-deśanayā dhārmikā abhiprāyāḥ sarva-sattvānāṃ paripūryantām iti | tac ca dharma-dānaṃ sarva-sattva-sādhāraṇaṃ karoti || ebhir api Subhūte ākārair ebhir liṅ- 20
gair ebhir nimittaiḥ samanvāgato bodhisatto mahā(326)sattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

par'ātma-parivartakatvena sarva-sattva-viṣaya-pariṇāmita-dān'ādikârtham āha: *punar aparam* ity-ādi. *yaṃ-yaṃ dharmam* iti sūtr'ādikaṃ *paryavāpnoti* svīkaroti, *dadāti* phalena saha pra(P. 192[b])yacchati. 25

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo gambhīreṣu dharmeṣu bhāṣyamāṇeṣu na kāṅkṣati na vima-

(1) paryavāpnoti dadāti iti ga°|

1. °yā trividhā budhaiḥ C tridhā budhaiḥ T. 2...2. [2] dhāyaṃ vuddhātukī C. 3. samaye darśataṃ pīt° C. 4. trīv° C. 5. Om. PT.

tiṃ karoti na vicikitsati na dhandhāyati |

samyak-dharmâvabodhena gambhīra-dharmâkāṅkṣaṇârtham āha: *punar aparam* ity-ādi. tatra: [1]mārgântarâbhilāṣo [Tib. 249[a]] 'paryāptitām upādāya *kāṅkṣā*. ṛju[2]-mārga-vilomanaṃ *vimatiḥ*. gotra-dharmasya vividha-kuśala-vṛddhi-gamanâbhāvena vicikitsanād *vicikitsā*. sarvathā bodha-vaikalyād *dhandhatvaṃ*.[3]

hita-vacanaś ca bhavati mita-vacanaś ca bhavati snigdha-vacanaś ca bhavati |

para-hita-pratipannatvena maitra-kāya-vāṅ-manas-karmârtham āha: *hita-vacana*[4] ity-ādi. tatra: maitra-kāya-karmaṇā yogād anāgata-pathyâbhidhāyitayā *hita-vacanaḥ*. thâîva vāk-karma-sadbhāvena parimita-vacanān *mita-vacanaḥ*. maitrī-paribhāvita-citta-samutthāpitatvena[5] śrotra[6]-sukh'ādi-kāritvāt *snigdha-vacanaḥ*.

alpa-styāna-middhaś ca bhavati |

prayoga-sampattyā kāma-cchando vyāpādaḥ styāna-middham auddhatya[7]-kaukṛtyaṃ vicikitsā cêti pañca-nivaraṇâsaṃvāsârtham[8] upalakṣaṇatven' āha: *alpa-styāna-middhaś ca bhavatî*ti.

niranuśayaś ca bhavati |

vibhāvita-pratipakṣatvenâvidy'ādi-sarvânuśaya-hānârtham āha: *niranuśayaś ca bhavatî*ti. tatrâvidyā[9]-dṛṣṭy-āsrava-saṃgṛhītānām anuśayānām abhāvān niranuśayatvaṃ. na tu kāma-bhav'āsrava-saṃgṛhītānāṃ bodhisattvasya saṃcintya-bhavôpādānāt.

so 'bhikrāman vā pratikrāman vā na bhrānta-citto 'bhikrāmati vā pratikrāmati vā upasthita-smṛtir abhikrāmati upasthita-smṛtiḥ pratikrāmati na vilambitaṃ pādaṃ bhūmer utkṣipati na vilaṃbitaṃ pādaṃ bhūmau nikṣipati sukham evôtkṣipati sukhaṃ nikṣipati na ca sahasā pādaṃ bhūmer utkṣipati na ca

1. °rgīntarâbhilāṣo 'paryāṣṭitām up° P. 2. ṛtu P. 3. vandhatvam (!) PCT. 4. °nam PC. 5. °tthitatv° P. 6. śrota PC, rna. 7. uddhata C. 8. vivar° C. 9. °trā vidyā C.

sahasā pādaṃ bhūmau nikṣipati paśyann eva bhūmi-pradeśam ākrāmati |

nitya-samāhitatvena smṛti-samprajñānârtham[1] āha: *so 'bhikrāman vêty-ādi.* tatr': āgamanam *abhikramaḥ.* gamanaṃ *pratikramaḥ.* samprajñāna-yogān *na bhrānta-cittaḥ.* smṛti-saṁbhāvād *upasthita-smṛtiḥ.* bhinnêryāpatha-parihārârthaṃ nâtimandaṃ *na vilambitaṃ.* [Tib. 249[b]] śānta-rūpâbhidyotakatvāt *sukhaṃ.* eka-pādasya sa(P. 193[a])myag-apratiṣṭhāne 'para-pādânutkṣepān *na ca sahasā pādaṃ bhūmer utkṣipati.* sa-prāṇaka-deśa-parihārârthaṃ *na ca sahasā pādaṃ bhūmau nikṣipati.*

tasya khalu punaḥ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya śarīre cīvara-paribhogo na yūkilo bhavati sa caukṣa-samudācāraś ca bhavati alp'ābādhaś ca bhavati alp'ādīnavaś ca(1) bhavati |

caukṣa-samudācāratvena śuci-paribhogya-cīvar'ādikârtham āha: *tasya khalu punar* ity-ādi. tatrâ*lp'ābādho*[2] 'lpa-vyādhiḥ. *alp'ādīnavo* 'lpa-parôpadravaḥ.

yāni khalu punar anyeṣāṃ sattvānām aśītiḥ kṛmi-kula-sahasrāṇi kāye sambhavanti tāni tasya kāye sarveṇa sarvaṃ sarvathā sarvaṃ na sambhavanti || tat kasya hetoḥ | tathā hi tasya tāni kuśala-mūlāni sarva-lokâbhyudgatāni bhavanti |

tad [3]evam ūṣmagatâvasthasyâikādaś'ākārā bhavanti.

sarva-lokâbhyudgata-kuśala-mūlatvena[4] kāye 'śīti-kṛmi-kula-sahasrâsambhavârtham āha: *yāni khalv* ity-ādi. *sarveṇâṇunā* 'pi rūpeṇa *sarvaṃ* kṛmi-kulaṃ *sarvathā* varṇ'ādi-prakāreṇa *sarvam* aśītisahasra-saṃkhyaṃ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tasyêty-ādi.*

yathā-yathā ca tasya tāni kuśala-mūlāni vivardhante tathā-tathā sa bodhisattvo mahāsattvaḥ kāya-pariśuddhiṃ ca parigṛ-

(1) alpādīnaś ca iti kha° ca° |

1. saṃjñ° P. 2. °lpa-bādho C. 3. eva ūṣm° C. 4. °śalatvena PT.

hṇīte vāk-pariśuddhiṃ ca parigṛhṇīte citta-pariśuddhiṃ ca parigṛhṇīte |

kuśala-mūla-viśuddhyā cittâkauṭilyârtham āha: *yathā-yathā cêty-ādi.* tatra: *kāya-pariśuddhir* lakṣaṇ'ādy-alaṃkṛta-gātratā. *vāk-pariśuddhir* Brahma-svar'ādi-rūpatā. dvayam etac *citta-pariśuddhi*-kāryatvenôktaṃ.

(327)Subhūtir āha | kā punar Bhagavaṃs tasya bodhisattvasya mahāsattvasya citta-pariśuddhir veditavyā |

Bhagavān āha | yathā-yathā Subhūte tasya bodhisattvasya mahāsattvasya tāni kuśala-mūlāni vivardhante tathā-tathā sa bodhisattvo mahāsattvaś cittâlpa-kṛtyatāṃ ca parigṛhṇīte cittâśāṭhyatāṃ ca cittâmāyāvitāṃ ca cittâkuṭilatāṃ cittâvaṅkatāṃ ca parigṛhṇīte | yayā ca Subhūte citta-pariśuddhyā śrāvaka-pratyekabuddha-bhūmim atikrānto bhavati || iyaṃ Subhūte tasya bodhisattvasya mahāsattvasya citta-pariśuddhir veditavyā || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

ata eva citta-pariśuddhi-vibhajanârthaṃ prādhānyād āha: *kā punar* ity-ādi. tatra: lābh'ādi-nirapekṣatvāc *cittâlpa-kṛtyatā.* bhūta-doṣa-paricchadanâbhāvāc[1] *cittâśāṭhyatā.*[2] abhūta-guṇa-[Tib. 250ᵃ]saṃdarśana-vaikalyāc *cittâmāyāvitā.* yathā-bhūta-vāditvāc *cittâkuṭilatā.* mātsary'ādi-viviktatvāc *cittâvaṅkatā.* *yayā cêti* mahāyāna-pravaṇayā.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo na lābha-satkāraś loka-guruko bhavati na cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāra-guruko bhavati |

lābha-satkār'ādi-nirapekṣatvena dvādaśa-dhūtaguṇa-samādānârtham[3] āha:

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1. Ex conj. °rilambanâbh° PCT, yoṅs-su sbed-pa med-pas. 2. °śāṭyatā Ed. °śādhyatā C, °ttâsādhyatā P; and PCT add samyag, which is wanting in Tib. 3. samudāyârtham C.

punar aparam ity-ādi. tatra: *lābho* dravya-prāptiḥ. *satkāro* bahu-mānatā. *ślokaḥ* kīrtiḥ. *na* tad-*guruko* na tat-pravaṇo bhavati. (P. 193^{b}) tatrême dvādaśa-dhūtaguṇāḥ yad idaṃ pāṃsukūlikatvaṃ traicīvarikatvaṃ sarvanāmatikatvaṃ paiṇḍapātikatvam aikāśanikatvaṃ[1] paścātkhalubhaktikatvam[2] āraṇyakatvaṃ vārkṣamūlikatvam[3] abhyavakāśikatvaṃ śmāśānikatvaṃ naiṣadyikatvaṃ yāthāsaṃsthārikatvaṃ cêti.

nêrṣyā-mātsarya-bahulo bhavati |

dān'ādi-viśeṣa-pratipattyā pāramitā-vipakṣa-mātsary'ādi-cittânutpādârtham āha: [4]*nêrṣyā-mātsarya-bahulo bhavatî*ti upalakṣaṇatvāt sarva-pāramitā-vipakṣo grāhyaḥ.

na ca gambhīreṣu dharmeṣu bhāṣyamāṇeṣu saṃsīdati sthira-buddhiś ca bhavati gambhīra-buddhiś ca bhavati satkṛtya ca parato dharmaṃ śṛṇoti yaṃ ca satkṛtya parato dharmaṃ śṛṇoti taṃ sarvaṃ prajñāpāramitāyāṃ saṃsyandayati yāni ca laukikāni śilpa-sthāna-karma-sthānāni tāni sarvāṇi prajñāpāramitām āgamya dharmatayā saṃsyandayati na ca kaṃcid dharmaṃ samanupaśyati yaṃ na dharma-dhātunā yojayati sarvam eva ca taṃ prayujyamānaṃ samanupaśyati || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ |

dharma-dhātunā sarva-dharma[5]-saṃgrahād[6] dharmatā'viruddha-prajñāpāramitā-yoga-gamanârtham āha:[4] *na ca gambhīreṣv* ity-ādi. cālayitum aśakyatvāt *sthira-buddhiḥ*. sūkṣmârtha-darśanād *gambhīra-buddhiḥ*. samyojanāt *saṃsyandayati*.

punar aparaṃ Subhūte Māraḥ pāpīyān aṣṭau mahā-nira(328)yān

1. ek'āś° C. 2. °bhukt° P, °ktitv° C. 3. vṛkṣ° C. 4...4. Om. P. 5. Om. Tib. 6. °hā C.

abhinirmāya tatrâikâikasmin mahā-niraye bahūni bodhisattva-śatāni bahūni bodhisattva-sahasrāṇi bahūni bodhisattva-śatasahasrāṇi abhinirmāyâvinivartanīyaṃ bodhisattvaṃ mahāsattvam evaṃ vadet| ye tathāgatenâvinivartanīyā bodhisattvā mahāsattvā vyākṛtās te eteṣu mahā-nirayeṣûpapannās tvam apy evaṃ mahā-nirayeṣu prapatsyase yatas tvam avinivartanīyo vyākṛtaḥ| punar eva tvam etad bodhi-cittaṃ pratideśaya pratiniḥsṛja kiṃ te buddhatvena| evaṃ tvaṃ na nirayeṣûpapatsyase evaṃ tvaṃ kurvan svargôpago bhaviṣyasîti|| saced evam api bodhisattvasya mahāsattvasya cittaṃ na kṣubhyati na calati evaṃ jānāty asthānam etad anavakāśo yad avinivartanīyo bodhisattvo mahāsattvo 'pāyeṣûpapadyate iti|| ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samannāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ||

sv'ātmīkṛta-sattvadhātutvena parârtha-narakâbhilāṣârtham[1] āha: *punar aparam* ity-ādi. gṛhīta-bodhicitta-parityāgāt *pratideśaya*. punar anutpādanāt *pratiniḥsṛja*. [Tib. 250ᵇ] dolāyamānatvâbhāvān *na kṣubhyati*, gṛhītâparityāgān *na calati*.

tad evaṃ mūrdhagatâvasthasya ṣaḍ ākārā bhavanti.

punar aparaṃ Subhūte Māraḥ pāpīyān śramaṇa-veṣeṇâ(1)vinivartanīyaṃ bodhisattvaṃ mahāsattvam upasaṃkramyâivaṃ vakṣyati| yad etat tvayā pūrvaṃ śrutaṃ tat pratideśaya yat tvayā pūrvaṃ parigṛhītaṃ tat pratiniḥsṛja| sacet tvam evaṃ pratideśayiṣyasi sacet tvam evaṃ pratiniḥsrakṣyasi evaṃ vayaṃ tvaṃ punaḥ-punar upasaṃkramiṣyāmaḥ| yad etat tvayêdānīṃ śrutuṃ nâitad buddha-vacanaṃ kavi-kṛtaṃ kāvyam etat yat punar idam ahaṃ bhāṣe etad buddha-bhāṣitaṃ etad buddha-

(1) śravaṇaveṣeṇa iti kha° ca°|

1. paramârthe C, gsan-gyi don-du.

vacanam iti | etac chrutvā saced bodhisattvaḥ kṣubhyati calati veditavyam etat Subhūte nâyaṃ vyākṛto bodhisattvas tathāgatair aniyato 'yaṃ bodhisattvo 'nuttarāyāṃ samyaksambodhau (329)nâyam avinivartanīya-dhātau sthita iti || sacet punaḥ Subhūte bodhisattvo mahāsattvo na kṣubhyati śrutvā 'pi cêmāṃ vācaṃ Mārasya pāpīyasaḥ dharmatām eva pratisarati anutpādam evânirodham evânabhisaṃskāram eva pratisarati na parasya śraddhayā gacchati |

adhigata-sampratyaya-dharmatvenâpara-praṇayanârtham[1] āha: *punar aparam* ity-ādi. duḥkh'ādi-satya-catuṣṭayasya māyôpamatvenâvagamād *dharmatām* ity-ādi-pada-catuṣkôpādānaṃ.[2] *na parasya śraddhayā gacchatîti* dharmatā-pratyakṣakāritvān na para-sampratyayena pratipadyate.

tad-yathā 'pi nāma Subhūte 'rhan bhikṣuḥ kṣīṇ'āsravo na parasya śraddhayā gacchati dharmatāyāṃ pratyakṣa-kārī asaṃhāryo bhavati Māreṇa pāpīyasā | evam eva Subhūte 'vinivartanīyo bodhisattvo mahāsattvo 'navamardanīyaḥ śrāvaka-yānikaiḥ pudgalaiḥ pratyekabuddha-yānikaiś câpratyudāvartanīya-dharmā[(1)] bhavati śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā niyato bhavati sarvajñatāyāṃ samyaksambodhi-parāyaṇaḥ | sa khalu punaḥ Subhūte bodhisattvo mahāsattvo yadā 'vinivartanīya-dhātau sthito bhavati tadā 'parapraṇeyo bhavati || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

tad[3] eva dṛṣṭânta-pūrvakaṃ spaṣṭayann āha: *tad-yathā 'pi nāma Subhūta* ity-ādi. anapaharaṇīyatvād *asaṃhāryaḥ*. nivṛtty-asambhavād *apratyudāvartanīya-dharmā*. ekânta-sthitatvān *niyato bhavati sarvajñatāyām*. etad eva vistā-

(1) apratyudāvartanīya-dharma-paryā iti kha° |

1. prāṇayatârth° C. 2. catusthôp° C, catukṣôp° P. 3. etad C.

rayann āha: *samyaksambodhi-parāyaṇa* ity-ādi.

punar aparaṃ Subhūte 'vinivartanīyaṃ bodhisattvaṃ mahāsattvam upasaṃkramya kaścid evaṃ vakṣyati | saṃsāra-cārikâkṣā nâkṣā bodhisattva-cārikā ihâiva tvaṃ duḥkhasyântaṃ kuru na bhūyas tāni saṃsārâvacarāṇi duḥkha-daurmanasyāni pratyanubhaviṣyasîti | aho vata tavâyam ihaiva tāvad ātmabhāvo 'nabhinirvṛtto bhaviṣyati kutaḥ punas tvam anyam ātmabhāvaṃ parigṛhītavyaṃ manyase iti vā | saced evam api na kṣubhyati na calati tam evaṃ Māraḥ pāpīyān svayam evaṃ vakṣyati | icchasi tvaṃ draṣṭuṃ tān bodhisattvān mahāsattvān yair Gaṅgānadīvālukôpamān kalpān buddhā bhagavantaḥ praty upasthitāś cīvara-piṇḍapāta-śayan'ā(330)sana-glāna-pratyaya-bhaiṣajya-pariṣkārair Gaṅgā-nadī-vālukôpamānāṃ buddhānānāṃ bhagavatām antikeṣu brahmacaryaṃ caritaṃ Gaṅgā-nadī-vālukôpamā eva buddhā bhagavantaḥ paryupāsitāḥ paripṛṣṭāḥ paripraśnīkṛtāś câsyâiva bodhisattva-yānasyârthāya katham bodhisattvair mahāsattvaiḥ sthātavyam iti | yathā ca bodhisattvair mahāsattvaiḥ sthātavyaṃ tathā ca tais tathāgatâiv' ākhyātaṃ | tathā 'pi sthitvā tathā caritvā tathâiva yogam āpadyâdyâpi tair eva tāvan nânuttarā samyaksambodhir abhisambuddhā | tathā 'vavādânuśāsanyāṃ sthitais tathā śikṣamāṇaiḥ sarvajñatā nânuprāptā kutaḥ punas tvam anuttarāṃ samyaksambodhim anuprāpsyasîti || saced evam api na kṣubhyati na calati taṃ Māraḥ pāpīyān tasminn eva pṛthivī-pradeśe bhikṣūn abhinirmāyâivaṃ vakṣyati | ete bhikṣavo 'rhantaḥ kṣīṇ'āsravāḥ saṃvṛttāḥ ye bodhaye samprasthitā abhūvan tatra tarhy arhattvam anuprāptā arhattve sthitāḥ kutaḥ punas tvam anuttarāṃ samyaksambodhim anuprāpsyasîti || sacet khalu punar evam api bhāṣyamāṇe evaṃ nirdiśyamāne bodhisattvasya mahāsattvasya cittaṃ

na kṣubhyati na calati ayaṃ bodhisattvo mahāsattvo 'viniva= rtanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ‖

vidita-buddhatvôpāya-kauśalatvena pratirūpaka-mārgôpade(P. 194ª)śaka-Mā= rasya Māratvâvabodhârtham aha: *punar aparam* ity-ādi. *eṣê*ti prajñāpāramitā-caryā. *ihâivê*ty asminn eva janmani. *duḥkhasyântaṃ kuru* catur-āryasatya- bhāvanayêti śeṣaḥ. *aho vatê*ty-ādi *aho* kaṣṭam *ihâiva tāvat tavâyam ātmabhāvo* dharmatā, dhigama[1]-vaikalyena yadôttarakālam aparinispanno[2] *'nabhinirvṛtto*[3] *bha= viṣyati* taḍā kasmāt *punas*[4] *tvam anyam ātmabhāvaṃ* praṇidhān'ādi-balena sattvâ= rthaṃ pratigrahītavyaṃ *manyasa* ity arthaḥ. Māro 'yam ity anya-mārgôpa= deśino 'vabodhena nivartanâsambhavād *avinivartanīyaḥ*.

tad evaṃ kṣāntigatâvasthasy'[5] ākāra-[Tib. 251ª]dvayaṃ syāt.

saced bodhisattvasya mahāsattvasya cittaṃ parataḥ śrutvâi= vaṃ viveka-padāni dharmatāyā na parihīyate na pratyudāva= rtate 'sya mānasaṃ na cânyathā-bhāvaś cittasya bhavati | tāni ca sarvāṇi Māra-karmāṇi tathā saṃjānāty asthānaṃ Subhūte 'navakāśo yat sa bodhisattvo mahāsattvas tathā caran pāramitāsu na sarvajñatām anuprāpnuyād asthānam etad anavakāśo yat tathā caratas tathā śikṣamānasya bodhisattvasya mahāsattvasya yathā tathāgatair ākhyātaṃ tayā caryayā 'virahitasya ebhiḥ pāramitā-pratisaṃyuktair manasikārair viharato Māraḥ pāpī= yān a(331)vatāraṃ lapsyate ‖

tri-maṇḍala-viśuddhyā sarvatra-buddhânumodita-pratipatty-artham āha: *sa= ced bodhisattvasyê*ty-ādi. *cittaṃ parataḥ śrutvâivam* iti parasmāt parato Mārād eva nâitad buddha-bhāṣitam ity-ādīni *viveka-padāni* śrutvā *cittaṃ dharmatāyā na parihīyata* ity arthaḥ. prayoga-maula[6]-pṛṣṭhā'vasthāsu *na parihīyate na pratyudāvartate na cânyathābhāvaś cittasyê*ti yathākramaṃ yojyaṃ. *tathā ca= rann* iti buddhânujñāta-caryayā carann ity arthaḥ.

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1. °rmâdh° P. 2. yoṅs-su rjogs-śiṅ. no negation. 3. so Ed. 'nabhirvṛto P, 'nabhi= nivṛtto C; mṅon-par grub-par mi (ḥgyur). 4. Om. P. 5. °gamâv° C. 6. mūla P.

saced bodhisattvo mahāsattvo Māra-karmāṇi budhyate para-
taś ca śrutvā viveka-padāni na parihīyate na pratyudāvartate
'sya mānasaṃ na câsya cittam anyathā bhavati tāni ca Māra-
karmāṇi tathā saṃjānāti‖ ebhir api Subhūte ākārair ebhir
liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo
'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ‖

upasaṃharann āha: *saced bodhisattvo mahāsattva* ity-ādi. tad evam agra-dharmagatâvasthasyâika ākāraḥ syāt.[1]

yathôktair[2] ev' ākārair nirvedhabhāgīya-sthito bodhisattvo 'nuttara-bodher na vivartata[3] iti lakṣaṇīyaḥ.

tathā côktaṃ:

rūp'ādibhyo nivṛttiś[I] ca vicikitsā'kṣaṇa[II]-kṣayau[III]
ātmanaḥ kuśala-sthasya pareṣāṃ tan-niyojanaṃ[IV]‖ (40)
par'ādhā(P. 194[b])raṃ[4] ca dān'ādi[V] gambhīre 'rthe 'py akāṅkṣaṇaṃ[VI]
maitraṃ kāy'ādy[VII] asaṃvāsaḥ pañcadh'āvaraṇena[VIII] ca‖ (41)
sarvânuśaya-hānaṃ[IX] ca smṛti-samprajñatā[X] śuci
cīvar'ādi[XI] śarīre ca kṛmīṇām asamudbhavaḥ[XII]‖ (42)
cittâkauṭilyam[XIII] ādānaṃ[XIV] dhūtasyâmatsar'āditā[XV]
dharmatā-yukta-gāmitvaṃ[XVI] lokârthaṃ narakâiṣaṇā[XVII]‖ (43)
parair aneyatā[XVIII] Mārasyânya-mārgôpadeśinaḥ
Māra ity avabodhaś[XIX] ca caryā buddhânumoditā[XX]‖ (44)
[Tib. 251[b]] ūṣma-mūrdhasu[5] sa-kṣāntiṣv agradharmeṣv avasthitaḥ
liṅgair amībhir viṃśatyā sambodher na vivartate[3]‖ iti. (45)

nirvedhabhāgīya-sthâvaivartika-lakṣaṇânantaraṃ darśana-mārga-sthâvaivartika-lakṣaṇaṃ duḥkhe dharmajñānaksānty-ādibhiḥ ṣoḍaśabhiḥ kṣaṇair vaktavyaṃ.

tathā côktaṃ:

kṣānti-jñāna-kṣaṇāḥ ṣaṭ ca pañca pañca ca dṛk-pathe
bodhisattvasya vijñeyam avaivartika-lakṣaṇam‖ iti. (46)

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsa-

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1. Om. C. 2. tathôkt° P. 3. nivart° P. 4. °dhā-aś P. 5. °rdheṣu PC.

ttvo na rūpa-saṃjñām abhisaṃskaroti na rūpa-saṃjñām utpādayati evaṃ na vedanā-saṃjñāṃ na saṃjñā-saṃjñāṃ na saṃskāra-saṃjñāṃ na vijñāna-saṃjñām abhisaṃskaroti na vijñāna-saṃjñām utpādayati ‖ tat kasya hetoḥ | tathā hi avinivartanīyo bodhisattvo mahāsattvaḥ sva-lakṣaṇa-śūnyair dharmair bodhisattva-nyāmâvakrāntas tam api dharmaṃ nôpalabhate nâbhisaṃskaroti nôtpādayati ‖ tata ucyate 'nutpāda-jñāna-kṣāntiko bodhisattvo mahāsattvo 'vinivartanīya iti ‖ ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ‖

tatra rūp'ādi-dharmâvabodha-vyāvartanena duḥkhe dharmajñānakṣāntir iti kathayann[1] āha: *punar aparam* ity-ādi. vyavasthita-viśeṣânutpādān *nâbhisaṃskaroti.* apūrvâkaraṇān *nôtpādayati.* pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. *sva-lakṣaṇa-śūnyair* iti svabhāva-śūnya-dharmatayā rūp'ādi-dharmâvabodhânupalambhād *bodhisattva-nyāmaṃ* duḥkhe dharmajñānakṣāntim adhigato *'vakrāntaḥ* saṃs *tam api dharmaṃ nôpalambhate* yatas taṃ nâbhisaṃskaroti nôtpādayatîty arthaḥ. *anutpādajñānakṣāntika* iti yathā-nirdiṣṭa-kṣāntilābhī.

punar aparaṃ Subhūte Māraḥ pāpīyān bhikṣu-veṣeṇôpasaṃkramya bodhisattvaṃ mahāsattvam evaṃ vicchandayiṣyati | ākāśa-samâḥ̣ā yad uta sarvajñatā | asann eṣa dharmo yad uta sarvajñatā | asaṃvidyamāna eṣa dharmo yad uta sarvajñatā | ko 'tr 'āñjāsyati ko 'trâbhisambhotsyate | nâitena kaścin niryāsyati yaś câbhisambudhyeta yac câbhisamboddhavyaṃ yaś c' ājānīyād yac c' ājñātavyaṃ | sarvatra te dharmā ākāśa-samā nirarthakaṃ tvaṃ vihanyase Māra-karmâivâitat paridīpitaṃ yad utânuttarā samyaksambodhir abhisamboddhavyêti nâitad bud-

1. kathann C, ston-pa.

dha-bhāṣitam iti | tena kula-putreṇa vā kula-duhitrā (332) vā evaṃ jñātavyam evaṃ samanvāhartavyam evaṃ veditavyaṃ Māra-karmâivâitad yêyaṃ vivecanatā | evaṃ cintayitvā tatra dṛḍha-cittena bhavitavyam aprakampya-cittenâsaṃhārya-cittena bha-
5 vitavyam ‖ ebhir api Subhūte ākārair ebhir liṅgair ebhir nimit-taiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nutta-rāyāḥ samyaksambodher dhārayitavyaḥ ‖

anuttara-bodhicitta-dṛḍhatayā duḥkhe dharmajñānam ity āha: (P. 195ᵃ) *punar aparam* ity-ādi. darśana-bhāvanā-viśeṣa-mārgeṣv asattva-pratipādanâ-
10 rtham *ākāśa-samê*ty-ādi-pada-trayôpādānaṃ, prayog'ādiṣu vā. śravaṇa-cintā-bhāvanāsv *evaṃ jñātavyam* ity-ādi yojyaṃ. tatra *dṛḍhaṃ*[1] *cittaṃ* nirantarāya-sāratayā. [Tib. 252ᵃ] *aprakampyaṃ*[2] dharmatā-pratyakṣakāritayā. *asaṃhāryaṃ* pareṣām aviṣayatayā. samādāna-prayogôddeśâparibhraṃśârthena vā yojyaṃ.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsa-
15 ttvaḥ śrāvaka-pratyekabuddha-bhūmi-nirvṛttaḥ sarvajñatāyāṃ pravṛtto bhavati |

śrāvaka-pratyekabuddha-yāna-citta-vinivartanād duḥkhe 'nvayajñānakṣāntir ity āha: *punar aparam* ity-ādi. *śrāvaka-pratyekabuddha-bhūmi-nivṛttaḥ sarva-jñatāyāṃ pravṛtto bhavatî*ti tatra satyāṃ pravṛttau yā nivṛttiḥ, satyāṃ [3]vā
20 'pravṛttau[3] yā pravṛttiḥ te[4] tv iha nivṛtti-[5]pravṛttī nirdiṣṭe,[5] na tu nivṛtti-pra-vṛtti[6]-mātre tayoḥ samyag-arthâkaraṇāt. tathā tṛtīye kṣaṇe 'nvayajñāna-samba-ndhena śrāvak'ādi-bhūmi-pātaḥ sambhavati tasya traidhātuka-pratipakṣ'āvāhaka-tvāt. atas tan-nivṛtty-ākāraḥ kathitaḥ.

sa ākāṅkṣan prathamaṃ dhyānaṃ samāpadyate tathā dvi-
25 tīyaṃ tathā tṛtīyaṃ tathā caturthaṃ dhyānaṃ samāpadyate | sa ebhiś caturbhir dhyānair viharati dhyāna-parijayaṃ ca karoti dhyānāni ca samāpadyate na ca dhyāna-vaśenôpapadyate | sa

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1. °ḍha Ed. dṛṣṭa C. 2. °mpa PC. 3...3. niv° P. 4. tve C. 5...5. °tt i nirdiṣṭo C. 6. Om. C.

punar eva kāmâvacarān dharmān adhyālambate‖ idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâ= vinivartanīya-lakṣaṇaṃ veditavyam‖

dharma-pravicaya-sāmarthyād dhyān'ādy-aṅga-parikṣayeṇa duḥkhe 'nvaya= jñānam ity āha: *sa ākāṅkṣann* ity-ādi navânupūrva-samāpatty-ādy-upalakṣaṇam. atra: dhyānāni dṛṣṭadharmasukhavihārârtham abhimukhīkaraṇād *dhyānair viha= rati.* tat-phalâsākṣātkaraṇād *dhyāna-parijayaṃ ca karoti.* tat-tad-aṅga-prahā= ṇenâdhigatânvayajñānasya rūp'ārūpya-dhātu-pratipakṣatva-jñāpanârtham āla= mbanād *dhyānāni ca samāpadyate.* anukūl'ātmabhāvasya parigrahān[1] *na ca dhyā= na-vaśe*(P. 195[b])*nôpapadyate.* duḥkhe 'nvayajñānâvasthāyāṃ bodhisattvasya vai= rāgya-lābhânupapattyā *sa punar eva kāmâvacarān dharmān adhyālambata* iti [Tib. 252[b]] yojyaṃ.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsa= ttvo na nāma-guruko bhavati na kīrti-śabda-śloka-guruko bha= vati na nāmni sajjate| so 'saṃkṣubhita-citto bhavati sarva= sattveṣu hita-cittaś ca bhavati so 'bhikrāman vā pratikrāman vā 'bhrānta-citto 'tikrāmaty abhrānta-cittaḥ pratikrāmati smṛti= mān evâbhikrāmati smṛtimān eva pratikrāmati|

apagatâkuśalatvena kāya-ceto[2]-lāghavāt samudaye dharmajñānakṣāntir ity āha: *punar aparam* ity-ādi. darśana-heya-vikalpâpagatatvena[3] kāya-citta-lāgha= vôtpādān *na nām'*ādi-*guruko bhavati.* bāhy'ādhyātmika-yaśo-bhedāt *kīrtiḥ śloka* iti dvayam uktaṃ. vidita-sva-lakṣaṇa-śūnya-dharmatvān nām'ādy-alābhe 'pi vai= manasyâbhāvenâ*saṃkṣubhita-cittaḥ.*

sacet so 'gāram adhyāvasati nâsya bhavaty adhimātraḥ kā= meṣu kāmâbhiṣvaṅgo vā abhiprāyo vā sa nirvit-saṃjñy eva kā= mān paribuṅkte sa uttrasta-saṃjñy eva kāmān paribuṅkte|

māyôpama-bhāvanôpāya-kauśala-sāmarthyenânabhiniveśa-kāmôpabhogāt sa=

1. °lâbhāva-samp° P, rjes-su mthun-paḥi bdag-ñid-kyi dṅos-po yoṅs-su ḥdsin-pas.
2. citto C. 3. °lpânapahṛtatv° P.

mudaye dharmajñānam ity āha: *sacet so 'gāram* ity-ādi. *agāraṃ*[1] gṛham. prāpteṣu *kāmeṣu kāmâbhiṣvaṅgo* 'bhiniveśaḥ. aprāpteṣv *abhiprāyaḥ* prārthanā. māyôpama-nirvāṇa-dharmâvagamān *nirvit-saṃjñī*.[2]

tad-yathā 'pi nāma Subhūte caura-kāntāra-madhya-gataḥ puruṣaḥ āhāra-kṛtyaṃ kurvann uttrasta-saṃjñy ev' āhāraṃ kuryāt gamana-saṃjñy e(333)v' āhāraṃ kuryāt kadā nu khalu nāmâham itaś caura-kāntārād atikrānto bhaviṣyāmîty evaṃ saṃjñī aviśrabdham āhāram āharati | evam eva Subhūte 'vinivartanīyā bodhisattvā mahāsattvā agāram adhyāvasanto yān-yān eva kā mān paribhuñjate tāṃs-tān anarthikā evâgṛddhā evâsaktā eva kāmān paribhuñjate anarthikā eva ca te bhavanti priya-rūpa-sāta-rūpaiḥ |

etad eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nāmêty-ādi*. jīvitêndriy'ādi-nirodha-bhaya[3]-darśanād *uttrasta-saṃjñī*. sabhayatvād *aviśrabdhaṃ*. anāgateṣv *anârthikāḥ*. vartamāneṣv *agṛddhāḥ*. vinaṣṭeṣv *asaktā* ity eke. prayog'ādiṣu cêty apare. prāsādika-sukhadatvāt *priya-rūpa-sāta-rūpāṇi*. *te 'gāram adhyāvasanto 'narthikā eva ca bhavantî*ti pūrveṇa sambandhaḥ.

pañcabhiḥ kāma-guṇais te 'gāram adhyāvasanto na samaviṣameṇa jīvikāṃ kalpayanti dharmeṇâiva jīvikāṃ kalpayanti nâdharmeṇâpi maraṇam upagacchanti na tv eva pareṣām apamardanaṃ kurvanti || tat kasya hetoḥ | tathā hi taiḥ sat-puruṣair mahā-puruṣair ati-puruṣaiḥ puruṣa-pravaraiḥ puruṣa-śobhanaiḥ puruṣa-ṛṣabhaiḥ puruṣôdāraiḥ puruṣa-sauṭīraiḥ(1) puruṣa-puṅgavaiḥ puruṣa-dhūryaiḥ puruṣa-padmaiḥ puruṣa-puṇḍarīkaiḥ puruṣâjāneyaiḥ puruṣa-nāgaiḥ puruṣa-siṃhaiḥ puruṣa-damyasārathibhiḥ sarva-sattvāḥ parama-sukhe niyojayitavyāḥ || evaṃ hi Subhūte 'gāram adhyāvasanti bodhisattvā mahāsattvā yathā

(1) puruṣasoṭīraiḥ iti ña ca° |

1. āg° C. 2. °ṃjñā CT. 3. Om. PCT, ḥjigs-pa.

'pi nāma prajñāpāramitā-bal'ādhāna-prāptatvāt‖ ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgatā bodhisattvā mahāsattvā avinivartanīyā anuttarāyāḥ samyaksambodher dhārayitavyāḥ‖

viṣay'ādīnava-darśanena sadā-brahmacāritvāt samudaye 'nvayajñānakṣāntir ity āha: *na sama-viṣameṇê*[Tib. 253ª]ty-ādi. *na*[1] *sama-viṣameṇa*[2] nôddhāra[3]-vṛddhinyāyena. nyāyôpāttatvād[4] *dharmeṇa*. sadā-brahmacāritvān *nâdharmeṇa*. śamatha[5]-snigdha-sa(P. 196ª]ṃtānatvān *na pareṣām apamardanam* upaghātaṃ *kurvanti*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tair* ity-ādi. *sat-puruṣair* ity-ādi-stutir ity eke. ṣoḍaśa-lakṣaṇa-darśana-mārga-lābhād yathākramaṃ *sat-puruṣair* ity-ādi ṣoḍaśa-padānîty apare.

punar aparaṃ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya Vajrapāṇir mahā-yakṣo(1) nityânubaddho bhavati| sa durdharṣo bhavati anatikramaṇīyaś ca bhavati manuṣyair vā 'manuṣyair vā durāsadaḥ sarva-sattvānāṃ sa na vikṣipta-citto bhavati na vikalêndriyo bhavati paripūrṇêndriyaś ca bhavati nâparipūrṇêdriyaḥ puruṣa-vṛṣabhêndriya-samanvā (334) gataś ca bhavati nâsat-puruṣaḥ| sa yānîmāni strīṇāṃ vaśīkaraṇāni mantra-jāpyaûṣadhi(2)-vidyā-bhaiṣajy'ādīni tāni sarvāṇi sarveṇa sarvaṃ na prayojayati śuddh'ājīvaś ca bhavati na mithy'ājīvo na vigraha-vivāda-śīlaḥ ṛju-dṛṣṭikaś ca bhavati n' ātmôtkarṣī na para-paṃsakaḥ| sa ebhiś cânyaiś ca guṇaiḥ samanvāgato bhavati| sa na striyaṃ na ca puruṣaṃ vyākaroti putro vā te bhaviṣyati duhitā vā te bhaviṣyatîti| tasyâivam-ādikā evaṃ-rūpā ādeyatā-doṣā(3) na bhavanti‖ ebhir api Subhūte ākārair ebhir liṅgair

(1) mahāpakṣaḥ iti ga°|
(2) mantrajātnauṣadhi iti gha° mantrajāpauṣadhi iti ṅa° ca |
(3) ādeyadoṣā iti ga°|
1. Om. C. 2. visame C. 3. nôdvāra P, nôddhāna C; skyin-po. 4. °pātutv° P, °yomātutvā C; rig-pa ñe-bar bsgrubs-pa yin-paḥi phyir. 5. śam° PC.

ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinirvartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

sat-puruṣa-dharmatayā samyag-upakaraṇ'ājīva-viśuddhatvāt samudaye 'nvayajñānam ity āha: *punar aparam* ity-ādi. *Vajrapāṇir* iti etat-saṃjñako[1] 'nyaḥ kaścit prativiśiṣṭo *mahā-yakṣaḥ*. anabhibhavanīya-kāya-vāk-cittatvād yathāsaṃkhyaṃ *durdharṣânatikramaṇīya-durāsada*-padāni vācyāni. vasti-gata-kośa-guhyatvāt *puruṣa-vṛṣabhêndriya-samanvāgataḥ*. ārya-Tār'ādi-mantra-prakāro *mantra-jātiḥ*. candra-sūrya-grahôtpādita-bhṛṅgarāj'ādir *oṣadhiḥ*. mantra-jāty-oṣadhy eva *vidyā-bheṣaj'ādi*.[2] ādi[n]-śabdād yantr'ādi-parigraha ity eke. *mantra-jātir* lokôttarā. bahu-dravya-samāhāra-lakṣaṇa*auṣadhiḥ*. *vidyā* laukikī *bheṣajam*[4] ekâṅgikam ity apare. puruṣa-devatā-sambandhān *mantra-jātiḥ*. utpanna-vyādhi-pratīkārârtham[5] *oṣadhiḥ*. strī-devatā-sambandhād *vidyā*. *bheṣajam* anāgatôtpāta-pratiṣedhârtham ity anye. [Tib. 253[b]] kāya-vāk-kalahâbhāvān *na vigraha-vivāda-śīlaḥ*.

punar aparaṃ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya ye ākārā yāni liṅgāni yāni nimittāni yair ākārair yair liṅgair yair nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo veditavyo 'nuttarāyāḥ samyaksambodheḥ tān ākārāṃs tāni liṅgāni tāni nimittāni deśayiṣyāmi| te punaḥ katame| tad-yathā na te skandh'āyatana-dhātu-pratītya-samutpāda-yogânuyogam(1) anuyuktā viharanti|

śūnyatā'vasthitatvena skandha-dhātv-āyatana-yogânuyoga-vihāra-pratiṣedhān nirodhe dharmajñānakṣantir ity āha: *punar aparam* ity-ādi. *yogânuyoga*-grahaṇena duḥkha-samudaya-satyayor nirodha-mārga-satyayoś ca yathākramaṃ yogânu(P. 196[b])yoga-paurvāparyaṃ jñāpitam ity ārya-Vimuktiṣeṇaḥ. skandh'ādiṣu prathamo 'bhiniveśo *yogaḥ*. paścād atyantâbhiniveśo *'nuyoga* ity apare.

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(1) skandhadhātv' āyatana-dhātu-pratitya-samutpāda-yogânuyogaṃ iti gha° skandha-dhātv' āyatana-pratītyasamut pāda-yogânuyogaṃ iti ca°|

1. °kye P, sarvajñako C. 2. bhaiṣ° C, bhaiṣajy'ādi Ed. 3. Om. C. 4. bhaiṣajyam C. 5. °kāram C.

na saṅgaṇik'ārāma-kathā-yogânuyogam anuyuktā viharanti na rāja-kathā-yogânuyogam anuyuktā viharanti na caura-kathā-yogânuyogam anuyuktā viharanti |

nirasta-vipakṣatvenâdhigamântarāya-dharma-kathā-yogânuyoga-vihāra-pratiṣedhān nirodhe dharmajñānam ity āha: *na saṅgaṇikêty*-ādi. *kathā*-grahaṇena vastu-vikalpasya duḥkha-samudaya-jñāna-kāla evôtsannatvān nirodha-jñānasya kathā-mātra-vikalpa-pratipakṣatvam āveditaṃ. etāṃ câvasthām adhikṛtyôcyate:

nāma-mātram idaṃ sarvaṃ saṃjñā-mātre pratiṣṭhitaṃ
abhidhānāt pṛthagbhūtam abhidheyaṃ na vidyate || iti.

na senā-kathā-yogânuyogam anuyuktā viharanti |

parijñāta-vikalpa-doṣatvena bodhi-sambhāra-bhūta-dān'ādi-pracura-vicitra-dharma-senā-kathā-yogânuyoga-vihāra-pratiṣedhān nirodhe 'nvayajñānakṣāntir ity āha: *na senā-kathêty*-ādi. tatra: *senā* bhodhi-sambhāra-dharma-samūhaḥ. nirodha-jñānâvasthāyāṃ prabhūta-samudāgamasyôpayuktatā 'nena sūcitā. tathā hi prakṛti-śūnyatāyāṃ sthito na kasyacid dharmasyâlpatvaṃ vā bahutvaṃ vā [Tib. 254ª] samanupaśyatîty ārya-Pañcaviṃśatisāhasrikā-vacanād ity eke.

na yuddha-kathā-yogânuyogam anuyuktā viharanti grāma-(335)nagara-nigama-janapada-rāṣṭra-rājadhānī-kathā-yogânuyogam anuyuktā viharanti n' ātma-kathā-yogânuyogam anuyuktā viharanti nâmātya-mahāmātra-kathā-yogânuyogam anuyuktā viharanti na strī-puruṣa-napuṃsaka-kathā-yogânuyogam anuyuktā viharanti na yānôdyāna-vihāra-prasāda-hrada-saras-taḍāga-puṣkariṇī-van'ārāma-śaila-kathā-yogânuyogam anuyuktā viharanti na yakṣa-rākṣasa-preta-piśāca-kaṭapūtana-kumbhāṇḍa-kathā-yogânuyogam anuyuktā viharanti nânna-pāna-vastr'ābharaṇa-gandha-mālya-vilepana-kathā-yogânuyogam anuyuktā viharanti na vīthī-catvara-śṛṅgāṭaka-viśikh'āpaṇa-śibikā-kuṭumba-kathā-yogânuyogam anuyuktā viharanti na gīta-nṛty'ākhyāyikā-naṭa-

nartaka-cā raṇa-kathā-yogânuyogam anuyuktā viharanti na sāgara-nadī-dvīpa-kathā-yogânuyogam anuyuktā viharanti|

grāhya-grāhakayor heyatvena vipakṣa-pratipakṣa[1]-ghātya-ghātaka-yuddha-kathā-yogânuyoga-vihāra-pratiṣedhān nirodhe 'nvayajñānam ity āha: *na yuddha-kathêty*-ādi. evaṃbhūtâvasthasya sva-rasata eva vipāka-nirodhaś caturvidho bhavati, yad utêndriya-grāma-nirodhaḥ prathamaḥ, tathêndriy'āśraya-bhūta-bhautika-nagara-(P. 197[a])nirodho dvitīyaḥ, tathêndriya-viṣaya-nigama-nirodhas tṛtīyaḥ, yad āha: *nā grāmêty*-ādi. *janapad'ādayo* nigama-bhedāḥ.[2] ātmâbhiniveśa-nirodhaś caturthaḥ, yad āha: *n' ātma-kathêty*-ādi. ātmana ev' ātmīya-sambandhena pra-bhedârtham *nâmātyêty*-ādy-upādānaṃ. sa câyaṃ caturvidho vipāka-nirodhaḥ pratyekaṃ traidhātuko veditavyaḥ. tatra: kāma-rūpa-dhātvor indriy'ādhāra-viṣaya-nirodho 'tipratītaḥ. ārūpye tûpekṣā[3]-jīvita-manaḥ-saṃjñakêndriya[4]-sadbhāvād indriya-nirodhaḥ.

nikāyaṃ jīvitaṃ câtra niśritā[5] citta-saṃtatir|

iti kṛtvêndriy'ādhāra-nirodhaḥ. mano-viṣaya-dharma[6]-sambhavād indriya-viṣaya[7]-nirodhaḥ sambhavati. sarvatr' ātmâbhiniveśas tu [8]vidyata evêti[8] tan-nirodho 'py upapannaḥ.

na dharma-viruddha-kathā-yogânuyogam anuyaktā viharanti na pṛthagjana-rati-kathā-yogânuyogam anuyuktā viharanti api nu prajñāpāramitā-kathā-yogânuyogam anuyuktā viharanti avirahitaś ca bhavanti sarvajñatā-pratisaṃyuktair manasikāraiḥ| na ca te kalaha-bhaṇḍana-vigraha-vivāda-kathā-yogânuyogam anuyuktā viharanti| dharma-kāmā eva ca te bhavanti nâdharma-kāmāḥ| abheda-varṇa-vādinaś ca te bhavanti na bheda-varṇa-vādinaḥ| mitra-kāmāś ca te bhavanti nâmitra-kāmāḥ| dharma-vādinaś ca te bhavanti nâdharma-vādinaḥ| te tathāgata-darśanam ev' ākaṅkṣanta ākāṅkṣanty anyeṣu(1) lokadhātuṣu ye

(1) ev'ākāṅkṣanty anyeṣu iti ga° ṅa°|

1. °kṣe P. 2. prabh° C. 3. °kṣā. P. nnayikṣā C. 4. sajñ° C, saṃjñêndr° PT, ces bya-baḥi dbaṅ-po. 5. niḥśr° C. 6. P adds nirodha. 7. Om. C. 8-8. viśata iti P.

tathāgatā arhantaḥ samyaksambuddhās tiṣṭhanti dhriyante yāpayanti teṣām antike upapattaye cittam utpādayanti | te ākāṅkṣantas tatrôpapadyante | evaṃ te 'virahitā bhavanti tathāgatadarśanena (336) tathāgata-paryupāsanena tathāgata-paryupasthānena ca ||

dān'ādi-viśeṣâvabodhena mātsarya-dauḥśīly'ādi-yogânuyoga-vihāra-pratiṣedhān mārge dharmajñānakṣāntir ity āha: [Tib. 254ᵇ] ***na dharma-viruddha-kathêty***-ādi. dharma-viruddha-kathā-niṣedhena kṣānter ānantarya-mārgatvāt kleśa-visaṃyoga-kāraṇatvaṃ [1]jñāpitaṃ. kāya-[2]vāk-samārambhaḥ[2] *kalahaḥ*. vāk-citta-kṛtaṃ vairūpyaṃ *bhaṇḍanaṃ*. *vigraha-vivādau* vyākhyātau. kuśala-dharmânuvartanād *dharma-kāmāḥ*. pratipatti-phala-dharmayoḥ saṃskṛtatvād yathākramaṃ hānôpādāna-kathanād *abheda-varṇa-vādinaḥ*. viśiṣṭatarâvasthā-[3]prāpty-abhilāṣān *mitra-kāmāḥ*. śrāvak'ādy-asādhāraṇa-dharma-gadanād *dharma-vādinaḥ*. upapatti-[4]vaśitā-lābhāt *tatrôpapadyante*.

punar aparaṃ Subhūte 'vinivartanīyā bodhisattvā mahāsattvāḥ kāmâvacarebhyo devebhyaś cyutā rūpâvacarebhya ārūpyâvacarebhyo[1] vā devebhyaś cyutāḥ santa ihâiva madhya-deśe jaṃbūdvīpe pratyājāyante | yatra sattvāḥ kalāsu kovidāḥ kāvyeṣu kovidā mantreṣu kovidā vidyāsu kovidāḥ śāstreṣu kovidā nimitteṣu kovidā dharmârtha-kovidā alpakāḥ pratyanta-janapadeṣu pratyājanyante yadbhūyastvena madhya-deśe pratyājāyante | ye 'pi pratyanteṣu janapadeṣu pratyājāyante te 'pi mahā-nagareṣu pratyājāyante | ete 'pi teṣāṃ guṇāḥ saṃvidyante || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

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(1) arūpâvacarebhyaḥ iti ga°
ārūpâvacarebhyaḥ iti ña° ca° |

1. vijñ° C. 2-2. °kyamār° C, °k-sarambh° P 3. prāpy P, prāptyābh° C. 4. °tātmābhāvāt tatr° C.

yathôkta-kṣāntim e(P. 197[b])va spaṣṭayann āha: *punar aparam* ity-ādi *kovidā* iti paṇḍitāḥ. *yadbhūyas!venê*ti bāhulyena.

punar aparaṃ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya nâîvaṃ bhavaty avinivartanīyo vā 'haṃ na vā 'ham avinivartanīya iti | nâsyaîvaṃ vicikitsôtpadyate na câsya saṃśayo bhavati svasyāṃ bhūmau na apy asya saṃsīdanā bhavati |

sarva-dharma-tri-vimokṣa-mukha-svabhāvatvenâṇu-mātra-dharmânupalambhān mārge dharmajñānam ity āha: *punar aparam* ity-ādi. māyôpama-sarvadharmâvagamenâṇu-mātra-dharmôpalambha-vaikalyān *nâîvaṃ bhavati*: *avinivartanīyo vā 'haṃ, na vā 'ham avinivartanīya iti.* prayog'ādy-avasthāsu *vicikitsā-saṃśaya-saṃsīdanā*-padāni yojyāni. vicikits'ādy-abhāvatvena vimukti-mārgatvāj jñānasya visaṃyoga-prāpti-kāraṇatvaṃ kathayati.

tad-yathā 'pi nāma Subhūte srotaāpannaḥ srotaāpatti-phale svakāyāṃ bhūmau na kāṅkṣati na vicikitsati | evam eva Subhūte 'vinivartanīyo bodhisattvo mahāsattvaḥ svakāyāṃ bodhisattva-bhūmau na kāṅkṣati na vicikitsati na câsya saṃśayo bhavati svasyāṃ bhūmau nâpy asya saṃsīdanā bhavati | utpannôtpannāni ca Māra-karmāṇi kṣipram ev' ābudhyate na côtpannôtpannānāṃ Māra-karmaṇāṃ vaśena gacchati |

tad eva dṛṣṭânta-pūrvakaṃ spaṣṭayann āha: *tad-yathā 'pi nāmê*ty-ādi. Māra-karmâvabodh'ādinā visaṃyoga-prāpti-kāritram eva jñāpayati.

tad-yathā 'pi nāma Subhūte puruṣa ānantarya-kārī āna(337)ntarya-cittenâvirahito bhavati yāvat maraṇâvasthāyāṃ na tac cittaṃ śaknoti prativinodayituṃ vā viṣkambhayituṃ vā anuvartata evâsya tac cittaṃ yāvat maraṇa-kāla-samaye 'pi | evam eva Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâvinivartanīya-cittaṃ sthitaṃ bhavati svakāyām avinivartanīyāṃ bhū-

māv avikampyaṃ bhavati sa-deva-mānuṣâsureṇâpi lokena na śakyaṃ cālayituṃ vā kampayituṃ vā | utpannôtpannāni ca Māra-karmāṇy eva budhyate na côtpannôtpannānāṃ Māra-karmaṇāṃ vaśena gacchati | tasya svasyāṃ bhūmau niṣkāṅkṣasya nirvicikitsasya jāti-vyativṛttasyâpi na śrāvaka-cittaṃ na pratyekabuddha-cittaṃ côtpadyate|

punar api dṛṣṭântena vistārayann aha: *tad-yathā 'pi nāma Subhūte puruṣa* ity-ādi. [Tib. 255^{a}] sarvathā'panayanāt *prativinodayituṃ*. tāvatkālâsamudācārād *viṣkambhayituṃ*[1]. *cālayituṃ vā kampayituṃ vêti* sva-sthānād apanetuṃ. tatrâvâdṛḍhīkartum ity arthaḥ. anena[2] sa-devakena lokenâśakya-nivṛttitvena sadevakaṃ lokam atikramya nyāmâvakramaṇāt mārge dharma-jñānasya traidhātuka-pratipakṣatvaṃ jñāpitaṃ bhavet. *jāti-vyativṛttasyâpîti* janmântara-gatasyâpi. śrāvak'ādi-cittânutpādena prayogasya yānântara-niryānâbhāvād aikāntikatvam āveditaṃ.

jāti-vyativṛttasyâpy evaṃ bhavati nâhaṃ nâbhisambhotsye 'bhisambhotsye evâham anuttarāṃ samyaksambodhiṃ svasyāṃ bhūmau sthitaḥ | a-para-praṇeyo bhavaty anavamardanīyaś ca bhavati svasyāṃ bhūmau || tat kasya hetoḥ | tathā hi sa sthito 'saṃhāryeṇa cittenâsaṃhāryeṇa jñānena samanvāgato bhavati | sacet khalu punar Māraḥ pāpīyān buddha-veṣeṇôpasaṃkrāmet tam upasaṃkramyâivaṃ vaded ihâiva tvam arhattvaṃ sākṣāt kuru na tvaṃ vyākṛto 'nuttarāyāṃ samyaksambodhau | na tava te ākārās tāni liṅgāni tāni nimittāni vā saṃvidyante yair ākārair yair liṅgair yair nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate kiṃ vā 'tra tvaṃ carasîti | sacet punar bodhisattvasya mahāsattvasyânyathācittaṃ bhavati veditavyam etat Subhūte nâyaṃ bodhisattvo vyā-

1. °tuṃ vā CT. 2. anena ca CT.

kṛtaḥ paurvakais[1] tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhā(338)v iti | sacet punar evaṃ samanvāharati Māro batâyaṃ pāpīyān buddha-veṣam abhinirmāyôpasaṃkrānto Mārâdhiṣṭhito vā Māra-nirmito vêti nâyaṃ tathāgataḥ | yathôktaṃ tathāgatenârhatā samyaksambuddhena tathā tan nânyathā | saced evaṃ pratyavekṣate evaṃ samanvāharati Māro batâyaṃ pāpīyān buddhâdhiṣṭhānaṃ kṛtvā māṃ vivecayitukāmo 'nuttarāyāḥ samyaksambodhita iti | sacet Māraḥ pratyudāvartate veditavyam etat Subhūte vyākṛto 'yaṃ bodhisatīvo mahāsattvo 'nuttarāyāṃ samyaksambodhau paurvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ sthito 'yaṃ bodhisattvo mahāsattvo 'vinivartanīyāyāṃ bodhisattva-bhūmau ‖ sacet Subhūte bodhisattvasya mahāsattvasya ime ākārā imāni liṅgāni imāni nimittāni saṃvidyante veditavyam etat Subhūte yathā 'syême guṇā addhā batâyaṃ bodhisattvo mahāsattvo vyākṛtaḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ sthito 'yaṃ bodhisattvo mahāsattvo 'vinivartanīyāyāṃ bodhisattva-bhūmau ‖ tat kasya hetoḥ | tathā hy asya te ākārās tāni liṅgāni tāni nimittāni saṃvidyante yāny avinivartanīyasya bodhisattvasya mahāsattvasya ‖ ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ‖

abhisampratyaya-lābhena tri-sarvajñat'ātmaka-sva-bhūmi-traya-niścitâvasthānān mārge 'nvayajñānakṣāntir ity āha: *jāti-vyativṛttasyâ*(P. 198ᵃ)*py evaṃ bhavati nâham* ity-ādi. *svasyāṃ bhūmāv* iti tri-sarvajñatāyāṃ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. *cittenê*ti pañcâbhijñā'dhigamena. *jñānenê*ti satyâbhisambodhena. *tathā tan nâryathê*ti arhattvaṃ bodhisattvair na[1] sākṣātkartavyam iti yathôktaṃ Bhagavatā tathâiva tan[2] nânyathêty arthaḥ.

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(1) pūrvakair iti ña° ca° |

1. °ttvena C. 2. Om. P.

evaṃ pratyavekṣate evaṃ samanvāharatîti pratyakṣânumānābhyām avadhārayati. *buddhâdhiṣṭhānam* iti buddha-rūpaṃ. *addhā*[1] *vatâyam* iti avaśyaṃ batâyaṃ. tathâîva *tat kasya hetor* ity āśaṅky' āha: *tathā hy asyêty*-ādi.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvaḥ saddharma-parigrahasya kṛtaśa ātma-parityāgam api karoti | jīvita-parityāgam api karoti tasmād bodhisattvo mahāsattvo 'vinivartanīyaḥ saddharma-parigrahāya param udyogam āpadyate atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ premnā ca gauraveṇa ca | dharma-kāyā buddhā bhagavanta(339) iti dharme prema ca gauravaṃ côpādāya saddharma-parigrahaṃ karoti | nâyaṃ kevalam atītānām eva buddhānāṃ bhagavatāṃ saddharma-parigrahaḥ pratyutpannānām api buddhānāṃ bhagavatām eṣa eva saddharma parigraho 'nāgatānām api buddhānāṃ bhagavatām eṣa eva saddharma-parigrahaḥ | aham api tatra teṣām anāgatānāṃ buddhānāṃ bhagavatāṃ saṃkhyāṃ gaṇanāṃ praviṣṭa ity aham api tatra vyākṛto 'nuttarāyāṃ samyaksambodhau mamâpy eṣa eva saddharma-parigraha iti | sa imam apy artha-vaśaṃ sampaśyan saddharma-parigrahasya kṛtaśa ātma-parityāgam api karoti jīvita-parityāgam api karoti na ca tatra saṃsīdati na ca kausīdyam āpadyate || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

ekânta-niṣṭhatvena[2] sarv'ākārajñat'ādi-dharmârthaṃ jīvita-tyāgān mārge [Tib. 255[b]] 'nvayajñānam ity āha: *punar aparam* ity-ādi. tatra: kāya-tyāgād *ātma-parityāgaḥ*. citta-tyāgāj *jīvita-parityāgaḥ*. ubhayâbhidhānaṃ vyasta-samasth'ātma-parityāga-jñāpanârtham[3] ity anye. *prema* snehaḥ. *gauravaṃ* bahumānatā. *mamâpy eṣa* ity anena visaṃyoga-prāpteḥ *saddharma-parigraha*[4]-sabhāgatā jñāpitā.

1. ādyā C. 2. niṣṭatv° C, nimnatv° P; brten pa ñid. 3. jñān° C. 4. .°haḥ PC.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvas tathāgatasyârhataḥ samyaksambuddhasya dharmaṃ deśayato na kāṅkṣati na vicikitsati ‖

Subhūtir āha | kiṃ tathāgatasyâiva Bhagavan dharmaṃ deśayato na kaṅkṣati na vicikitsati na śrāvakasya ‖

Bhagavān āha | śrāvakasyâpi Subhūte dharmaṃ deśayato na kāṅkṣati na vicikitsati ‖ tat kasya hetoḥ | tathā hi tena bodhisattvena mahāsattvena anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdhā tena sarva-dharmāṇāṃ dharmatām aviruddhāṃ śṛṇoti śṛṇvaṃś ca na kāṅkṣati na vicikitsati ‖ ebhiḥ[1] Subhūte guṇaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo (340) bhavati ‖ imāny api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasy' ākāra-liṅga-nimittāni veditavyāny anuttarāyāḥ samyaksambodher iti ‖

yathôkta-jñānam eva vistārayann āha: *punar aparam* ity-adi.

tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tenê*ty-ādi.

yathôktair ev' ākārair acintyôpāyavatāṃ bodhisattvānāṃ dharma-nairātmya-dyotakaiḥ sākṣātkṛtāḥ ṣoḍaśa-kṣaṇā darśana-mārga-sthâvaivartika-bodhisattva-lakṣaṇaṃ grāhyaṃ.

tathā côktaṃ:

rūp'ādi-saṃjñā-vyāvṛttir[I] dārḍhyaṃ(p. 198[b]) cittasya[II] hīnayoḥ
yānayor vinivṛttiś[III] ca dhyān'ādy-aṅga-parikṣayaḥ[IV] ‖ (47)
kāya-ceto-laghutvaṃ[V] ca kāma-sevā'bhyupāyikī[VI]
sadâiva brahma-cāritvam[VII] ājīvasya viśuddhatā[VIII] ‖ (48)
skandh'ādāv[IX] antarāyeṣu[X] sambhāre[XI] sêndriy'ādike[XII]
samare[XIII] matsar'ādau ca nêti yogânuyogayoḥ ‖ (49)
vihāra-pratiṣedhaś[XIV] ca dharmasyâṇor alabdhatā[XV]
niścitatvaṃ sva-bhūmau ca bhūmi-tritaya-saṃsthitiḥ[XVI] ‖ (50)
dharmârthaṃ jīvita-tyāga ity amī ṣoḍaśa kṣaṇāḥ
avaivartika-liṅgāni dṛṅ-mārga-sthasya dhīmataḥ ‖ iti. (51)

katham[1] yogi-saṃtāna-pratyātma-vedyāḥ kṣaṇāḥ[2] para-pratipattaye lakṣaṇānîti cet. ucyate: yataḥ kṣānti-jñāna-kṣaṇāḥ samyag adhigatāḥ santo 'nabhiniviṣṭa[3]-grāhya-grāhak'ākāra-śuddha-laukika-pṛṣṭha-citta-saṃgṛhītaṃ svânurūpakāryaṃ[4] rūp'ādi-[Tib. 256ª]saṃjñā-vyāvartan'ādikaṃ para-pratipatti-viṣayaṃ janayanti. adhigamânurūpa eva sarvatra yoginām vyavahāro, 'nyatra[5] sattva-vinaya-prayojana[6]-vaśād iti kṛtvā, tasmāt te lakṣaṇāni bhavantîti.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyām avinivartanīy'ākāra-liṅga-nimitta-parivarto nāma saptadaśaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām avinivartanīy'ākāra-liṅga-nimitta-parivarto nāma saptadaśaḥ.

(1) ebhir api iti ṅa° ca°|

1. Before katham PCT. add nanu, which in Tib. is wanting. 2. °dya-kṣ° CT. 3. 'bhin° C. 4. °nurūpaṃ k° C. 5. tra PC. sems-can ... ma-gtogs-pa. 6. °ja P.

XVIII.

ŚŪNYATĀ-PARIVARTO NĀMÂṢṬĀDAŚAḤ.

(341)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | āścaryaṃ Bhagavan mahā-guṇa-samanvāgato[1] bodhisattvo mahāsattvo 'pramāṇa[2]-guṇa-samanvāgato Bhagavan bodhisattvo mahāsattvo 'parimita-guṇa-samanvāgato Bhagavan bodhisattvo mahāsattvaḥ ‖

bhāvanā-mārga-sthâvaivartika-lakṣaṇaṃ pratipādayituṃ darśana-mārga-sambandhena prastāvayann āha: *atha khalv* ity-ādi. asādhāraṇa-dharma-yogād *āścaryaṃ*. yathôkta-kṣānti-lābhena darśana-heya-kleśa-visaṃyogā(P. 199ᵃ)n *mahā-guṇa-*[1]*samanvāgataḥ*. yathā-nirdiṣṭa-jñāna-lābhena darśana-heya-kleśâpunar-utpatter *apramāṇa-guṇa-samanvāgataḥ*. tad-anu sarv'ākārajñatā'bhinirhāra-jñāna-lābhād *aparimita-guṇa-samanvāgataḥ*.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat ‖

sādhûktatven*âivam etat Subhūta evam etad* iti.

tat kasya hetoḥ | avinivartanīyena hi Subhūte bodhisattvena mahāsattvenânanta[3]m aparyantaṃ jñānaṃ pratilabdham asaṃhāryaṃ sarva-śrāvaka-pratyekabuddhaiḥ ‖

anuvādasya niryuktikatvāt *tat kasya hetor* ity āśaṅky' āha: *avinivartanīyenê*ty-ādi. ākār'ānantyād *anantaṃ*. [2]sarvato 'viṣayatven*âparyantaṃ*. sarvalokâkampyatven*âsaṃhāryaṃ*.

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(1) mahāguṇa-samanbhāra-samanvāgata iti kha° ña° ca° |
(2) aprameya iti ga° ca° |
(3) ānantaryaṃ iti ga° |
1. sambhāra-s° T & thsogs. 2. °rva-viṣayātv° C.

Subhūtir āha| pratibalo Bhagavann avinivartanīyasya bodhisattvasya mahāsattvasya Gaṅgā-nadī-vālukôpamān kalpān ākārān liṅgāni nimittāni nirdeṣṭuṃ| ata eva Bhagavan bodhisattvasya mahāsattvasya gambhīrāṇi gambhīrāṇi sthānāni prajñāpāramitā-pratisaṃyuktāni sūcayitavyāni‖

sambandham āpādyâivaṃ prakṛtârtham āha: *pratibalo Bhagavann* ity-ādi. yasmād Bhagavān ākār'ādikaṃ nirdeṣṭuṃ pratibalo 'ta eva Bhagavatā bhāvanā-mārga-[Tib. 256^{b}]sthâvaivartika-lakṣaṇârthaṃ gambhīrāṇi sthānāni kathanīyānîty arthaḥ. *gambhīrāṇi gambhīrāṇî*ti vīpsā'bhidhānaṃ paunaḥpunyâbhyāsa-mārga-jñāpanârthaṃ. *sthānānî*ti sthity-abhidhānaṃ.

evaṃ ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| sādhu sādhu Subhūte| yas tvaṃ gambhīrāṇi gambhīrāṇi sthānāny ārabhya nigamayitu-kāmaḥ‖ gambhīram iti Subhūte śūnyatāyā etad adhivacanam ānimittasyâ[1]praṇihitasyânabhisaṃskārasyânutpādasyâjāter abhāvasya virāgasya nirodhasya nirvāṇasya vigamasyâitat Subhūte 'dhivacanaṃ yad uta gambhīram iti‖

yatra bhāvanā-mārge sthitvā bodhisattvāś catvāri smṛtyupasthānāni yāvad aṣṭādaś'āveṇikān buddha-dharmān paripūrayeyuḥ tasya niravaśeṣâdhigama-paripūri[1]-kāraṇatva-jñāpanena prābandhikatā-khyāpanârthaṃ nâgṛhīta-viśeṣaṇā viśeṣyc[2] buddhir utpadyata iti nyāyād bhāvanā-mārgaṃ viśeṣayann āha: *sādhu sādhv* ity-ādi. *gambhīrāṇî*ti gambhīro bhāvanā-mārga ity arthaḥ. *nigamayitu-kāma* iti pratipādayitu-kāmaḥ. katamat punar asya gāmbhīryam ity āha: *gambhīram* ity-ādi. bhāva-pradhāno 'yaṃ nirdeśo gāmbhīryam ity arthaḥ. tatra: grāhaka-vivekena *śūnyatā*. grāhyâbhāvād *ānimittaṃ*. grāhya-grāhaka-viviktâdvaya-(P. 199^{b})jñānasyâpi vastu-sato 'dhigantavyasyâsattvād *apraṇihitaṃ*. jāty-ādi-lakṣaṇa-traya-visaṃyogād anābhoga-pravṛttatvād vā *'nabhisaṃskāraḥ*. hetor

(1) animittasyêti ga°|

1. °pūra C. 2. °ṣyo P, viśeṣe C.

asattvād *anutpādaḥ*. pratisaṇdhi-vigamād *ajātiḥ*. darśana-mārga-vipakṣa-virahād *abhāvaḥ*. bhāvanā-mārga-vipakṣa-viśleṣād *virāgaḥ*. āyatyāṃ duḥkhânutpatti-dharmatvān *nirodhaḥ*. animitta-śānta-sukha-vihāra-pada-sthānatvān *nirvāṇaṃ*. dṛṣṭe dharme duḥkhâpracāra-phalatvād *vigama* ity evam eṣāṃ śūnyat'ā[Tib. 257ª] dīnām artha-bhedo vācya ity eke. sarvair apy etaiḥ padair vyāvṛtti-bhedād- 5
dharmadhātur eva nirdiśyata iti grāhyaṃ.

(342) Subhūtir āha | eteṣām eva Bhagavan kevalam etad dharmāṇām adhivacanaṃ na punaḥ sarva-dharmāṇāṃ ||

sā ca śūnyat'ādīnāṃ gambhīratā samāropâpavādânta-dvaya-rahitatêti pratipādanârthaṃ kākvā praśnayann āha: *eteṣām evêty*-ādi. *Bhagavann* ity anan- 10
taraṃ kim iti śeṣaḥ.

Bhagavān āha | sarva-dharmāṇām apy etat Subhūte 'dhivacanam yad uta gambhīram iti | tat kasya hetoḥ | rūpaṃ hi Subhūte gambhīraṃ evaṃ vedanā saṃjñā saṃskārā vijñānaṃ hi Subhūte gambhīraṃ || 15

parihārârtham āha: *sarva-dharmāṇām* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *rūpaṃ hî*ty-ādi.

kathaṃ ca Subhūte rūpaṃ gambhīraṃ kathaṃ vedanā saṃjñā saṃskārāḥ kathaṃ ca Subhūte vijñānaṃ gambhīraṃ |

etad eva kuta iti praśnayann āha: *kathaṃ ca Subhūta* ity-ādi. 20

yathā Subhūte tathatā tathā gambhīraṃ rūpaṃ evaṃ vedanā saṃjñā saṃskārā yathā Subhūte tathatā tathā gambhīraṃ vijñānaṃ |

pariharann āha: *yathā Subhūte tathatā tathā gambhīraṃ rūpam* ity-ādi. yathā śūnyatā gambhīrā tathā tattvato 'nutpannatvena rūp'ādikam api gambhīram 25
ity arthaḥ. anena ca tathatāyāṃ na rūp'ādikam iti samāropântaḥ pratiṣiddhaḥ.

(1) animittasyêti ga°|

tatra Subhūte yathā rūpa-tathatā tathā gambhīraṃ rūpaṃ yathā vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā tatra Subhūte yathā vijñāna-tathatā tathā gambhīraṃ vijñānaṃ ‖

yathā rūpa-tathatā tathā gambhīraṃ rūpam iti

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā |

iti vacanād rūp'ādi-tathatâiva saṃvṛtyā rūp'ādikam avicārâikaramyam iti yāvat. anena ca nânyatra rūp'ādikāt tathatêty apavādântaḥ pratikṣiptaḥ.

yatra Subhūte na rūpam iyaṃ rūpasya gambhīratā yatra Subhūte na vedanā na saṃjñā na saṃskārā na vijñānam iyaṃ vedanā-saṃjñā-saṃskārāṇām iyaṃ vijñānasya gambhīratā ‖

upasaṃharann āha: *yatra Subhūte na rūpam* ity-ādi.

Subhūtir āha | āścaryaṃ Bhagavan yāvat sūkṣmeṇôpāyena rūpataś ca nivārito nirvāṇaṃ ca sūcitaṃ | evaṃ vedanā saṃjñā saṃskārā yāvat sūkṣmeṇôpāyena vijñānataś ca nivārito nirvāṇaṃ ca sūcitaṃ ‖

(P. 200ª) *āścaryam* iti ekasyâiva yugapad artha-dvaya-kathanād vismayaḥ. *yāvad*-vacanenâbhiniveśa-pratiṣedhânabhiniveśa-vidhān'ādi-parigrahaḥ. *sūkṣmeṇôpāyenêti* anuttrāsa-krameṇa. *rūpataś ca nivārito, nirvāṇaṃ ca sūcitam* iti tathatāyāṃ [1]rūp'ādi-pratiṣedhād rūp'ādau [Tib. 257ᵇ] pravṛtti-nirākaraṇāya nivāritaḥ. tatrâiva śūnyatvenâbhyāsa-karaṇān nirvāṇaṃ ca kathitaṃ syāt.

tad ayaṃ samāsârthaḥ: śūnyat'ādike na rūp'ādikaṃ, na tato 'nyac chūnyat'ādikam iti yathākramaṃ yā samāropâpavādânta-muktatā sā śūnyat'āder gāmbhīryaṃ śūnyat'ādikam iti gāmbhīrya-yogād gambhīro 'bhyāsa-patha iti.

tathā côktaṃ:

gambhīro bhāvanā-mārgo, gāmbhīryaṃ śūnyat'ādikaṃ,
samāropâpavādânta-muktatā sā gabhīratā ‖ iti (52)

Bhagavān āha | imāni Subhūte gambhīrāṇi gambhīrāṇi

1. rūpâpr° P.

sthānāni prajñāpāramitā-pratisaṃyuktāni yaś cintayiṣyati tulayiṣyati upanidhyāsyati[1] evaṃ mayā sthātavyaṃ yathā prajñāpāramitāyām ājñaptaṃ evaṃ mayā śikṣitavyaṃ yathā prajñāpāramitāyām ākhyātaṃ evaṃ mayā prati(343)pattavyaṃ yathā prajñāpāramitāyām upadiṣṭaṃ|

viśeṣaṇaṃ nirdiśyâivaṃ viśeṣya-bhāvanā-mārgârtham āha: *imāni Subhūta* ity-ādi. *cintayiṣyatîti* śrutamayyā prajñayā. *tulayiṣyatîti* cintāmayyā. *upanidhyāsyatîti* bhāvanā-mayyā. samādhau vā prayoga-maula-pṛṣṭha-hbāvinyā prajñayêti yathākramaṃ yojyaṃ.

kasmin punar viṣaye bhāvanā-mārga ity āha: *evaṃ mayêty*-ādi. tatrâivaṃ *mayā sthātavyaṃ yathā* nirvedhabhāgīyâdhikāreṇa *prajñāpāramitāyām ājñaptam. evaṃ mayā śikṣitavyaṃ yathā* darśana-mārgâdhikāreṇa *prajñāpāramitāyām ākhyātam. evaṃ mayā pratipattavyaṃ yathā* bhāvanā-mārgâdhikāreṇa *prajñāpāramitāyām upadiṣṭam* iti vācyaṃ.

tathā côktaṃ:

[Tib. 258ᵃ] cintā-tulana-nidhyānāny a(P. 200ᵇ)bhīkṣṇaṃ bhāvanā-pathaḥ.
nirvedhâṅgeṣu dṛṅ-mārge bhāvanā-mārga eva ca‖ iti. (53)

tathā sampādayamānas tathôpanidhyāyaṃs tathôpaparīkṣamāṇas tathā prayujyamānas tathā ghaṭamānas tathā vyāyacchamāna eka-divasam apy atra yogam āpadyate|

ata eva catvāri nirvedhabhāgīyāni darśana-bhāvanā-mārgau câdhikṛtya *tathā sampādayamānas tathôpanidhyāyaṃs tathôpaparīkṣamāṇas tathā prayujyamānas tathā ghaṭamānas tathā vyāyacchamāna* iti ṣaṭ padāni bhavanti. kathaṃ bhāvanā-mārgasya sa eva viṣayaḥ. prābandhikatvāt pūrva-pūrvasyôttarôttara ity adoṣaḥ.

ayaṃ bodhisattvo mahāsattvas tenâika-divasena kiyat karma karoti|

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(1) upanidhāsyati iti kha° upanidhyāyiṣyati iti ga°|

bhāvanā-mārgânuśaṃsârthaṃ praśnayann āha: *ayaṃ* ity-ādi. yo bodhisattvaś cint'ādi-prayuktaḥ samyag eka-divasam apy atra bhāvanā-mārge yogam āpadyate so 'yaṃ tenâika-divasena kiyat puṇyaṃ karoti.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣo rāga-carito vitarka-caritaḥ | tasya puruṣasya rāga-caritasya vitarka-caritasya striyā abhirūpayā prāsādikayā darśanīyayā saha saṅketaḥ kṛto bhavet | sā khalu punaḥ strī para-parigṛhītā bhavet | na vaśayed ātmānaṃ agārān niṣkramituṃ | tat kiṃ manyase Subhūte kiṃ pratisaṃyuktās tasya puruṣasya vitarkāḥ pravarteran ‖

Subhūtir āha | strī-pratisaṃyuktā eva Bhagavaṃs tasya puruṣasya vitarkāḥ pravarteran | iyam āgacchati iyam āgatā tayā sārddham evaṃ kariṣyāmi evaṃ ramiṣyāmi evaṃ krīḍiṣyāmi evaṃ pravicārayiṣyāmîti ‖

Bhagavān āha | tat kiṃ manyase Subhūte divasasyâtyayena tasya puruṣasya kiyanto vitarkāḥ utpadyeran ‖

Subhūtir āha | bahavo Bhagavan divasasyâtyayena tasya puruṣasya vitarkā utpadyeran ‖

Bhagavān āha | yāvantaḥ Subhūte tasya puruṣasya divasasyâtyayena vitarkā utpadyeran iyataḥ Subhūte kalpān bodhisattvo mahāsattvaś chorayati vipṛṣṭhīkaroti saṃsārād vyantīkaroti | ya iha prajñāpāramitāyāṃ yath'ājñaptaṃ yath'ākhyātaṃ yathôpadiṣṭaṃ yathôddiṣṭaṃ yathā-nirdiṣṭaṃ tiṣṭhati śikṣate pratipadyate upanidhyāyati yogam āpadyate tāṃś ca doṣān vivarjayati yair doṣair bodhisattvo mahāsattvo vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

parihārârtham āha: *tad-yathêty*-ādi. nyūne 'pi viṣaye 'dhika-rāgatvād *rāga-caritaḥ*. rāga-vikalpa-bāhulyād *vitarka-caritaḥ*. samudāyâvayava-śobhatvād[1] yathākramaṃ yoṣid *abhirūpā prāsādikā*. dṛṣṭy-anukūlatvena *darśanīyā*. amuṣmin[2]

1. °bhātv° PC. 2. asmin P. che-ge-mo śig-tu.

sthāne tvayā gantavyam ity abhidhānaṃ *saṃketaḥ*. *na vaśayed* iti. na labhetêty eke. na paśyed ity apare.[1]

ādi-madhya-paryavasāneṣu svâbhimata-suratânukūla-vyāpāra-vivartanād yathāsaṃkhyam *evaṃ kariṣyāmi, evaṃ ramiṣyāmi, evaṃ krīḍiṣyāmi*, sarvatra-yathêṣṭa[2]-pravartanād [Tib. 258[b]] *evaṃ pravicārayiṣyāmî*ti yojyaṃ.

iyata iti rāga-carita-puruṣa-vitarka-saṃkhyānîty arthaḥ. karmaṇaḥ kṣayād *chorayati*. viṣkambhaṇād *vipṛṣṭhīkaroti*. apūrvasyânutpādanena[3] saṃsārāj janma-prabandhato *vyantīkaroti*. tad evam apramāṇa-kuśala-[4]parigrahād apari(P. 201[a])mita-kalpānāṃ choraṇa-vipṛṣṭhīkaraṇa-vyantīkaraṇa-lakṣaṇas trividho 'nuśaṃso bhāvanā-mārga-kāritra-jñāpanāya[5] kathitaḥ syāt. *ya ihê*ty-ādi nirvedhabhāgīyâdhikāreṇa *yath'ājñaptaṃ tiṣṭhati*. darśana-mārgâdhikāreṇa *yath'ākhyātaṃ śikṣate*. mṛdu-madhyâdhimātra-bhāvanā-mārgâdhikāreṇa *yathôpadiṣṭaṃ yathôddiṣṭaṃ*[6] *yathā-nirdiṣṭaṃ*[7] *pratipadyate upanidhyāyati yogam āpadyata* iti sambandhaḥ.

> evaṃ (344) hi Subhūte yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitā-yogam anuyukto 'nena vihāreṇa viharan yad uta prajñāpāramitā-pratisaṃyuktair manasikārair eka-divasena tāvat karma karoti |

upasaṃharann āha: *evaṃ*[8] *Subhūte*[9] *bodhisattva* ity-ādi. *eka-divasena tāvat karma karotî*ti anantaraṃ janma-prabandhato 'parimita-kalpān yāvatā parityajatîti śeṣaḥ.

bhāvanā-mārgasyêdānīṃ prakāra-bhedo draṣṭavyaḥ. trayo hi mūla-prakārā mṛdu-madhyâdhimātrāḥ. teṣāṃ punaḥ pratyekaṃ mṛdu-madhyâdhimātra-bheda-kriyamāṇe nava prakārā bhavanti. yathā pratipakṣasyaîvaṃ vipakṣasyâpi nava prakārā veditavyāḥ. tatra ca mṛdu-mṛdunā mārgeṇâdhimātrâdhimātra-vikalpasya prahāṇaṃ yāvad adhimātrâdhimātreṇa mṛdu-mṛdu-vikalpasyêti grāhyaṃ. ādita evâdhimātra-mārgâsambhavād, utpannâdhimātra-mārgasya câdhimātra-kleśâbhāvāt. [Tib. 259[a]] yathaudāriko malaś cailāt pūrvaṃ nirdhūyate paścāt sūkṣmaḥ.

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1. °raḥ PCT. gṣan-dag. 2. patheṣu PC 3. °dane C. 4. samp° CT. 5. °nârthaṃ CT. 6. Om. PCT. ji-ltar bstan-pa. 7. Om. C. 8. After evam Ed. has hi. 9. samudāne C. After Subhūte. Ed. has yaś ca.

yathau(C. 175ᵃ)dārikaṃ ca tamaḥ sūkṣmeṇ' ālokena hanyate sūkṣmaṃ câdhimātreṇa. śuklāś ca dharmā balavanto durbalās tu[1] kṛṣṇāḥ. kṣaṇika-mṛdukenâpy ārya-mārgeṇânādi-saṃsāra-parampar'āpyāyitānām[2] adhimātra-kleśānām unmūlanāt. bahu-kāla-saṃvardhita-doṣāṇāṃ trivṛt[3]-karṣa-niṣkarṣaṇavat.[4] kṣaṇikâlpa-
5 pradīpa-mahā-tamo-ghātavac cêty ācārya-Vasubandhuḥ.[5]

yaś ca prajñāpāramitā-virahito bodhisattvo(1) Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan dānaṃ dadyāt|

tatrânyâpadeśenôttarôttara-puṇyâdhikatva-pratipādanāt pratipakṣa-prabhedam, abhibhūyamāna-puṇya-vacanena ca vipakṣa-prabhedaṃ nirdiśan vikalpa-
10 kleśā bodhisattvā iti kṛtvā 'dhimātrâdhimātra-vikalpa-prakāraṃ vaktum āha: *yaś ca prajñāpāramitā-virahita* ity-ādi.

ayam eva tato viśiṣyate yo 'yaṃ bodhisattvo mahāsattva evam eka-divasam api prajñāpāramitāyāṃ yogam āpadyate‖

mṛdu-mṛdu-mārgârtham āha: *ayam eva tata* ity-ādi. *tata* iti dāna dātuḥ
15 sakāśāt. *viśiṣyate* iti asaṃkhyeyâprameyâpramāṇa[6]-puṇya-parigrahād viśiṣṭataraḥ.

punar aparaṃ Subhūte yaś ca bodhisattvo mahāsattvo(1) Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan srotaāpannebhyo dānaṃ dadyāt pratiṣṭhāpayed evaṃ sakṛdāgāmiṣv anāgāmiṣv arha-
20 tsu dānaṃ dadyāt pradiṣṭhāpayet pratyekabuddheṣu dānaṃ dadyāt pratiṣṭhāpayet tathāgateṣv arhattsu samyaksambuddheṣu dānaṃ dadyāt pratiṣṭhāpayet virahitaś ca prajñāpāramitayā|

adhimātra-madhya-vikalpaṃ kathayann āha; *punar aparam* ity-ādi. *dadyāt pratiṣṭhāpayed* iti niryātayec cira-sthitikaṃ ca kuryād ity arthaḥ.

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(1) bodhisattvo mahāsattva iti ga gha°|

1. °lāś ca P. 2. paramparā-vyāpitānām PC. 3. °vit P. 4. °ṣkaṣ° C, ṇavat P.
5. See 阿毘達磨俱舍論第二十三(正藏二九 123ᵃ). 6. P omits aprameya.

yaś ca bodhisattvo mahāsattvo yathôpadiṣṭaṃ yathôddiṣṭaṃ yathā-nirdiṣṭaṃ prajñāpāramitāyāṃ tathâiva yogam āpadyate eka-divasam apy ayaṃ bodhisattvo mahāsattvas tataḥ paurvakād bodhisattvād bahutaraṃ puṇyaṃ prasavati ||

mṛdu-madhya-mārgârtham āha: *yaś ca bodhisattva* ity-ādi. *bahutaram* ity asaṃkhyey'ādi-svabhāvaṃ.

punar aparaṃ Subhūte yo bodhisattvo(1) Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan srotaāpanneṣu yāvat samyaksambuddheṣu dānaṃ dadyāt pratiṣṭhāpayet śīleṣu ca paripūrṇa-kārī bhaved virahitaś ca prajñāpāramitayā bhavet |

adhimātra-mṛdu-vikalpaṃ pratipādayann āha: *punar aparam* ity-ādi. *yāvad*-vacanād sakṛdāgāmi[1]-prabhṛtīnāṃ grahaṇaṃ. aṇu-mātra-bhaya-darśitvena *śīleṣu ca paripūrṇa-kārī.*

yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitā-vihārī tato manasikārād vyutthāya dharmaṃ deśayed ayam eva Subhūte bodhisattvo mahāsattvaḥ tataḥ paurvakād bodhisattvād bahutaraṃ puṇyaṃ prasavati ||

mṛdv-adhimātra-mārgârtham aha: *yaś ca bodhisattva* ity-ādi. *tato manasikārād* iti prajñāpāramitā-bhāvanātaḥ.

punar aparaṃ Subhūte yo bodhisattvo(1) Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan srota(345)āpanneṣu yāvat samyaksambuddheṣu dānaṃ dadyāt pratiṣṭhāpayet śīleṣu ca paripūrṇakārī bhavet kṣāntyā ca samanvāgato bhaved virahitaś ca prajñāpāramitayā |

madhyâdhimātra-vikalpaṃ khyāpayann āha: *punar aparam* ity-ādi. *kṣāntyā*

(1) bodhisattvo mahāsattva iti ga° gha° |
1. anāg° PT& both Tib. (!).

ca samanvāgata iti parâpakāra-marṣaṇ'ādi-kṣāntyā yuktaḥ.

yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitā-vihārī tato manasikārād vyutthāya dharma-dānaṃ dadyād ayam eva Subhūte bodhisattvo mahāsattvas tataḥ paurvakād bodhisattvād bahutaraṃ puṇyaṃ prasavati ‖

madhya-mṛdu-mārgârtham āha: *yaś cê*ty-ādi. *dharma-dānam* iti samyag-arpaṇaṃ. ata eva *dharmaṃ deśayed* iti pūrvasmād idaṃ viśiṣyate.

punar aparaṃ Subhūte yo bodhisattvo[1] Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan srotaāpanneṣu yāvat samyaksambuddheṣu dānaṃ dadyāt pratiṣṭhapayet śīleṣu paripūrṇa-kārī kṣāntyā ca samanvāgata ārabdha-vīryaḥ san dhyāneṣu bodhi-pakṣeṣu[2] ca dharmeṣu yogam āpadyeta virahitaś ca prajñāpāramitayā |

madhya-madhya-vikalpam āvedayann āha: *punar aparam* ity-ādi. uttapta-vīryatvād *ā*(P. 202ᵃ)*rabdha-vīryaḥ*.

yaś ca khalu punaḥ Subhūte bodhisattvo mahāsattvas tathā dharma-dānaṃ dattvā 'nuttarāyāṃ samyaksambodhau pariṇāmayed ayam eva Subhūte bodhisattvo mahāsattvas tataḥ paurvakād bodhisattvād bahutaraṃ puṇyaṃ prasavati ‖

madhya-madhya-mārgârtham āha: *yaś ca khalu punar* ity-ādi. *pariṇāmayed* iti upalambha-dṛṣṭyā niryātayet.

ata evânantaraṃ *prajñāpāramitôktena pariṇāmenê*ti viśeṣo vakṣyate. ayam pea dharma-dāna-pūrvakôpalambha-pariṇāmo madhya-mṛdu-vikalpo vakṣyamāṇa-variṇāmâpekṣayā syāt.

punar aparaṃ Subhūte bodhisattvo mahāsattvas tathā dharma-dānaṃ dattvā prajñāpāramitôktena pariṇāmenânuttarāyāṃ

(1) kha° ña° ca° pustakeṣu mahāsattva iti pāṭho nâsti |
(2) bodhipakṣyeṣu iti kha° gha°|

samyaksambodhau pariṇāmayed ayaṃ tato bahutaraṃ puṇyaṃ prasavati ||

madhyâdhimātra-mārgârtham āha: *punar aparam* ity-ādi. *prajñāpāramitôktenêti* sarva-dharmânupalambha-yogena. *tata* ity upalambha-yogena pariṇāmayituḥ sakāśāt.

punar aparaṃ Subhūte bodhisattvo mahāsattvas tathā dharma-dānaṃ dattvā prajñāpāramitôktena pariṇāmenânuttarāyāṃ samyaksambodhau pariṇāmayet pariṇāmya ca pratisaṃlāne na punar eva yogam āpadyate |

mṛdv-adhimātra-vikalpaṃ nidarśayam āha: *punar aparam* ity-ādi. *pratisaṃlāne na*[1] *punar eva yogam āpadyetêti*[2] pariṇāmôttarakālaṃ prajñāpāramitā-vihāre na[3] citta-samādhānatāṃ[4] kuryāt.

yaś ca khalu punaḥ Subhūte bodhisattvo mahāsattvas tathā dharma-dānam eva dadyāt na punaḥ pratisaṃlāne(1) yogam āpadyeta sa bodhisattvo (346) mahāsattvo na tāvat puṇyaṃ prasavati yāvad ya evaṃ dharma-dānaṃ dadad bodhisattvo mahāsattvaḥ pratisaṃlāne ca punar eva yogam āpadyamānaḥ prajñāpāramitayā ca parigṛhītas tat pratisaṃlānam avirahitaṃ karoti prajñāpāramitāyā | ayaṃ bodhisattvo mahasattvo bahutaraṃ puṇyaṃ prasavati ||

adhimātra-mṛdu-mārgârtham āha: *yaś ca khalu punar* ity-ādi. *pratisaṃlāne punar eva yogam āpadyetêti* bhūyo 'pi [Tib. 260ᵃ] manasikuryāt. etad eva spaṣṭayann āha: *pratisaṃlāne ca punar eva yogam āpadyamāna* ity-ādi.

Subhūtir āha | yadā Bhagavann abhisaṃskāro vikalpa ity

(1) na punaḥ pratisaṃlāne ity atra, kha° ga° pustakayoḥ, pratisaṃlāne punar eva iti paṭho 'sti |

1. Om. PCT & Ed. Supplied from Tib. 2. °ta iti T. 3° reṇa C, om. PT. 4. samān° C.

uktaṃ Bhagavatā tadā kathaṃ bahutaraṃ puṇyaṃ prasavatîty ucyate ||

mṛdu-madhya-vikalpaṃ vaktum āha: *yadā Bhagavann abhisaṃskāra* ity-ādi. *abhisaṃskāraś* citt'ābhogo *vikalpo* viparyāso yadā kathaṃ vikalpa-bījânugamāt tadā bahutaraṃ puṇyaṃ pariṇāmanā-kāle prasavatîty ucyate.

Bhagavān āha| so 'pîdānīṃ Subhūte puṇyâbhisaṃskāro bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah śūnyaka ity ev' ākhyāyate riktaka ity ev' ākhyāyate tucchaka ity ev' ākhyāyate asāraka ity ev' ākhyāyate|

vikalpasyâpi māyôpamatvenânugamād aviparyāsa-pravṛttatvena saṃvṛtyā bahutaraṃ puṇyam iti pariharann adhimātra-madhya-mārgârtham āha: *so 'pîdānīm* ity-ādi. *sa* ity abhisaṃskāra-prabhavaḥ puṇya-rāśiḥ. *idānīm* iti aṣṭama[1]-prakāra-(P. 202[b])bhāvanā-mārgâvasthāyāṃ. na tu pūrvaṃ tatra viparyāsa-prabhavatvāt. adhyātma-bahirdhôbhaya-śūnyatābhiḥ *śūnyakaḥ*. śūnyatā[2]-mahā-paramârtha-śūnyatā-balād *riktakaḥ*. saṃskṛtâsaṃskṛtâtyantânavarâgrânavakāra-śūnyatābhis *tucchakaḥ*. prakṛti-śūnyat'ādibhir nava-prakārair *asārakaḥ*. saṃnāha-prasthāna-sambhāra-niryāṇa-pratipattibhir yathākramaṃ *śūnyaka*-ity-ādi-pada-catuṣṭayam ity anye.

yathā-yathā khalu punaḥ Subhūte bodhisattvo mahāsattva evaṃ sarva-dharmān pratyavekṣate tathā-tathā Subhūte bodhisattvo mahāsattvo 'virahito bhavati prajñāpāramitayā|

mṛdu-mṛdu-vikalpaṃ kathayann āha: *yathā-yathā khalu punar* ity-ādi. *yathā-yathêti* yena-yenâdhyātm'ādi-śūnyat'ādy-ākāreṇa.[3] *bodhisattvo mahāsattva* ity anantaraṃ saṃkhyeya-[Tib. 260[b]]prameya'ādy-adhigama-saṃgṛhīta iti śeṣaḥ. *evaṃ dharmān* iti māyôpamān.

yathā-yathā ca Subhūte bodhisattvo mahāsattvo 'virahito bhavati prajñāpāramitayā tathā-tathā 'prameyam asaṃkhyeyaṃ

1. aṣṭa C. 2. °nya PT. 3. °tā-prak° C. stoṅ-ba-ñid la-sogs-pa rnam-pa.

puṇyaṃ prasavati ||

adhimātrâdhimātra-mārgârtham āha: *yathā-yathā ca Subhūte bodhisattva* ity-ādi. sarva-vikalpa-bīja-vigamād *aprameyam asaṃkhyeyaṃ puṇyaṃ prasavati. aprameyam* ity anenâpramāṇam apy ākṣiptaṃ.

Subhūtir āha| aprameyasya ca Bhagavann asaṃkhyeyasya ca kiṃ nānākaraṇaṃ vā kaḥ prativiśeṣo vā ||

ko 'rtha-bheda iti praśnayann āha: *aprameyasya* cêty-ādi. *kiṃ nānā-karaṇam*[1] iti kim upalakṣaṇaṃ[2] kiṃ sāmānya-lakṣaṇam iti yāvat. *kaḥ prativiśeṣa* iti kiṃ svabhāva-lakṣaṇaṃ kiṃ sva-lakṣaṇam ity arthaḥ.

Bhagavān āha| aprameyam iti Subhūte yatra pramāṇāny uparamante| asaṃkhyeyam iti Subhūte yan na śakyaṃ saṃkhyayā 'pi kṣapayitum ||

sāmānya-lakṣaṇârtham āha: *aprameyam* ity-ādi. *yatra pramāṇāny uparamanta* iti yasmin puṇya-viṣaye pratyakṣeṇa viṣayīkartum anumānena ca mātum aśakyatvāt pratyakṣânumāna-pramāṇāni na pravartante tad aprameyam[3] aprāmāṇaṃ. anenâdhigamasya saṃskṛtatvaṃ[4] vibhutvaṃ ca jñāpitam iti (P. 203[a]) kecit. *yan na śakyaṃ saṃkhyayā kṣapayitum* iti avidyamāna-saṃkhyatvena yat puṇyaṃ saṃkhyayā niṣṭhāpayitum aśakyaṃ tad asaṃkhyeyaṃ. anena tasya samatā'dhigamo jñāpita ity eke.

Subhūtir āha| syād Bhagavan paryāyo yad rūpam aprameyaṃ bhaved evaṃ vedanā saṃjñā saṃskārāḥ syād Bhagavan paryāyo yad vijñānam aprameyaṃ bhavet ||

svabhāva-lakṣaṇârtham āha: *syād Bhagavann* ity-ādi. *paryāyaḥ* prabhedaḥ. *yad* ity avyayatvād yenêty arthaḥ. *aprameyam* ity asaṃkhyey'ādy-upalakṣaṇaṃ.

Bhagavān āha| yat Subhūtir evam āha| syād Bhagavan

1. kār° P. 2. °ṇa PC. 3. Om. C. 4. °gamasthâs° P, °gamasyâs° CT. ḥdus-byas-pa-ñid daṅ.

paryāyo yad rūpam aprameyaṃ bhaved evaṃ vedanā saṃjñā saṃskārāḥ syād Bhagavan paryāyo yad vi(347)jñānam aprameyaṃ bhaved iti | syāt Subhūte paryāyo yena rūpam evâprameyaṃ bhaved evaṃ vedanâiva saṃjñâiva saṃskārā eva syāt Subhūte paryāyo yena vijñānam evâprameyaṃ bhavet ||

sādhûktatvena tad vacanam anuvadann āha: *yat Subhūtir* ity[1]-ādi. [Tib. 261ª] evam anūdya pratipādayann āha: *syāt Subhūta* ity-ādi. *yenêti* dharma-dhātu-svabhāv'ātmakena.[2]

paramârthataḥ śūnyatā-lakṣaṇo 'pi vikalpa-pratipakṣayor bhedād anāgamya-dhyānântar'ādi[3]-nava-bhūmiṣu mahôpāya-kauśala-balena vā kāmadhātv-ādi-nava-bhūmiṣu yathāsaṃkhyaṃ yathôkta-nava-prakāraḥ prabandhena pravartamāno bhāvanā-mārgo 'vasātavyaḥ.

tathā côktaṃ:

prābandhikatvād iṣṭo 'sau navadhā ca prakārataḥ
mṛdu-madhyâdhimātrāṇāṃ punar mṛdv-ādi-bhedataḥ || iti. (54)

Subhūtir āha | kasya punar Bhagavann etad adhivacanam aprameyam iti ||

nanv ekâikam eva prakāram adhikṛtya bhinnârthâsaṃkhyeyâprameyâprāmāṇa-puṇya-prasava-kārya-vacanasya prayogeṇa kāraṇānām api bahudhā-bhedāt katham nava-prakāro bhāvanā-patha ity abhiprāyavān āha: *kasya punar* ity-ādi.

Bhagavān āha | śūnyatāyāḥ Subhūte etad adhivacanam aprameyam iti | ānimittasyâtad adhivacanam apraṇihitasya Subhūte etad adhivacanam aprameyam iti ||

pariharann āha: *śūnyatāyā* ity-ādi. tri-vimokṣa-mukha-svabhāva-bhāvanā-mārga-prakārasyêty arthaḥ.

Subhūtir āha | kiṃ śūnyatāyā eva Bhagavan kevalam etad adhivacanam aprameyam iti ānimittasyâivâpraṇihitasyâiva Bha-

1. evam ihāty C, evam ihêty T. 2. °nêti CT. 3. °diṣu C.

gavan kevalam etad adhivacanam aprameyam iti nânyeṣāṃ dharmāṇām |

prakarṣa-paryanta-vartitvān navama-prakārasyâîvâdhivacanam ity avagamād āha: *kiṃ śūnyatāyā* ity-ādi. *nânyeṣām* ity anyeṣāṃ[1] sarva-*dharmāṇāṃ* [2]pratha=m'ādi-prakārāṇāṃ[2] kiṃ nâdhivacanaṃ.

Bhagavān āha | tat kiṃ manyase Subhūte nanu mayā sarva-dharmāḥ śūnyā ity ākhyātāḥ |

(P. 203[b]) tad-vacanena parihartum āha: *tat kiṃ manyasa* ity-ādi. *sarva-dharmā* iti pratham'ādi-prakārāḥ.

Subhūtir āha | śūnyā eva Bhagavan sarva-dharmās tathā=gaten' ākhyātāḥ ||

śūnyā evêti nyāyasya sarvatra-[Tib. 261[b]]tulyatvāt tri-vimokṣa-mukha-svabhā=vāḥ sarva eva prakārās *tathāgaten' ākhyātāḥ*.

Bhagavān āha | ye ca Subhūte śūnyā akṣayā api te | yā ca śūnyatā 'prameyatā 'pi sā ||

sarva-prakārāṇāṃ śūnyatā'dhivacanam[3] iti pratipādya paryāyârtham āha: *ye ca Subhūta* ity-ādi. *aprameyatā 'pî*ty *api*-śabdād asaṃkhyeyat'ādayaḥ.

tasmāt tarhi Subhūte eṣāṃ dharmāṇām arthato viśeṣo vā nānākaraṇaṃ vā nôpalabhyate |

yasmād asaṃkhyeyâpramey'ādi-nirdeśā vāg-abhilāpa-svabhāvā vyāvṛtty-ape=kṣôpajanita-nānātva-rūpeṇâikasminn arthe prayuktās tasmāt paramârthena yathô=kta-lakṣaṇasya bhāvanā-mārgasya bhedaṃ kartuṃ na kṣamā ity āha: *tasmāt tarhî*ty-ādi. *eṣām*[4] ity asaṃkhyey'ādīnāṃ.

abhilāpā ete Subhūte tathāgaten' ākhyātā abhilapitā apra=

1. °ti ato any° C, °ti ats'ny° T. 2...2. pañcam° C, om. P. rnam-pa dań-po la-sogs-pa. 3. °t'ādiv° C. 4. teṣ° P.

meyam iti vā asaṃkhyeyam iti vā akṣayam iti vā ānimittam iti vā apraṇihitam iti vā anabhisaṃskāra iti vā 'nutpāda iti vā 'jātir iti vā 'bhāva iti vā virāga iti vā nirodha iti vā nirvāṇam iti vā| deśanā'bhinirhāra-nirdeśa eṣa Subhūte tathāgatenârhatā samyaksambuddhen' ākhyātaḥ

saṃvṛtyā tv anālambana-mahī-karuṇā-svabhāva-dharmadhātu-niṣyanda[1]-bhūtās te deśanā dharma-svabhāvā yathôkta-nirdeśā bāla-janānāṃ mahā-phalôdaya-prakāśakatvenâbhimatās tathāgatasyêty āha: *abhilāpā* ity-ādi. *eta* ity asaṃkhyey'ādayaḥ. *deśanā'bhinirhāra-nirdeśa* iti deśanā 'bhinirhriyate janyate aneneti *deśanā'bhinirhāro* dharma-kāyaḥ. tasyôdbhāvanā-saṃvṛtyā nirdeśa iti vigrahaḥ.

tathā côktaṃ:

asaṃkhyey'ādi-nirdeśāḥ paramârthena na kṣamāḥ
kṛpā-niṣyanda-bhūtās te saṃvṛtyā 'bhimatā muneḥ‖ iti. (55)

(348) Subhūtir āha| āścaryam Bhagavan yāvad yad iyaṃ tathāgatenârhatā samyaksambuddhena sarva-dharmāṇāṃ dharmatā deśitā sā ca sarva-dharmāṇāṃ dharmatā anabhilāpyā| yathā'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi tathā(1) sarva-dharmā api Bhagavan anabhilāpyāḥ‖

tathāgatasya karuṇā-niṣyanda-nirdeśatvād etaiḥ sarva-viṣayair bhavitavyam ity āha: (P. 204ª) *āścaryam* ity-ādi. *yāvad*-vacanād aprameyat'ādi-parigrahaḥ. *sarva-dharmāṇām* ity [Tib. 262ª] pratham'ādi-nava-prakarāṇāṃ. *dharmatêti* nirvāṇa-rūpatā. vyañjanârthayor bhedânupalambhād *anabhilāpyā*. *bhāṣitasyêty* anantara-nirdeśasya. *tathā sarva-dharmā* iti rūp'ādayaḥ.

Bhagavān āha| evam etat Subhūte evam etat| sarva-dharmā api Subhūte anabhilāpyāḥ‖ tat kasya hetoḥ| yā ca Subhūte sarva-dharmāṇāṃ śūnyatā na sā śakyā 'bhilapitum‖

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(1) kha° ga° pustakayoḥ tathā iti pāṭho na vidyate|

1. niḥsy° PCT.

sādhûktatvād *evam etad* ity-ādy anūdya pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yā Subhūta* ity-ādi. *sarva-dharmāṇāṃ śūnyatêti* jñeyatv'ādi-bhedântara-pratikṣepeṇa śūnyatêty uktam.[1] tataḥ śūnyāḥ sarva-dharmā evâbhilapituṃ na śakyā ity arthaḥ.

Subhūtir āha | kiṃ punar Bhagavann anabhilapyasyârthasya vṛddhir vā 'sti parihāṇir vā vidyate ||

nanu niḥsvabhāvatayā [2]tattvânyatvābhyām avācyasya paramârthato dharmatā-svarūpasyâbhimata-mārga-vastuno vipakṣa-pratipakṣayor yathākramam apagamôdayau na yujyete sarvathā 'tiśay'ādhānâbhāvād ity āha: *kiṃ punar Bhagavann* ity ādi.

Bhagavān āha | no hîdaṃ Subhūte ||

tattven' āha: *no hîdaṃ Subhūta* iti.[3]

Subhūtir āha | saced Bhagavann anabhilapyasyârthasya na vṛddhir na parihāṇir dāna-pāramitāyā api Bhagavan na vṛddhir na parihāṇir bhaviṣyati | evaṃ śīla-pāramitāyā api kṣānti-pāramitāyā api vīrya-pāramitāyā api dhyāna-pāramitāyā api prajñāpāramitāyā api Bhagavan na vṛddhir na parihāṇir bhaviṣyati |

yady evaṃ bhāvanā-saṃjñakena mārgeṇa nâiva kiṃcid adhimātrâdhimātr'ādi-navavidhaṃ vikalpa-jātaṃ parityaktaṃ, nâpi kiṃcin mṛdu-mṛdv-ādi-nava-prakāraṃ mārga-jātaṃ prāptam. ato 'nupanyasanīya evêty abhiprāyeṇâniṣṭam āpādayann āha: *saced Bhagavann* ity-ādi. *anabhilapyasyêti* bhāvanā-mārgasya. tat-prabhedatvād eva dān'ādīnām api hāni-vṛddhy-abhāva ity āha: *dāna-pāramitāyā apîty*--ādi.

saced Bhagavann āsāṃ ṣaṇṇāṃ pāramitānāṃ na vṛddhir na parihāṇiḥ kathaṃ Bhagavan avivardhamānānāṃ ṣaṇṇāṃ pāramitānāṃ balena bodhisattvo mahāsattvo 'nuttarāṃ samyaksam-

1. uktā PCT. 2. °nyatvâvācy° C. 3. °ty-ādi PCT.

bodhim abhisambudhyate katham cânuttarāyāḥ samyaksambodher abhyāsannī bhavati | na ca Bhagavann apratipūrayan pāramitāṃ bodhisattvo mahāsattvo 'bhyāsannī-bhavaty anuttarāyāḥ samyaksambodheḥ ||

bhavatv evaṃ [Tib. 262^{b}] ko doṣa iti cet. āha: *saced Bhagavann* ity-ādi. *katham* iti kṣepe nâîvêty arthaḥ. upacayârtham āha: *na ca Bhagavann* i(P. 204^{b})ty-ādi.

tathā côktaṃ:

hāni-vṛddhī na yujyete nirālāpasya vastunaḥ,
bhāvan'ākhyena kiṃ hīnaṃ vartmanā kim udāgatam || iti. (56)

(349) Bhagavān āha | evam etat Subhūte evam etat | na khalu punaḥ Subhūte pāramitā'rthasya kācid vṛddhir vā 'sti parihāṇir vā vidyate |

paramârthato 'niṣṭ'āpādanam api[2] na bhavatîty[3] aha: *evam etad* ity-ādi.

api tu khalu punaḥ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratāḥ prajñāpāramitāṃ bhāvayata upāyakuśalasya nâîvam bhavati | iyaṃ dāna-pāramitā vivardhate iyaṃ dāna-pāramitā parihīyate iti | api tu khalu punar asyâîvaṃ bhavati nāmadheya-mātram etad yad uta dāna-pāramitêti | sa dānaṃ dadat tān manasikārāṃs tāṃś cittôtpādāṃs tāni kuśalamūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati ||

saṃvṛtyā tu yathā 'nuttarā samyaksambodhis tathā bhāvanā-mārgo 'rthakriyā[4]-kārī 'ti kathayann āha: *api tu khalu punar* ity-ādi. *nâîvaṃ bhavatîti dāna-pāramitā vivardhate* vā *parihīyate* vêti vastûpalambha-yogena[5] nâîvaṃ cittam utpadyate. *yathā 'nuttarêti* yath'ādhipatya-mātreṇa niratiśay'ādhānā

1. °nyatvâvācy° C. 2. Not in Tib. 3. °dana bh° P. 4. 'kriyāk° P. 5. °ge PCT. tshul-gyis.

'nuttarā samyaksambodhir vineyānāṃ puṇya-jñānânurūpatayā viśiṣṭârtha-pratibhāsi-citta-janana-dvāreṇa pariṇāmita-puṇya-vardhanāt saṃvṛtyā 'bhimatârthasya sādhikā tathā pariṇāmayatîty arthaḥ. tadvad ayam apy āgantuka-malâpagamād bhāvanayā sākṣātkṛto bhāvanā-mārgo māyôpamatvān niratiśayādhāno yathā saṃvṛtyā vipakṣa-pratipakṣayor apagamôdaya-krameṇârthakriyā-kārī tathôpanyasyata iti matiḥ.

tathā côktaṃ:

yathā bodhis tathâivâsāv iṣṭasyâ(C. 177ᵇ)rthasya sādhakaḥ | iti.

punar aparaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivaṃ bhavati | iyaṃ śīla-pāramitā vivardhate iyaṃ śīla-pāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta śīla-pāramitêti | sa śīlaṃ samādāya vartamānas tān manasikārāṃs tāṃś cittôtpādāṃs tāni kuśala-mūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati || punar aparaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivaṃ bhavati || iyaṃ kṣānti-pāramitā vivardhate iyaṃ kṣānti-pāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta kṣānti-pāramitêti | sa kṣāntyā sampādayaṃs tān manasikārāṃs tāṃś cittôtpādāṃs tāni ca kuśala-mūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati || punar a(350)paraṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivaṃ bhavati | iyaṃ vīrya-pāramitā vivardhate iyaṃ vīrya-pāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta vīrya-pāramitêti | sa vīryam ārabhamāṇas tān manasikārāṃs tāṃś cittôtpādāṃs tāni ca kuśala-

mūlāni anuttarāyai samyaksambodhaye pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati ‖ punar aparaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâîvaṃ bhavati | iyaṃ dhyāna-pāramitā vivardhate iyaṃ dhyāna-pāramitā parihīyate iti | api tu khalu punar asyâîvaṃ bhavati nāmadheya-mātram etad yad uta dhyāna-pāramitêti | sa dhyānāni samāpadyamānas tān manasikārāṃs tāṃś cittôtpādāṃs tāni ca kuśala-mūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati ‖ punar aparaṃ Subhūte bodhisattvasya mahā attvasya prajñāpāramitāyāṃ caratah prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâîvaṃ bhavati | iyaṃ prajñāpāramitā vivardhate iyaṃ prajñāpāramitā parihīyate iti | api tu khalu punar asyâîvaṃ bhavati nāmadheya-mātram etad yad uta prajñāpāramitêti | sa prajñāpāramitāyāṃ caran prajñāpāramitāṃ bhāvayaṃs tān manasikārāṃs tāṃś cittôtpādāṃs tāni ca kuśala-mūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati ‖

asyâîvârthasya vistareṇa nirdeśâ[Tib. 263ª]rthaṃ *punar aparam* ity-ādi-pañca-hārakôpādānaṃ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | kā punar eṣā Bhagavann anuttarā samyaksambodhiḥ ‖

(351)Bhagavān āha | tathatâîṣā Subhūte 'nuttarā samyaksambodhiḥ | na ca Subhūte tathatā vivarddhate vā parihīyate vā |

kiṃ-lakṣaṇā bodhir ity āha: *kā punar eṣêty*-ādi.

tathatâîṣêti tathatā-svarūpā māyôpama-nisprapañca-jñān'ātmaka-dharmakāy'ādimaya-tathāgata-svabhāvêti yāvat. bhāvanā-mārgo 'pi tathatā-svabhāva evêty

abhiprāyaḥ.[1]

tathā côktaṃ:

tathatā-lakṣaṇā bodhiḥ. so 'pi tal-lakṣaṇo mataḥ ‖ iti. (57)

na ca Su(P. 205[a])*bhūte tathatā vivardhate vā parihīyate vā* tat-svarūpatvāt. tathā bodhi-mārgāv apîti śeṣaḥ. evaṃ hi hetu-phalayoḥ phala-hetor vā paraspara-svabhāvânuvidhānād dhetu-phala-sambandhâvaiparītyaṃ samudbhāvitaṃ[2] syāt.

saced bodhisattvo mahāsattvas tat-pratisaṃyuktair manasikārair abhīkṣṇaṃ bahulaṃ viharati evaṃ sa āsannībhavaty anuttarāyāḥ samyaksambodheḥ taiś ca manasikārair na parihīyate | evaṃ khalu Subhūte anabhilapyasyârthasya na vṛddhir na parihāṇir bhavati | evaṃ pāramitānāṃ na vṛddhir na parihāṇir bhavati evaṃ sarva-dharmāṇāṃ api Subhūte na vṛddhir na parihāṇir bhavati ‖ evaṃ hi Subhūte bodhisattvo mahāsattva ebhir evaṃ-rūpair manasikārair viharann āsannībhavaty anuttarāyāḥ samyaksambodher iti ‖

punar api saṃvṛtyā mārgasya sāmarthyam āvedayann āha: *saced bodhisattva* ity-ādi. *tat-pratisaṃyuktair* iti bhāvanā-mārga-pratibaddhaiḥ.[3] *abhīkṣṇaṃ bahulam* iti prayoga-pṛṣṭhâvasthā-bhedena dvayôpādānāṃ. maulâvasthāyām tanmayatvena[4] viharaṇânupapatteḥ. *evam* iti tathā-rūpeṇa. upasaṃharann āha: *evaṃ khalu Subhūta* ity-ādi. *arthasyêti* bhāvanā-mārgasya.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ śūnyatā-parivarto nāmâṣṭādaśaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ śūnyatā-parivarto nāmâṣṭādaśaḥ.

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1. arthaḥ C. bya-bar dgoṅs-so. 2. °rītyam udbh° C. 3. prasiddhaiḥ C. 4. matv° C. deḥi raṅ-bṣiṅ-ñid yin-ba.

XIX.

GAṄGADEVĪ-BHAGINĪ-PARIVARTO NĀMÂÎKÔNAVIṂŚATITAMAḤ

(352)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | kiṃ punar Bhagavan prathama-cittôtpādena bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate ut' āho paścima-cittôtpādena bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate | paurvako Bhagavaṃś cittôtpādaḥ paścimakena cittôtpādenâsamavahitaḥ paścimakaś cittôtpādaḥ paurvakeṇa cittôtpādenâsamavahitaḥ | katham Bhagavan bodhisattvasya mahāsattvasya kuśala-mūlānām upacayo bhavati ||

saṃvṛtyā 'py arthakriyā viśiṣṭârtha-pratibhāsi-citta-janana-dvāreṇa na ghaṭata ity āśaṅkayann āha: *kiṃ punar Bhagavann* ity-ādi. ekâîkasmin citte pūrvâparībhūte buddha-bodhi-niṣpādaka-sarv'ākārajñat'ādi-samastârthâpratibhāsanān nâîvâîkâîkena [Tib. 263^{b}] prathamena cittôtpādena paścimena vā bodhim abhisambudhyate bodhisattva ity arthaḥ. eka-vijñāna-saṃtatayaḥ sattvā iti vacanād asambhavitvena kiṃ yugapad-utpanna-samīhitârtha-niṣpādaka-dharma-pratibhāsenâneka-citta-kṣaṇena bodhim abhisambudhyata iti pakṣo n' āśaṅkitaḥ. viditânuttara-buddha-bodhi-niṣpādaka-dharma-svarūpeṇa kramôtpatty-utpanna-pūrvâparībhūtâneka-citta-kṣaṇena bodhim abhisambudhyata ity ayam api pakṣo na sa(P. 205^{b})ṃgata[1] ity āha: *paurvako Bhagavann* ity-ādi. *asamavahita* iti paścima-prathamayor yathākramaṃ niranvayôdaya-vināśena [2]parasparam asambandhād[2] asaṃśliṣṭaḥ. *katham* iti sambandhâbhāvād viśiṣṭârtha-pratibhāsi-cittânutpādān nâîva kuśala-mūlānām upacayo bhavati. tato nânuttarā samyaksambodhir iti bhāvaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat |

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1. sa gacchata C, saṃgacchata T. 2 ... 2. °spara-samb° C.

tat kiṃ manyase Subhūte taila-pradyotasya jvalato 'rciṣā pra=thamâbhinipātena sā vartir dagdhā ut' āho paścimâbhinipātenâ=rciṣā sā vartir dagdhā |

pūrvôkta-pakṣasyânabhimatatvāt paścima-pakṣe prasiddha-dīpa-dṛṣṭânta-yo=gena parihārârtham āha: *tat kiṃ manyasa* ity-ādi. *taila-pradyotasyêti* pra=dīpasya. *prathamâbhinipātenêti* prathama-kṣaṇa-militena.[1]

Subhūtir āha | no hîdaṃ Bhagavan | na hi Bhagavann arciṣā prathamâbhinipātena sā vartir dagdhā | na ca pratha=mâbhinipātam anāgamyârciṣā sā vartir dagdhā |

no hîdam iti pratyekam[2] asāmarthyād uktaṃ. tad eva spaṣṭayann āha: *na hi Bhagavann* ity-ādi. prathame jvālā-vartyor *milana*[3]*-kṣaṇe* dvitīya-kṣaṇam antareṇa sva-kāraṇa-paramparā-kram'āyāta-samāna-kāla-saṃhatôtpatty-aviśiṣta=tvāt kārya-kāraṇa-lakṣaṇa-dāhya-dāhaka-'bhāvânupapattau *nârciṣā prathamâ=bhinipātena sā vartir dagdhā.* paścimenâiva dīpa-kṣaṇena tarhi dagdhêti cet. āha. *na ca prathamâbhinipātam anāgamyârciṣā sā*[4] *vartir dagdhêti.* api tu pra=thamaṃ dīpa-kṣaṇam [Tib. 264ᵃ] apekṣyârciṣā paścimena sā[4] vartir dagdhā prathama-kṣaṇam antareṇa paścima-kṣaṇâsambhavāt.

na ca Bhagavan paścimâbhinipātenârciṣā sā vartir dagdhā |

prathama-kṣaṇavat paścima-kṣaṇasyâpi naya ity āha: *na ca Bhagavann* ity-ādi. dvitīye 'pi viśiṣṭa-jvālā-vartyor utpatti-kṣaṇe prathama-kṣanam antareṇa nitya[5]-sattv'ādi-prasaṅgatayā saṃvṛty-utpādâbhāvāt kārya-kāraṇa-lakṣaṇa-dāhya-dāhaka-bhāva-virahe *paścimâbhinipāten*â(P. 206ᵃ)rciṣā *na sā vartir dagdhā.*

na ca paścimâbhinipātam anāgamyârciṣā sā vartir dagdhā ||

prathamenâiva tarhi dīpa-kṣaṇena dagdhêti cet. āha: *na ca paścimêty*-ādi. api tu paścimaṃ dīpa-kṣanam apekṣyârciṣā pūrveṇa vartir dagdhā. paścima-kṣaṇam antareṇa prathama-kṣaṇasya dāhe 'sāmarthyāt.

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1. mīl° CT. phrad-pa. 2. °ka C. 3. mīla CT. 4. Om. P. 5. °tyaṃ C.

Bhagavān āha | tat kiṃ manyase Subhūte 'pi nu sā vartir dagdhā ||

pratyekam asāmarthye 'rthād ubhayor abhyupagata-sāmarthyasy' āhatya-pratipādanârthaṃ punar api praśnayann āha: *tat kiṃ manyase Subhūte 'pi nu sā vartir dagdhê*ti.

Subhūtir āha | dagdhā Bhagavan dagdhā Sugata ||

abhyupagatârthasyânyathākartum aśakyatvād āha: *dagdhā Bhagavann* ity-ādi. yadi nāma pūrvôttara-kṣaṇayor yathākramaṃ tulya-kāla-niranvaya-vināśôdayāt parasparâsaṃsṛṣṭatvam tathā 'pi yadā saṃhata-viśiṣṭôtpannaṃ prathama-dīpa-varti-kṣaṇam idaṃpratyayat'ātmaka-pratītyasamutpāda-dharmatayā samapekṣyâvicārâikaramyatvena hetu-phala-sambandha-balād[1] āhita-sāmarthyâtiśaya eva viśiṣṭo dvitīya-dīpa-varti-kṣaṇaḥ syāt tadā nirhetuka-vināśe 'pi kārya-kāraṇa-lakṣaṇa-dāhya-dāhaka-bhāva-sadbhāvāt prathama-paścima-kṣaṇābhyāṃ vartir dagdhêty arthaḥ.

Bhagavān āha | evam eva Subhūte na ca prathama-cittôtpādena bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate na ca prathama(353)-cittôtpādam anāgamyânuttarāṃ samyaksambodhim abhisambudhyate na ca paścima-cittôtpādenânuttarāṃ samyaksambodhim abhisambudhyate | na ca paścima-cittôtpādam anāgamyânuttarāṃ samyaksambodhim abhisambudhyate |

anantaram [Tib. 264ᵇ] arthaṃ prakṛtârthe niyojayann[2] āha: *evam eva Subhūta* ity-ādi. subodhaṃ.

na ca taiś cittôtpādair na cânyatra tebhyaś cittôtpādebhyo 'bhisambudhyate |

pūrvâparībhūtābhyāṃ pratyekam anabhisambodhir,[3] yugapad-utpannâis ta-

1. °lāt tad C. 2. y° C, na y° PT. 3. °dher C.

rhy abhisambudhyata iti cet. āha: *na ca taiś cittôtpādair* iti yugapad-utpannair api bahubhiś citta-kṣaṇair[1] nâbhisambudhyate. eka-vijñāna-saṃtatayaḥ sattvā iti vacanād asambhavitvenêti bhāvaḥ.

anyathā tarhi budhyata iti cet. āha: *na cânya*[P. 206^{b}]*tra tebhyaś cittôtpādebhyo 'bhisambudhyata* iti yathôkta-citta-vyatirekeṇa cittântareṇa nâbhisambudhyate asambhavāt.

abhisambudhyate ca bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhiṃ ||

sarvathā tarhi bodhy-asambhavaḥ syād ity āha: *abhisambudhyate* cêty-ādi. pūrvâparībhūta-kṣaṇayor eka-viṣayôpayoga-jñāpana-pareṇa dīpa-dṛṣṭânta-nyāyena bodhi-niṣpādaka-katipaya-padârtha-pratibhāsi prathamaṃ[2] vijñānaṃ pūrvavat[3] pratītya tat-pratibhāsârthâbhyadhika[4]-viśiṣṭârtha-pratibhāsi-paścima-vijñānôdayād ābhyāṃ[5] cittôtpādābhyām abhisambudhyate bodhisattvo 'nuttarāṃ bodhim ity arthaḥ. yathôktenâiva ca dīpa-dṛṣṭântenâṣṭa-prakārā[6] gaṃbhīra-dharmatā pratisartavyā.

tathā côktaṃ:

pūrveṇa bodhir no yuktā manasā paścimena vā,
dīpa-dṛṣṭânta-yogena gambhīrā dharmatā 'ṣṭadhā || iti. (58)

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat| gambhīro 'yaṃ Bhagavan pratītyasamutpādaḥ| na ca nāma Bhagavan prathama-cittôtpādenâiva bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate na ca nāma prathama-cittôtpādam anāgamyânuttarāṃ samyaksambodhim abhisambudhyate| na ca nāma paścima-cittôtpādenâiva bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate na ca nāma paścima-cittôtpādam anāgamyânuttarāṃ samyaksambodhim abhisambudhyate na ca nāma taiś cittôtpādair na cânya-

1. °ṇe P. 2. °ma C. 3. Not in Tib. 4. °vat pratītya tat-pratibhāṣârthâbhyadhi C, °vat patibhāsābhy° P. brten-nas. de-la snaṅ-baḥi don-las lhag-par. 5. ubhābhyāṃ C. 6. °kārā C.

tra tebhyaś cittôtpādebhyo 'bhisambudhyate | abhisambudhyate ca bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhiṃ ||

prasaṅg'āgataṃ nirdiśyêdānīṃ bhāvanā-mārga-stha-bodhisattvānām avaivartika-lakṣaṇa-kathanāya [Tib. 265ᵃ] yasmin viṣaye 'ṣṭavidhaṃ[1] gāmbhīryaṃ tad vaktavyam ity utpāda-gāmbhīryaṃ tāvat kathayann āha: *gambhīro 'yaṃ Bhagavann* ity-ādi. *abhisambudhyate* cêty-ādinā saṃvṛtyā kṣaṇa-dvayena bodhy-adhigamo 'bhyupagataḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| tat kiṃ manyase Subhūte yac cittaṃ niruddham api nu tat punar utpatsyate ||

so 'pi na yukta ity āha: *tat kiṃ manyasa* ity-ādi. *yac cittaṃ* prathama-kṣaṇa-varti *niruddham api nu tat* kiṃ dvitīye kṣaṇe saṃvṛtyā *punar utpasyate* yataḥ kṣaṇa-dvayena bodhir yuktā syāt.

Subhūtir āha | no hîdaṃ Bhagavan ||

niranvaya-vinaṣṭasya punar utpādâsambhavād āha: *no hîdam* iti. hetum antareṇa phalâsambhavāt paścima-kṣaṇa-vyāpāre 'pi pāramparyeṇa prathama-kṣaṇa-vyāpārôpacā(P. 207ᵃ)rāt kṣaṇa-dvayena bodhir yuktā. na tu saṃvṛtyā 'pi prathama-kṣaṇasya mukhyato vyāpāra ity arthaḥ. tataś cêdam uktaṃ syān: na ca[2] pūrvâpara-kṣaṇābhyāṃ na ca tāv anāgamya viśiṣṭârthôtpādanam. idam utpāda-gāmbhīryam iti.

Bhagavān āha | tat kiṃ manyase Subhūte yac cittam anutpannam api nu tan nirodha-dharmi ||

āha | nirodha-dharmi Bhagavan |

nirodha-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte yac cittam utpannam api nu tan nirodha-dharmî*ti. tatrô*tpannam* atītaṃ vinaṣṭa-sattākam[3] iti yāvat. tattvena nirodha-rūpatvād āha: *nirodha-dharmî*ti nirodhaḥ śūnyatā sa eva dharmo [4]'sya vidyata iti *nirodha-dharmi.* tathat'ātmakam ity arthaḥ.

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1. °dha C. 2. Om. PT. 3. sātt° P. 4. 'syāv° P.

Bhagavān āha | tat kiṃ manyase Subhūte yan nirodha-dharmi api nu tan nirotsyate ||

tasya kiṃ dvitīya-kṣaṇe nirodha ity āha: *tat kiṃ manyase Subhūte yan*[1] *nirodha-dharmi api nu tan nirotsyata* iti.

(354)āhā | no hîdaṃ Bhagavan |

utpanna-mātram eva tan-nirodha-grāsatāṃ gataṃ tat prakṛtitvāt kiṃ punar nirotsyata ity abhiprāyād āha: *no hîdaṃ Bhagavann* iti.

Bhagavān āha | tat kiṃ manyase Subhūte yac cittam anuttpannam api nu tan nirodha-dharmi ||

anāgataṃ kiṃ nirodha-dharmôpetam ity āha: [Tib. 265[b]] *tat kiṃ manyase Subhūte yac cittam anutpannam api nu tan nirodha-dharmîti.*

āha | no hîdaṃ Bhagavan ||

no hîdam iti bhāva-nivṛtti-svabhāvatvād vināśasya nâivânutpannaṃ nirodha-dharmi.

Bhagavān āha | tat kiṃ manyase Subhūte yan nirodha-dharmi api nu tan nirotsyate ||

tasya kiṃ nirodho 'sti kṣaṇântara ity āha: *tat kiṃ manyase Subhūte yan nirodha-dharmi api nu tan nirotsyata* iti.

āha | no hîdaṃ Bhagavan ||

[2]*no hîdam* iti[2] prathama-kṣaṇâbhāvena[3] dvitīya-kṣaṇa-nirodha[4]-virahān nâiva kṣaṇântare nirotsyate.

Bhagavān āha | tat kiṃ manyase Subhūte yac cittam anutpādânirodha-dharmi api nu tan nirotsyate(1) ||

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(1) anutpādanirodha-dharmi iti kha° ca° |

1. yasmin C. 2...2. Om. P. 3. °ṇabh° P. 4. °ṇân° P.

vartamānasya tarhi nirodha iti cet. āha: *tat kiṃ manyase Subhūte yac cittam anutpādânirodha-dharmi api nu tan nirotsyata* iti. vartamānam aparôtpāda-vaiyarthyād *anutpāda-dharmi.* sattā-kāle (P. 207ᵇ) vināśâbhāvād *anirodha-dharmi.*

āha| no hîdaṃ Bhagavan|

no hîdam iti ekâneka-svabhāva-vaidhuryād iti matiḥ.

Bhagavān āha| tat kiṃ manyase Subhūte yo dharmaḥ prakṛtyā svabhāva-niruddha eva sa dharmo nirotsyate‖

yady evam abhāvas tarhi nirudhyata ity āha: *tat kiṃ manyase Subhūte yo dharmaḥ prakṛtyā svabhāva-niruddha eva sa dharmo nirotsyata* iti. sva-rūpeṇa svabhāva-niruddho rūp'ādi-svabhāva-rahito yo dharmo 'bhāva-saṃjñakaḥ sa eva dharmaḥ kiṃ nirotsyate.

āha| no hîdaṃ Bhagavan‖

no hîdam iti anantaraṃ traiyadhvika-vastu-nirodha-nirākaraṇād avidyamānatvenâbhāvo nâiva nirudhyate.

Bhagavān āha| tat kiṃ manyase Subhūte yā dharmāṇāṃ dharmatā sā nirotsyate‖

māyôpamatā tarhi nirudhyata ity āha: *tat kiṃ manyase Subhūte yā dharmāṇāṃ dharmatā sā nirotsyata* iti.

āha| no hîdaṃ Bhagavan‖

no hîdaṃ Bhagavann iti dharmatā 'vicārâikaramyatā'līka[1]-rūpatvāt tattvena nâiva nirudhyate. [Tib. 266ᵃ] kiṃ tu sarvasyâivôtpannasya[2] vastunaḥ prakṛtyā māyôpamasya saṃvṛtyā nirodhān nirodha-gāmbhīryam ity ucyate.

Bhagavān āha| tat kiṃ manyase Subhūte tathâiva sthāsyati yathā tathatā‖

1. °myâl° C. 2. °nna C.

tathatā-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte tathâiva sthāsyati yathā tathatê*ti. bodhisattva iti śeṣaḥ.

āha| tathâiva Bhagavan sthāsyati yathā tathatā‖

avikalpa-jñāna-viṣayôpetatvād āha: *tathâiva Bhagavan sthāsyati yathā tathatê*ti.

(355)Bhagavān āha| tat kiṃ manyase Subhūte yadi tathâiva sthāsyati yathā tathatā tadā mā 'kūṭasthā bhūt‖

traiyadhvika-bodhisattvānāṃ tathatāvad avasthāne nityā tathatā syād iti cet. āha: *tat kiṃ manyase Subhūte yadi tathâiva sthāsyati yathā tathatā tadā mā 'kūṭasthā bhūd* iti a-kāra-praśleṣād *akūṭasthā* 'nityā mā bhūt. api tu nityā kūṭasthā tathatā syād iti kiṃ manyase.

āha| no hîdaṃ Bhagavan‖

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā|

iti vacanāt sāṃvṛta-kṣaṇika-padârtha-svabhāvatvād ā(P. 208ª)ha: *no hîdam* iti.

Bhagavān āha| tat kiṃ manyase Subhūte gambhīrā tathatā‖

padârtha-rūpatvān nâiva tarhi gambhīrêti cet. āha: *tat kiṃ manyase Subhūte gambhīrā tathatê*ti.

āha| gambhīra Bhagavan‖

gambhīrā Bhagavann iti rūp'ādi-padârthâvagame 'pi tad-avyatiriktā sākṣātkartum aśakyatvāt tathatā gambhīrā durbodhêti yāvat.

Bhagavān āha| tat kiṃ manyase Subhūte tathatāyāṃ cittaṃ‖

jñeya-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte tathatāyāṃ cittam* iti.

āha| no hîdaṃ Bhagavan‖

tathatāyām [1]ādhāra-[Tib. 266[b]]bhāvasyâvidyamānatvād āha: *no hîdam* iti.[1]

Bhagavān āha | tat kiṃ manyase Subhūte cittaṃ tathatā ‖

tathatā'vyatiriktaṃ tarhi cittaṃ syād ity āha: *tat kiṃ manyase Subhūte cittaṃ tathatê*ti.

āha | no hîdaṃ Bhagavan ‖

no hîdam iti saṃvṛti-paramârthayoḥ paraspara-parihārāc cittaṃ[2] tathatā nâîva.

Bhagavān āha | tat kiṃ manyase Subhūte 'nyat tathatāyāś[(1)] cittaṃ ‖

arthād anya-cittaṃ tathatāyāḥ sakāśād iti cet. āha: *tat kiṃ manyase Subhūte 'nyat tathatāyāś cittam* iti.

āha | no hîdaṃ Bhagavan ‖

dharmadhātu-vinirmukto yasmād dharmo na vidyata
ity abhiprāyād[3] āha: *no hîdam* iti.

etad uktaṃ: tathatāto na vyatiriktaṃ nâpy avyatiriktaṃ citta-mātram idaṃ sarvaṃ[4] vastu jñeya-gāmbhīryam iti.

Bhagavān āha | samanupaśyasi tvaṃ Subhūte tathatāṃ ‖

jñāna-gāmbhīryârtham āha: *samanupaśyasi tvaṃ Subhūte tathatām* iti.

āha | no hîdaṃ Bhagavan ‖

no hîdam iti tathatā-svabhāvatvāt tathatāṃ tattvato na paśyāmi. ato 'darśanam eva darśanaṃ jñāna-gāmbhīryam iti matiḥ.

Bhagavān āha | tat kiṃ manyase Subhūte ya evaṃ carati sa gambhīre carati ‖

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(1) anya-tathatāyāḥ iti kha° ca°, anyat-tathatāyāṃ iti gha° |
1 ... 1. Om. P. 2. °hārāthetun (!) CT. 3. °yavān CT. 4. °rva P.

caryā-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte ya evaṃ carati sa gambhīre caratîti. evam* iti tathatā-rūpeṇa.

āha| yo Bhagavann evaṃ carati sa na kvacic carati ||

tattvena nâîva kvacic caratîty āha: *yo Bhagavann evaṃ carati sa na kvacic caratîti.*

tat kasya hetoḥ| tathā hy asya te samudācārā na pravartante na samudācaranti ||

etad eva spaṣṭayaṃs *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi.

etad uktaṃ: yasmāt tathatāyāṃ sthitasya te 'nuṣṭhāna-viśeṣāḥ samudācārās tāttvika-hetu-phalâbhāvād yathā(P. 208[b])kramaṃ na pravartante na samudācaranti tasmād dharmatayā sarvatrâcaraṇam eva caraṇam. idaṃ caryā-gāmbhīryam iti.

Bhagavān āha| yaḥ Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāṃ carati sa kva carati[(1)] ||

advaya-gāmbhīryârtham āha: *yaḥ Subhūte bodhisattva* ity-ādi. *kva caratî*ti kasmin viṣaye 'nutiṣṭhati.

(356)āha| carati Bhagavan paramârthe ||

paramârtha iti nimittânimitta-dvaya-samudācārâbhāvād dharmadhātau caraty evam advaya-gāmbhīryaṃ syād iti bhāvaḥ.

Bhagavān āha| tat kiṃ manyase Subhūte yo bodhisattvo mahāsattvaḥ paramârthe carati sa nimitte carati ||

etad[1] eva spaṣṭayann āha: *tat kiṃ manyase Subhūte* [Tib. 267[a]] *yo bodhisattvo mahāsattvaḥ paramârthe carati sa nimitte carati.*

āha| no hîdaṃ Bhagavan ||

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(1) sa kvacic carati iti kha° ṅa°, sa na kvacic carati iti ga°|

1. tad CT.

no hîdam iti nimittânimitta-saṃjñā-pratiṣedhād bhāvâbhāvâbhiniveśa-lakṣaṇe nimitte nâiva carati.

Bhagavān āha| tat kiṃ manyase Subhūte 'pi nu tasya nimittam avibhāvitaṃ ||

upāya-kauśala-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte 'pi nu tasya nimittam avibhāvitam* iti. avibhāvitam aprahīṇam atyaktam iti yāvat.

āha| no hîdaṃ Bhagavan ||

no hîdam iti sarva-dharmânupalambha-balān nâiva nimittam avinaṣṭam asti.

Bhagavān āha| tat kiṃ manyase Subhūte 'pi nu bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato nimittaṃ vibhāvitaṃ bhavati ||

yady evaṃ tarhi nimittaṃ prahīṇam iti cet. āha: *tat kiṃ manyase Subhūte 'pi nu bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato nimittaṃ vibhāvitaṃ bhavatîti*.

Subhūtir āha| na sa Bhagavan bodhisattvo mahāsattva evaṃ prayujyate| katham ahaṃ bodhisattva-caryāṃ carann ihâiva nimitta-prahāṇam anuprāpnuyām iti|

prahāṇe yatnâbhāvān nâiva nimittaṃ prahīṇam ity āha: *na sa Bhagavann* ity-ādi. *bodhisattva-caryāṃ carann ihâiva* pratyutpanne janmani *katham ahaṃ nimitta-prahāṇam anuprāpnuyām* iti nâivaṃ bodhisattvo ghaṭate vyāyacchata iti yāvat.

sacet punar anuprāpnuyād apratipūrṇaiḥ sarva-buddha-dharmaiḥ śrāvako bhavet|

tat-prahāṇe ca ko doṣa ity āha: *sacet punar* ity-ādi.

etat tad Bhagavan bodhisattvasya mahāsattvasyôpāya-kauśalyaṃ yat tac ca nimittaṃ jānāti yal-lakṣaṇaṃ yan-nimittam

ānimitte ca parijayaṃ karoti |

katham ekasya [1]prahāṇâprahāṇe iti cet. āha[1]: [2]*etat tad Bhgavann* ity-ādi. etad uktaṃ: saṃvṛtyā māyôpa(P. 209[a])maṃ *yal-lakṣaṇaṃ* yat[3]-sva-rūpaṃ *yan-nimittaṃ* yad-dhetukaṃ rūp'ādi *jānāti*. tattvato 'nutpannatvād *ānimitte ca* dharmadhātau *parijayaṃ karoti*. evaṃ paramârthena prahāṇaṃ saṃvṛtyā câprahāṇam. idam upāya-kauśala-gāmbhīryam iti.

tad evam acintya-vimokṣa-mukha-lābhāt paraspara-[Tib. 267[b]]viruddhârthânuṣṭhānenôtpād'ādy-aṣṭavidha-gāmbhīryam adhigamânurūpa-vyavahāra-pravartanāt ṣoḍaśa-kṣaṇavad bhāvanā-mārga-sthâvaivartika-lakṣaṇaṃ grāhyaṃ.

tathā côktaṃ:

utpāde[I] ca nirodhe[II] ca tathatāyāṃ gabhīratā[III]
jñeye[IV] jñāne[V] ca caryāyām[VI] advayôpāya-kauśale[VII,VIII] ‖ iti. (59)

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | ya āyuṣman Subhūte bodhisattvo mahāsattvaḥ svapnântaragatas trīṇi vimokṣa-mukhāni bhāvayati(1) śūnyatāṃ ānimittam apraṇihitaṃ ca | api nu tasya prajñāpāramitā vivardhate ‖

avaivartika-lakṣaṇa-kathanena śaikṣo bodhisattva-saṃgho 'bhihitaḥ. tad-anu saṃkleśa-vyavadāna-vikalpa-prahāṇena tad-ubhaya-samatā'dhigamād aśaikṣo bhavati pareṇa śikṣitavyâbhāvāt. ato 'śaikṣa-saṃgha-lakṣaṇa-paridīpanāya saṃsāranirvāṇa-samatā vaktavyêty āha: *ya āyuṣman Subhūte bodhisattva* ity-ādi. *apinu*-śabdaḥ kiṃ-śabdârthe praśne vartate. kiṃ *prajñāpāramitā vivardhate* vṛddhim upayātîty[4] arthaḥ.

Subhūtir āha | saced āyuṣman Śāriputra divasa-bhāvanayā vivardhate evaṃ svapnântaragatasyâpi vivardhate ‖

nâiva vivardhata ity āha: *saced* ity-ādi. atra saṃsāra-vyavadānâvikalpa[5]-

(1) ka° pustake, bhāvayatīty anantaraṃ, katamāni trīṇi iti pāṭho 'sti |

1 ... 1. Ex conj. prahāṇâprahāṇaiced ity āha: P, prahāṇâprahāṇecety-ādi C. spaṅs-pa daṅ ma-spaṅs-pa yin ṣe-na ... gsol-to. 2. So C & Ed. etad bh° PT. ḥdi ltar. 3. ca C. 4. upāy° P. 5. Tib. omits vyavadāna.

jñānaṃ yathākramaṃ svapna-divasâbhisaṃdhinôktaṃ.

abhiprāyas tv evaṃ lakṣyate: yadi vipakṣa-pratipakṣa-vikalpa-prahāṇam adhikṛtya tad-ubhaya-samatā'vagamād yathā divasa-gatasya bhāvanā-vṛddhis tadā tathā svapnântara-gatasyâpi vivardheta yāvatā yathā divase na vivardheta tathā svapne 'pîti.

tat kasya hetoḥ | avikalpo hi āyuṣman Śāriputra svapnaś ca divasaś côkto Bhagavatā | saced āyuṣman (357)Śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitā-lābhī divase-divase prajñāpāramitāyāṃ carati tato[1] 'sya prajñāpāramitā-'bhyāsataḥ svapnântara-gatasyâpi bodhisattvasya mahāsattvasya prajñāpāramitāvâipulyena bhavitavyaṃ ‖

(P. 209[b]) etad eva spaṣṭayituṃ *tat kasya hetor* ity āśaṅky' āha: *avikalpo hî*ty-ādi. yadi divase caratah prajñāpāramitā [Tib. 268[a]] vivardheta[1] tadā 'bhyāsa[2]-sāmarthyāt svapne 'pi vipulatā syād yāvatā nâiva. yasmāt sāṃsārika-vaiyavadānika-dharmāṇāṃ pratibhāsa-mātra-svabhāva-svapna-sadṛśatvenâdhigamāt[3] saṃsāra-nirvāṇayoḥ svapna-divasa-svabhāvayor nānātvena vipakṣa-pratipakṣa[4]-vikalpābhyāṃ vikalpayitum aśakyatvāt svapnaś ca divasaś câvikalpaḥ samat'ātmaka ity ukto Bhagavatêti yāvat.

tathā côktaṃ:

svapnôpamatvād dharmāṇāṃ bhava-śāntyor akalpanā |

iti.

Śāriputra āha | yat[2] punar āyuṣman Subhūte strī vā puruṣo vā svapnântara-gataḥ karma śubham aśubhaṃ vā karoti | kiṃ bhavati tasya karmaṇa ācayo vā upacayo vā ‖

nanu sarva-dharmāṇāṃ svapna-sadṛśatve sati daśâkuśal'ādīnām abhāvaḥ svapnâvasthāyām iva jāgrad-daśāyām[5] api syād ity āha: *yat punar āyuṣman Subhūte strī vê*ty-ādi. *kim* iti kṣepâbhidhāyitvān nâivêty arthaḥ. svarūpôpacayād

(1) tadā iti kha° ña° ca° |
(2) yat tad iti ga° |
1. °dhate C. 2. Om. C. 3. °nâvag° CT. 4. °kṣaṃ C. 5. daśām C

ācayaḥ. kārya-janana-sāmarthyād *upacayaḥ*. tadvat svapna-tulyatvena prayog'ādīnām abhāvād divase 'pi śubhâśubha-karmaṇo[1] 'bhāvaḥ syād iti bhāvaḥ.

Subhūtir āha| yathā svapnôpamāḥ sarva-dharmā uktā Bhagavatā tathā na tasya karmaṇo bhavaty ācayo vā upacayo vā ‖

paramârthato nâiv' ācayôpacayāv ity āha: *yathā svapnôpamā* ity-ādi.

atha punar āyuṣman Śāriputra sa puruṣaḥ prativibuddhaḥ san vikalpayan hata-saṃjñām utpādayati bhavati tasya karmaṇa ācayo vā upacayo vā ‖

saṃvṛtyā tu karma-phala-sambandhasyâbhīṣṭatvān middhenôpahataṃ cittaṃ svapne tenâsamaṃ phalam iti dṛṣṭântâsiddhiḥ syād ity āha: *atha punar āyuṣman* ity[2]-ādi. *tasya karmaṇa* iti svapnâvasthā-bhāvinaḥ.

kathaṃ c' āyuṣman śāriputra vikalpayan hata-saṃjñām utpādayati| sacet svapnântara-gataḥ prāṇâtipātaṃ kṛtvā prativibuddhaḥ sann evaṃ vikalpayati| aho hataḥ sādhu hataḥ suṣṭhu hato mayā hataḥ ity evaṃ vikalpayan hata-saṃjñām utpādayati ‖

etad eva spaṣṭayann āha: *kathaṃ cê*ty-ādi. tatra prayog'ādi-niṣpādanāt kāya-vāk-cittô[Tib. 268^{b}]paghātād vā *'ho hataḥ sā*(P. 210^{a})*dhu hataḥ suṣṭhu hataḥ*. sarvatr'ātma-vyāpārôpalambhān *mayā hata* ity artha-bhedo vācyaḥ.

etad uktaṃ: yathā bāhyârtha-naye kṣaṇikatayā nirhetuka-vināśe,

karmajaṃ[3] loka-vaicitryam[4]

iti siddhântāc ca paramârthato na [5]kaścin na kenacid dhato[5] nâpi kasyacid dravyaṃ kenacid gṛhītam ity-ādy-upagame pravṛtta-saṃtāna-viruddha[6]-padârthôtpādanān māraṇ'ādy-adhyavasāya[7]-dvāreṇâyoniśo-manaskār'ādimato 'kuśal'ādivat

1. °ṇe pi C. 2. °tha cêty P. 3. °ja P. 4. See 阿毘達磨俱舍論第十三 (正藏二九 67^{b}). 5...5. °ścit ken° P, °ścin na kvacid dheto C. 6. nir° P. 7. adhyas° P, avyavas° C.

prāṇâtipāt'ādayo divase vyavasthāpyante tathā svapne 'py upacita-[1]kuśalâkuśalasya prabuddhâvasthāyām *aho hata* ity-ādi-vikalpena prayogâvasth'ādy-abhiniveśa-paripuṣṭyā paripoṣa-prāpter bahir-artha-nayenâpi svapnâvasthāyām ivêti dṛṣṭântâsiddhiḥ. ato Madhyamaka-nayena jāgrad-avasthāyām api svapna-sadṛśe vastuni tad-anurūpârthe[2] bhāv'ādy-abhiniveśenâkhaṇḍita-sakala-viparyāsa-bandhanānāṃ kuśal'ādayo vyavasthāpyante. kiṃ-tu middhādhika[3]-bhrānti-kāraṇatvenâspaṣṭâkuśala-pratipattyā svapne nyūnaṃ phalaṃ. jāgrad-avasthāyāṃ tu middh'ādika-bhrānti-kāraṇa-vigamāt[4] spaṣṭânākula[5]-pratibhāsatvenâdhikaṃ phalaṃ. svapnâvasthāyām api karma-phala-sadbhāvasyâbhimatatvād abhikṣutv'ādi-doṣo nôdbhāvanīyaḥ śikṣā-dātṛkavat.[6] saṃvarâ[Tib. 269ᵃ]saṃvaratvasya[7] Bhagavat[8]-prajñapti-vaśād cvâvasthāpyamānatvād[9] iti.

Śāriputra āha| saced āyuṣman Subhūte sa puruṣaḥ prativibuddhaḥ san vikalpayan hata-saṃjñām utpādayati aho hataḥ sādhu hataḥ suṣṭhu hato mayā hata iti| bhavati tasya karmaṇa ācayo vā upacayo vā| buddho[(1)] Bhagavān api vikalpayan kṣaya-saṃjñām utpādayati| tasyâpi karmaṇa ācayo vā upacayo vā bhavet‖

vikalpa-balād[10] yadi karmaṇaḥ paripo(P. 210ᵇ)ṣas tadā pratipakṣa-virodhe[11] 'pi vikalpânuvṛttyā tathāgatasyâpi syād ity āha: *saced āyuṣman Subhūta* ity-ādi. *vikalpayan kṣaya-saṃjñām utpādayatîti* kṣīṇā me saṃsāriṇaḥ skandhā ity-ādi-kṣaya-saṃjñāṃ karoti.[12] *tasyâpi*[13] *karmaṇa* iti kleśa-prahāṇa-kāriṇo manaskārasya karmaṇaḥ svarūpôpacayād *ācayaḥ*. kārya-janana-sāmarthyād *upacayaḥ* syāt. tataś côpacitasya karmaṇaḥ prāptavya-phala-viśeṣa-sadbhāvād aparinipanna eva tathāgataḥ syād iti bhāvaḥ.

(358)Subhūtir āha| no hîdam āyuṣman Śāriputra‖ tat kasya hetoḥ| sarva-kalpa-vikalpa-prahīṇo hi tathāgataḥ‖ tad-

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(1) saced āyuṣman Subhūte baddhaḥ iti ca°|

1. kuśalasya pr° P. dge-ba daṅ mi-dge-ba. 2. °rtha C. 3. Ex conj. °ddh'ādika PCT. gñid ni ... bla lhag-pa. 4. °ṇâdhivagamāt (!) C. 5. °kuśala PC. 6. dātukavat P, dattak° T, °va C. byin-pa daṅ ḥdra-ba. 7. °tvesya P. 8. °ta C. 9. eva sthāpy° P. 10. vaśād C. 11. vibodho PC. saṅ-pa. 12. Om. P.

yathā 'pi nām' ākāśam ev' āyuṣman Śāriputra nânārambaṇaṃ karmôtpadyate nânārambaṇaṃ cittam utpadyate |

vineyânurodhena tathāgatasya kṣīṇā mejātir ity-ādi-vikalpo vyavasthāpito, na tu tattvata ity āha: *no hîdam* iti. etad eva samarthayituṃ *tat kasya hetor* ity āśaṅky' āha: *sarva-kalpa-vikalpêty-ādi. sarva-kalpā* rūp'ādayaḥ sva-sāmānya-lakṣaṇ'ātmakā nirvikalpa-savikalpa-jñān'ālambana[1]-sthānīyās teṣu *vikalpas* tad-upalambhas teṇa[2] *prahīṇo* rahito nirvikalpa-dharmatā'dhigamād[3] ity arthaḥ.

tasmāt tarhy āyuṣman Śāriputra s'ārambaṇam eva karmôtpadyate nânārambaṇaṃ s'ārambaṇam eva cittam utpadyate nânārambaṇaṃ |

ālambanôpalambham[4] antareṇa mānasaṃ karma cittaṃ cânyeṣāṃ kasmān na pravartata iti cet. āha: *evam evêty-adi.* dharmatâlṣā pratītyasamutpāda-dharmatayā[5] [Tib. 269[b]] yasmād anālambanaṃ karma cittam ca nôtpadyate[6] tasmāt[7] s'ālambanam evôtpadyata iti.[8]

dṛṣṭa-śruta-mata-vijñāteṣv āyuṣman Śāriputra dharmeṣu buddheḥ pravartate | tatra kācid buddhiḥ saṃkleśaṃ parigṛhṇāti kācid buddhir vyavadānaṃ parigṛhṇāti ||

etad eva spaṣṭayann āha: *dṛṣṭa-śrutêty-ādi.*

tatra

tad-atad-rūpiṇo bhāvās tad-atad-rūpa-hetujāḥ |

iti nyāyena *kācid buddhiḥ* saṃkleś'ālambanā *saṃkleśaṃ parigṛhṇāti. kācid buddhir* vyavadān'ālam(P. 211[a])banā *vyavadānaṃ parigṛhṇāti. cetanêti*[9] buddhir ity eke.

cetanā mānasaṃ karma[10]

iti vacanāt karmâlva[11] paryāyeṇôktam ity apare.

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1. Tib. omits jñāna. 2. °mbhena P. 3. °lpādhig° C. 4. °bhasam C. 5. °tāyā C. 6. °têti P. 7. yasm° P. 8. °dyate P. 9. In Ed. cetanā comes after tasmāt tarhy āyuṣman below. 10. See 阿毘達磨俱舍論第十三(正藏二九 67[b]). 11. °rmêva P.

tasmāt tarhy āyuṣman Śāriputra s'ārambaṇâiva cetanôtpadyate nânāraṃbaṇaṃ s'ārambaṇam eva karmôtpadyate nânārambaṇaṃ ‖

upasaṃharann āha: *tasmāt tarhy āyuṣmann* ity-ādi.

Śāriputra āha | yad' āyuṣman Subhūte sarv'ārambaṇāni viviktāni ākhyātāni Bhagavatā | tadā kasmād āyuṣman Subhūte s'ārambaṇâiva cetanôtpadyate nânārambaṇā |

atītânāgatasyâsattven' ālambana-bhāvânupapatter vartamānasya cârthasya s'ākāra-jñān'ādibhir grahītum aśakyatvena sarv'ālambana-śūnyatve s'ālambanā 'pi cetanā katham utpadyata ity āha: *yad' āyuṣman Subhūta* ity-ādi. *viviktānî*ti ālambana-bhāva-rahitatvena śūnyāni.

Subhūtir āha | nimittīkṛty' āyuṣman śāriputra vidyamānam ev' ārambaṇam ārambaṇīkṛtya s'ārambaṇâiva cetanôtpadyate nânārambaṇā | cetanā 'py āyuṣman Śāriputra viviktā nimittam api viviktaṃ | evam avidyā-pratyayāḥ saṃskārā api viviktāḥ saṃskāra-pratyayaṃ vijñānam api yāvaj jāti-pratyaṃ jarā-maraṇam api viviktaṃ ‖ evam ev' āyuṣman Śāriputra sarv' ārambaṇāni viviktāni nimittena viviktā cetanā loka-vyavahāram upādāyôtpadyata iti ‖

saṃvṛtyā 'bhūta-parikalp'ālambanād utpadyata ity āha: *nimittīkṛtyê*ty-ādi. rūp'ādi-gatam asādhāraṇaṃ cihnaṃ tattvenânimittam api yathādarśanaṃ *nimittīkṛty'* āropyêti yāvat. *yāvad* ity anena vijñāna-pratyayaṃ nāma-rūpam ity-ādi-parigrahaḥ. *loka-vyavahāram upādāyêti* saṃvṛtim[1] adhikṛtya. *utpadyata* iti anantaram ucyata iti śeṣaḥ.

Śāriputra āha | yad āyuṣman Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato dānaṃ dadyāt | tac ca dānam anutta-

1. saṃvṛti-s° PC.

rāyāṃ samyaksambodhau pariṇāmayati | pariṇāmitaṃ kiṃ tad dānaṃ vaktavyam ||

svapne 'pi karma-phala-sambandhâstitve[1] pratipādite punar aupalambhika-janânurodhen' āśaṅkayann āha: *yad āyuṣman* [Tib. 270ᵃ] *Subhūta* ity-ādi.

(359)Subhūtir āha | ayam āyuṣman Śāriputra Maitreyo bodhisattvo mahāsattvaḥ sammukhī-bhūtaḥ | eṣa tathāgatena vyākṛto 'nuttarāyāṃ samyaksambodhau eṣo 'trârthe kāyasākṣī[(1)] eṣa praṣṭavyaḥ eṣa enam arthaṃ visarjayiṣyati ||

parihṛte 'py arthe punar āśaṅkāyām ānantyena kaḥ sacetāḥ pariharatîty abhiprāyād āha: *ayam āyuṣmañ Chāriputra Maitreya* ity-ādi. *kāyasākṣī* 'ti arhattva-pratipannako 'nāgāmī nirodha-lābhī *kāyasākṣī*. tadvad buddhatva-pratipannakatven[2] ārya-Maitreyaḥ *kāyasākṣī*. *enam artham* iti svapne pariṇāmitaṃ kiṃ tad dānam iti praśnaṃ.

atha khalv āyuṣmān śāriputro Maitreyaṃ bodhisattvaṃ mahāsattvam etad avocat | ayam āyuṣman Maitreya Subhūtiḥ sthavira evam āha | ayaṃ Maitreyo bodhisattvo mahāsattvaḥ | eṣa enam arthaṃ visarjayiṣyatîti | visarjay' āyuṣmann Ajita enam artham ||

Subhūti-vaca(P. 211ᵇ)nād ev' ārya-Maitreyam āmantrayann āha: *atha khalv āyuṣmān* ity-ādi.

atha khalu Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtim etad avocat | yad āyuṣmān Subhūtir evam āha | ayam Maitreyo bodhisattvo mahāsattvaḥ | eṣa enam arthaṃ visarjayiṣyatîti |

pratipādite 'py arthe pratyeka-vineya-bhedena punaḥ-punar āśaṅkāyāṃ

(1) kāyaḥ sākṣîti gha° |
1. °dhasyâst° P. 2. °tvāpr° P.

bhūyo-bhūyaḥ parihārâbhidhāne 'pi na sarveṣām eka-buddhôtpāda-kāla eva viparyāsâpanayanaṃ śakyaṃ kartuṃ bhavyānām evârtha-karaṇād ity etat-praśna-visarjanâdhikāreṇaîvânāgata-buddha-paramparôtpattir ity aparisamāpta[1]-nirdeśo 'yaṃ praśnaḥ. tat-parisamāptau satyāṃ kartavyâbhāvād anāgata-buddhôtpāda-vaiyarthya-prasaṅgaś cêty abhiprāyavān parihartu-kāmatven' āha: *yad āyuṣmān Subhūtir evam āhêty*-ādi.

kiṃ punar āyuṣman Subhūte yad etan nāmadheyaṃ Maitreya iti | etad enam(1) arthaṃ visarjayiṣyati | uta rūpaṃ visarjayiṣyati uta vedanā saṃjñā saṃskārā atha vijñānaṃ visarjayiṣyati | ut' āho varṇo visarjayiṣyati atha saṃsthānaṃ visarjayiṣyati | ut' āho yā rūpasya śūnyatā sā visarjayiṣyati | evaṃ yā vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yā vijñānasya śūnyatā sā visarjayiṣyati ||

sambhavam adhikṛtya vikalpayann āha: *kiṃ punar āyuṣman Subhūte yad etan nāmadheyam* ity-ādi.

yā khalu punar āyuṣman Subhūte rūpasya śūnyatā na sā pratibalā visarjayituṃ | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yā khalu punar āyuṣman Subhūte vijñānasya śūnyatā na sā pratibalā (360) visarjayitum |

tatra tāvan na śūnyatā visarjayatîty āha: *yā khalu punar* ity-ādi. *na sā pratibalêti* avidyamānatvān na sā samarthā.

tam api aham āyuṣman Subhūte dharmaṃ na samanupaśyāmi yo dharmo visarjayet tam apy ahaṃ dharmaṃ na samanupaśyāmi yo dharmo visarjayitavyaḥ tam apy ahaṃ dharmaṃ na samanupaśyāmi yena dharmeṇa visarjayet tam apy ahaṃ dharmaṃ na samanupaśyāmi yo dharmo vyākṛto 'nuttarāyāṃ

(1) etad evam iti kha° ca° |

1. °pti PT.

samyaksambodhau ||

rūp'ādayo 'pi na śaktā ity āha: [Tib. 270^{b}] *tam apy aham* ity-ādi. kartṛ-karma-kriyā'nupalambha-bhedena *yo dharmo visarjayet, yo dharmo visarjayitavyaḥ, yena dharmeṇa visarjayed* ity upādānaṃ ātmānaṃ viṣayīkṛtyôktaṃ *yo dharmo vyākṛta* iti.

atha khalv āyuṣmān Śāriputro Maitreyaṃ bodhisattvaṃ mahāsattvam etad avocat| kaccit punar āyuṣman Maitreya tvayā ete dharmā evaṃ sākṣātkṛtā yathâînāṃ vācāṃ bhāṣase ||

sarva-dharmânupalambho na ghaṭata ity āha: *kaccit punar* ity-ādi. *kaccid* iti yadi.

etad uktaṃ: yadi tvayâ*te* rūp'ādayo *dharmā evaṃ sākṣātkṛtā yathâînān* dharmān *vācā bhāṣase* tadā vikalpârthôpalambhavad adhigatârthôpalambha-sadbhāve visarjaka-bhāvena kathaṃ sarva-dharmânupalam(P. 212^{a})bha iti.

Maitreya āha| na may' āyuṣman Śāriputra ete dharmā evaṃ sākṣātkṛtā yathâînāṃ vācāṃ bhāṣe| evaṃ apy aham enān āyuṣman Śāriputra dharmān na vedmi nôpalabhe na samanupaśyāmi yathā vācā bhāṣe cittena vā cintayāmi|

nâivam adhigata ity āha: *na may' āyuṣman* ity-ādi. prayog'ādy-avasthāsu *na vedmî*ty-ādi yojyaṃ.

api tu khalu punar āyuṣman Śāriputra na kāyena spṛśyeta na vācā bhāṣyeta na manasā samanvāhriyeta evaṃ-svabhāvāḥ sarve dharmā asvabhāvatvāt ||

kathaṃ tarhîty āha:[1] *api tu khalu punar* ity-ādi.

etad uktaṃ: sarva-dharmânupalambha-rūpeṇa[2] nirvikalpaka[3]-jñānenâivaṃsvabhāvāḥ sarve dharmā māyôpamatvenâsvabhāvatvāt sākṣātkṛtā yathā 'dhigamâvasthāyāṃ vikalpâsamudācārān na kāyena spṛśyeta,[4] na vācā bhāṣyeta,[4] na

1. ādi PC. 2. kṣaṇa P, laksaṇa T. 3. °lpa P. 4. °t P.

manasā samanvāhriyeta.[1] yasmād vikalpânugame[2] viparyāsa-sadbhavād[3] adhigamo na syāt. tataś câdhigamôttarakālam udbhāvanā-saṃvṛtyā vyavahāra iti.

atha khalv āyuṣmataḥ Śāriputrasyâitad bhūt| gambhīra-prajño batâyaṃ Maitreyo bodhisattvo mahāsattvo yathā 'pi nāma dīrgharātraṃ prajñāpāramitāyāṃ caritāvī nirdiśati‖

śrāvakâgocaro nirvikalpaka[4]-jñānâdhigama ity āha: *gambhīra-prajña*[5] ity-ādi.

atha khalu Bhagavān āyuṣmantaṃ Śāriputram āmantra-yate sma| kutas te Śāriputrâitad bhūt gambhīra-prajño batâ-yaṃ Maitreyo bodhisattvo mahāsattva iti| samanupaśyasi tvaṃ Śāriputra taṃ dharmaṃ yena dharmeṇa samanvāgato 'rhann iti prabhāvyase‖

śrāvakāṇām īdṛśa evâdhigama ity āha: *kutas te Śāriputrê*ty-ādi. nirvika-lpa-jñāna-mātreṇâdhigamasya tulyatvād *gambhīra-prajño 'yam* iti nâivaṃ cittam utpādanīyam [Tib. 271ª] ity arthaḥ. tulyatvam eva kathayann āha: *samanupa-śyasi tvam* ity-ādi. *taṃ dharmaṃ*[6] kṣayânutpāda-jñāna-lakṣaṇam arhattvaṃ vika-lpa-jñānenâdhigama-kāle kiṃ *tvaṃ samanupaśyasy*[7] upalabhasa iti yāvat.

Śāriputra āha| na hy etad Bhagavan‖

viparyastatvenâdhigama-virodhitvān nâivêty āha: [8]*na hy etad*[8] iti.

(361)Bhagavān āha| evam eva Śāriputra bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato nâivaṃ bhavati| ayaṃ dharmo vyākṛto 'nuttarāyāṃ samyaksambodhau ayaṃ dharmo vyākariṣyate 'nuttarāyāṃ samyaksambodhau ayaṃ dharmo vyā-kriyate 'nuttarāyāṃ samyaksambodhau ayaṃ dharmo 'nuttarāṃ samyaksambodhim abhisambhotsyate| evaṃ caran bodhisattvo

1. °yet PC. 2. °lpānadharme C. 3. samudbh° PT. yod-pas. 4. °lpa C. 5. so Ed. °jñā PC. 6. °rme P, °rma CT. 7. paśy° PCT. yaṅ-daʒ-par rjes-su mthoṅ. 8...8. no hîdam PCT. de-lta ma lags-so.

mahāsattvaś carati prajñāpāramitāyām |

bodhisattvānām īdṛśa evâdhigama-kāle nyāya ity āha: *evam eva Śāriputrê*-ty-ādi.

tad evaṃ karmâbhāv'ādi-praśnānāṃ[1] yathôktā eva pratisamādhayo grāhyāḥ. tathā côktaṃ:

karmâbhāv'ādi-codyānāṃ parihārā yathôditāḥ || iti. (60)

sa caran nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate labdha-bal'ādhānatvān nâhaṃ nâbhisambhotsya ity evaṃ yogam āpadyate | saced evaṃ carati carati prajñāpāramitāyām ||

saṃsāra-nivāṇa-sa(P. 212[b])matām upasaṃhartuṃ tad-deśanāyās tādātvikaṃ prayojanam adhikṛty' āha: *sa caran nôttrasyatî*ty-ādi. anupalambha-carya-yāyāṃ[2] labdha-śaktitvān *nâhaṃ nâbhisambhotsye* [3]'pi tu niyatam abhisambhotsya ity evam ayaṃ[3] *yogam āpadyate* vibhāvitôbhaya-samato buddho bhavati sva-buddha-kṣetre.

punar aparaṃ Śāriputra vyāḍa-kāntāra-madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyam ||

ity anantaraṃ sattva-bhājana[4]-loka-bhedena dvividha-buddha-kṣetra-viśuddhiṃ nirdiśann āha: *punar aparaṃ Śāriputrê*ty-ādi. tatra sattva-lokasyâśuddhir yā jighats'ādikā tasyāḥ pratipakṣeṇa divyôpabhog'ādi-śuddhy-upasaṃhārataḥ. tathā bhājana[4]-lokasyâśuddhir yā sthāṇu-kaṇṭak'ādikā tasyāḥ pratipakṣeṇa samapāṇi-tala-jāt'ādi-suddhy-upasaṃhārato yathākramaṃ dvividha-buddha-kṣetra-viśuddhir ity abhisaṃkṣepataḥ[5].

[Tib. 271[b]] tathā côktaṃ:

sattva-lokasya yā 'śuddhis tasyāḥ śuddhy-upahārataḥ,
tathā bhājana-lokasya, buddha-kṣetrasya śuddhatā || iti. (61)

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1. codyānāṃ PT. dris-pa. 2. °ryayā PT. spyod-pa-la. 3 ... 3. Ex conj. ...niyat-abhisambhotya ity evâyaṃ P, Simply ity evâyaṃ C. gṣan-du-na ñes-par mṅon-par rdsogs-par ḥtshaṅ rgya-bar byoḥo sñam-du de ltar de. 4. bhāñj° C. 5. °paḥ C.

vistaratas tu yathāsūtraṃ su-bodhaṃ.[1] tatra kiṃcid ucyate.

tat kasya hetoḥ | tathā hi tena bodhisattvena mahāsattvena sarvaṃ parityaktavyaṃ sarva-sattvānām arthāya |

tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tena sarvam* ity-ādi.

tenâivaṃ cittam utpādayitavyam | yadi cen māṃ vyāḍā bhakṣayeyus tebhya eva tad dānaṃ dattam bhavatu mama ca dāna-pāramitā-paripūrir bhaviṣyati anuttarā ca me samyaksambodhir āsannībhaviṣyati | tathā ca kariṣyāmi yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya sataḥ tiryagyoni-gatāḥ sattvāḥ sarveṇa sarvaṃ sarvathā sarvaṃ sarvatra me buddha-kṣetre na bhaviṣyanti na prajñāsyante divyôpabhoga-paribhogāś ca bhaviṣyantîti || punar aparaṃ Śāriputra caura-kāntāra-madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ ||

etad eva [2]spaṣṭayann āha: *tenâivaṃ cittam* ity-ādi. tatra: *sarveṇa* varṇa-saṃsthāna-vastu-rūpeṇa. *sarvaṃ* taj-jāti-bheda-bhinnaṃ vastu. *sarvathā* tad-ekâika-jāti-prakāra-bhedena.[3] *sarvatra*[4] yathā-sambhava[2]-prakāraṃ svarūpa-virahān *na bhaviṣyanti.* tat-kṛta-cihnâbhāvān *na prajñāsyante.*

tat kasya hetoḥ| sarva-sva-parityāga-kuśalâbhiratā hi bodhisattvā mahāsattvā bhavanti | utsṛṣṭa-kāyenâpi ca bodhisattvena mahāsattvena bhavitavyaṃ parityakta-sarva-pariṣkārôpakaraṇena |

tathâiva *tat kasya hetor* ity āśaṅky' āha: *sarva-sva-parityāga-kuśalâbhiratā hî*ty-ādi.

tenâivaṃ cittam utpādayitavyaṃ | sacet mama sattvāḥ (362)sarva-pariṣkārôpakaraṇāni hareyus tebhya eva tad dānaṃ

1. °dhaḥ C. 2...2. Om. P. 3. °nā C. 4. sarvva C, sarvaṃ T. thams-cad-du.

da'taṃ bhavatu | yadi cet māṃ kecij jīvitād vyaparopayeyus tatra na mayā vyāpāda-krodha-roṣā utpādayitavyāḥ | teṣām api ca mayā na kāyena na vācā na manasā 'parāddhavyaṃ | evaṃ ca me tasmin samaye dāna-pāramitā ca śīla-pāramitā ca kṣānti-pāramitā ca[1] paripūriṃ gamiṣyati anuttarā ca me samyaksambodhir abhyāsannībhaviṣyati | tathā ca kariṣyāmi tathā ca pratipatsye yathā 'nuttarāṃ samyaksambodhim abhisambuddhasya sataś caura-kāntārāṇy api tasmin buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ na bhaviṣyanti na prajñāsyante | tathā ca buddha-kṣetra-pariśuddhaye vyāpatsye yathā me 'nuttarāṃ samyaksambodhim abhibuddhasya satas tasmin buddha-kṣetre ete cânye ca doṣāḥ sarveṇa sarvaṃ sarvathā sarvaṃ na bhaviṣyanti na prajñāsyante || punar aparaṃ Śāriputra pānīya-kāntāra-madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ ||

etad eva vistārayann āha: *tenâivaṃ cittam* ity-ādi. *vyāpāda-krodha-roṣā* iti vyāpādaḥ sattva-vidveṣaḥ *krodhaḥ* sattvâsattvayor āghātaḥ. *roṣo* vairânubandhaḥ. citta-viśeṣôtpādāt *tathā ca kariṣyāmi.* (P. 213ᵃ) pratipattyā sampādanāt *tathā ca pratipatsye.* atiśaya-vīrya-karaṇād *vyāpatsye.* pānīyâbhāvāt *pānīya-kāntāraṃ* tad-bhayaṃ.

tat kasya hetoḥ | asaṃtrastânuttrasta-dharmāṇo hi bodhisattvā mahāsattvā bhavanti || evaṃ cânena cittam utpādayitavyaṃ sarva-sattvānāṃ mayā sarva-tṛṣṇā-cchedāya śikṣitavyaṃ na ca bodhisattvena mahāsattvenôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ saced ahaṃ tṛṣṇayā kālaṃ kariṣyāmi preta-loke mamôpapattir bhaviṣyatîti | api tu khalu punaḥ sarva-sattvānām antike mahā-karuṇā-cittam utpādayita-

(1) **kṣāntipāramitā ity anantaraṃ, ga° pustake, vīryapāramitā ca iti, ca° pustake, vīryapāramitā ca dhyānapāramitā ca prajñāpāramitā ca iti ca pāṭho vartate |**

vyaṃ | aho batâlpa(363)puṇyā amī sattvā yad eteṣāṃ loke evaṃ rūpāṇi pānīya-kāntārāṇi prajñāyante | tathā punar ahaṃ kariṣyāmi tathā pratipatsye yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya satas tasmin buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ pānīya-kāntārāṇi na bhaviṣyanti na prajñāsyante | tathā ca sarva-sattvān puṇyaiḥ saṃniyokṣye yathā 'ṣṭâṅgôpeta-pānīya-lābhino 'mī bhaviṣyanti | tathā ca dṛḍhaṃ vīryam ārapsye sarva-sattvānāṃ kṛtaśo yathā vīrya-pāramitā ca me tasmin samaye paripūriṃ gamiṣyatîti || punar aparaṃ Śāriputra bubhukṣā-kāntāra-madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ saṃtrāsam āpattavyaṃ evaṃ cânena saṃnāhaḥ saṃnāhyaḥ[1] tathā dṛḍhaṃ vīryam ārapsye tathā ca svaṃ buddha-kṣetraṃ pariśodhayiṣyāmi yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya satas tasmin buddha-kṣetre evaṃ-rūpāṇi bubhukṣā-kāntārāṇi sarveṇa sarvaṃ sarvathā sarvaṃ na bhaviṣyanti na prajñāsyante sukhitā eva te sattvā bhaviṣyanti sukha-samaṅginaḥ sarva-sukha-samarpitāḥ | tathā ca kariṣyāmi yathā teṣāṃ sattvānāṃ yo-ya evâbhiprāyo bhaviṣyati yad-yad ev' ākāṅkṣiṣyanti manasā tat-tad eva prādurbhaviṣyati | tad-yathā 'pi nāma devānāṃ trayastriṃśānāṃ manasâiva sarvam utpadyate yathā teṣāṃ sattvānāṃ manasâiva sarvaṃ prādurbhaviṣyati manasā sarvam utpatsyate tathā dṛḍhaṃ vīryam ārapsye | yathā teṣāṃ sattvānāṃ dhārmikā abhiprāyāḥ paripūriṃ gamiṣyanti avaikalyaṃ ca jīvita-pariṣkāraiḥ sarva-sattvānāṃ bhavisyati sarvathā sarvataḥ sarvadā tathā ca sva-citta-pari(364)śuddhaye vyāyaṃsye sarva-sattvānāṃ kṛtaśo yathā dhyāna-pāramitā ca me tasmin samaye paripūriṃ gamiṣyatîti || punar aparaṃ Śāriputra vyādhi-kāntāra-

(1) sannahyaḥ iti kha°, sannaddhaḥ iti ña° ca° |

madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ | evaṃ cânenôpaparīkṣitavyaṃ cintayitavyaṃ tulayitavyaṃ nêha sa kaścid dharmo yo vyādhyā bādhyate[1] nâpi sa kaścid dharmo yo vyādhir nāma | evaṃ tena śūnyatā pratyavekṣitavyā na côttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ na ca Śāriputra bodhisattvena mahāsattvenâivaṃ cittam utpādayitavyaṃ | cireṇânuttarāṃ samyaksambodhim abhisambhotsye iti nôttrasitavyaṃ na saṃtrasitavyaṃ saṃtrāsam āpattavyaṃ |

tathâiva *tat kasya hetor* ity āśaṅky 'āha: *asaṃtrastêty*-ādi.

aṣṭâṅgôpeta-pānīyaṃ su-gandhi svādu śītalaṃ
laghv accham śuci pātuś ca kukṣi-kaṇṭhau na bādhata ‖

ity udaka-lābhād [Tib. 272ª] *aṣṭâṅgôpeta-pānīya-lābhinaḥ*. mṛdu-madhyâdhimātrabhedena' *sukhitāḥ*. *sukha-samaṅginaḥ*. *sarva-sukha-samarpitāḥ*. darśana-pathaprāptatvena *prādurbhaviṣyati*. upabhoga-yogyatvenôtpatsyate. sthiti-[2]hetutvād ann'ādayo *jīvita-pariṣkārāḥ*. *cireṇê*ty atidīrgha-kālena.

tat kasya hetoḥ | yo hi citta-kṣaṇa iyatī sâiṣā apūrvā koṭir yad utâkoṭiḥ ‖ evaṃ tena bodhisattvena mahāsattvena[2] na duṣkara-saṃjñôtpādayitavyā bahvī dīrghā câiṣā 'pūrvâkoṭir ity ekacitta-kṣaṇa-samāyuktā hy eṣā 'pūrvā koṭir yad utâkoṭiḥ ‖ evaṃ Śāriputra bodhisattvena mahāsattvena cireṇânuttarāṃ samyaksambodhim abhisambhotsye iti nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ ‖ yaḥ khalu punaḥ Śāriputra bodhisattvo mahāsattva ebhyaś cânyebhyaś ca dṛṣṭa-śruta-matavijñātebhyo bhaya-bhairavebhyo nôttrasyati na saṃtrasyati saṃtrāsam āpādyate jñātavyam idaṃ Śāriputra bhavyo 'yaṃ kula-putro vā kula-duhitā vā 'nuttarāṃ samyaksambodhim

(1) vyābādhyate iti kha°, vyābādhate iti ga°, vyābadhyate iti ṅa° ca° |
(2) mahāsattvena na iti gha° ṅa° |
1. prabh° P. 2. °tvânn° C

abhisamboddhum iti | evaṃ ca Śāriputra bodhisattvena mahā-sattvena mahā-saṃnāhaḥ saṃnaddhavyas tathā kari(365)ṣyāmi tathā dṛḍhaṃ vīryam ārapsye yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya satas tasmin buddha-kṣetre sarva-sattvānāṃ sarveṇa sarvaṃ sarvathā sarvaṃ sarva-vyādhayo na bhaviṣyanti na prajñāsyante | tathā kariṣyāmi yathā tathāgatānām ukta-vādī yathôkta-kārī ca bhaviṣyāmi | tathā ca prajñāpāramitāyāṃ parijayaṃ kariṣyāmi sarva-sattvānāṃ kṛtaśo yathā prajñāpāra mitā 'pi me tasmin samaye paripūriṃ gamiṣyatîti ||

pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yo hi citta-kṣaṇa* ity-ādi. yasmād *yaś* citta-kṣaṇas tattvato 'nutpannaḥ saṃvṛtyā *sâiṣā* cira-kālavatī[1] prathama-kāraṇa-rahitatvād anādir *apūrvā*[2] *koṭiḥ*. paryanto bhāgo buddhatvâvasthā-śūnyatā-svabhāvatvād *yad utâkoṭis* tasmāc cireṇâbhisaṃbodhād uttrās'ādi na kartavyaṃ. *duṣkara-saṃjñā* ca *nôtpādayitavyê*ty arthaḥ. *bhaya-bhairavebhya* iti bāhyaṃ vyāḍ'ādi-bhayaṃ. ādhyātmikaṃ[3] jvar'ādi-bhairavaṃ.

atha khalu tatra parṣadi anyatarā strī saṃnipatitā saṃniṣaṇṇā 'bhūt | sā utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇa-jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenâñjaliṃ praṇamya Bhagavantam etad avocat | ahaṃ Bhagavann atra sthāne nôttrasiṣyāmi na saṃtrasiṣyāmi na saṃtrāsam āpatsye anuttrastā ca sarva-sattvebhyo dharmaṃ deśayiṣyāmîti ||

yathôkta-buddha-kṣetra-pariśodhane 'śakyânuṣṭhānatvān na kaścit pravartata iti cet. āha: *atha khalu tatra parṣadî*ty-ādi. *atra sthāna* iti abhyāsa-yogena śakyatvān nirdiṣṭa-buddha-kṣetra-pariśodhane.

atha khalu Bhagavāṃs tasyāṃ velāyāṃ suvarṇa-varṇa-

1. °valī C, kāvatī P. ḍus riṅ-po daṅ ldan-pa. 2. °rvă C. 3. adhyātmaṃ PT.

smitaṃ prādurakarot[1] | tad anantâparyantān lokadhātūn ābhayā sphāritvā[2] yāvad Brahma-lokam abhyudgamya punar eva pratyudāvṛtya Bhagavantaṃ triḥ pradakṣiṇīkṛtya Bhagavata eva mūrdhni antaradhīyata[3] |

tad-āśaya-sampatti-balād vyākaraṇa-nimittaṃ jātam ity āha: *atha khalu Bhagavān* ity-ādi. *mūrdhany antara*(P. 213ᵇ)*dhīyata* iti dharmatâiṣā yadā tathāgatatvena vyākaraṇaṃ kartavyaṃ tadôṣṇīṣa-saṃdhau raśmayo 'ntarlīnāḥ.

samanantaraṃ prāduṣkṛte ca Bhagavatā tasmin smite atha khalu sā strī suvarṇa-puṣpāṇi gṛhītvā Bhagavantaṃ suvarṇa-puṣpai(366)r abhyavākirad abhiprākirat[4] | atha khalu tāni suvarṇa-puṣpāṇy asaktāni antarīkṣe vihāyasī sthitāny abhūvan ||

nimitta-darśanāt saṃjātâtiśayatven' āryaGaṅgadevā vihita-[Tib. 272ᵇ]pūjêty āha:[1] *samanantaraṃ prāduṣkṛte cê*ty-ādi.

atha khalv āyuṣmān Ānanda utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenâñjaliṃ praṇamya Bhagavantam etad avocat | ko Bhagavan hetuḥ kaḥ pratyayaḥ smitasya prādurkaraṇāya nâhetukaṃ nâpratyayaṃ tathāgatā arhantaḥ samyaksambuddhāḥ smitaṃ prāduṣkurvanti |

bahudhā-gṛhīta-sambandhatvena smita°-prayojanaṃ praśnayann āha: *atha khalv āyuṣmān Ānanda* ity-ādi.

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat |

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(1) prādurakarodity antaraṃ, gha° pustake, dharmatā khalu punar eṣāṃ buddhānāṃ Bhagavatāṃ yadā smitaṃ prāduṣkurvanti atha tadā aneka-varṇā arcciṣo Bhagavato mukha-dvārān niḥsaranti sma | tad yathā nīla-pīta-lohitāvadātamāñjiṣṭhasphāṭika varṇāstā anantâparyantān lokadhātūn iti paṭho 'sti |

(2) spharitvā iti kha° ña° ca° |

(3) anantaradhīyata iti kha°, antarddhīyate iti gha°, antardhīyeta iti ca° |

(4) avākiradabhya vākirad abhiprākirad iti ca° |

1. ādi PCT. gsuṅs-pa. 2. tasminna C. ḥod-zer ḥbyin-par mdsad-pa.

iyam Ānanda Gaṅgadevā[1] bhaginī anāgate 'dhvani Suvarṇa-puṣpo nāma tathāgato bhaviṣyati | arhan samyaksambuddho vidyā-caraṇa-sampannaḥ sugato lokavid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān loka utpatsyate Tārakôpame kalpe 'nuttarāṃ samyaksambodhim abhisambhotsyate |

svarūpam āvedayann āha: *iyam Ānandêty-ādi. samyaksambodhim abhisambhotsyata* iti vyākaraṇena pārṣadānām evaṃvidha-buddha-kṣetra-viśuddhi-lābha-sampratyaye sākṣi-bhāvaḥ sūcita iti kecit.

sêyam Ānanda Gaṅgadevā[2] bhaginī strībhāvaṃ vivartya puruṣa-bhāvaṃ pratilabhya itaś cyutvā 'kṣobhyasya tathāgatasyârhataḥ samyaksambuddhasya buddha-kṣetre 'bhiratyāṃ lokadhātāv upapatsyate | tatra côpapannā 'kṣobhyasya tathāgatasyârhataḥ samyaksambuddhasyântike brahmacaryaṃ cariṣyati | tataś cyutā satī buddha-kṣetrād buddha-kṣetraṃ saṃkramiṣyati avirahitā tathāgata-darśanena | tato 'pi buddha-kṣetrād buddha-kṣetrāṇi saṃkramiṣyati yāny avirahitāni bhaviṣyanti buddhair bhagavadbhis tatra-tatra saṃkramiṣyati | tad-yathā 'pi nām' Ānanda rājā cakravartī prāsādāt prāsādaṃ saṃkramet sa yāvajjīvaṃ pāda-talābhyāṃ (367) dharaṇī-talaṃ n' ākrāmet sa yāvat maraṇâvasthāyāṃ bhūmi-talaṃ padbhyām anākramya kālaṃ kuryāt | evam ev' Ānandêyaṃ Gaṅgadevā[3] bhaginī buddha-kṣetrād buddha-kṣetraṃ saṃkramiṣyati tatra câvirahitā bhaviṣyati buddhair bhagavadbhir yāvan nânuttarāṃ samyaksambodhim abhisambudhyate ||

abhisambodhy-avasthātaḥ[1] prāg api vyākurvann āha: *sêyam Ānandêty-ādi.*

(1) Gaṅgādevā iti ña° |
(2) Gaṅgādevā iti ña° |
(3) Gaṅgādevā iti ña° |
1. enabhāvaḥ (!) C.

atha khalv āyuṣmata Ānandasyâitad abhūt | ye tatrâkṣobhyasya tathāgatasyârhataḥ samyaksambuddhasyântike bodhisattvā mahāsattvā bhaviṣyanti tathāgata-saṃnipāta eva sa veditavyaḥ ‖

vyākṛtānām eva tatrôtpādād vismaya ity āha: *atha khalv āyuṣmata* ity-ādi.

atha khalu Bhagavān āyuṣmata Ānadasyêmam evaṃ-rūpaṃ cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantam Ānandam etad avocat | evam etad Ānandâivam etat | uttīrṇa-paṅkās te bodhisattvā mahāsattvā ye 'kṣobhyasya tathāgatasyârhataḥ samyaksambuddhasya buddha-kṣetre brahma-caryaṃ caranti bodhi-pariniṣpatty-upagatās te Ānanda bodhisattvā mahāsattvā veditavyāḥ |

sādhûktatvād āha: *evam* ity-ādi. tatra: kleś'āvaraṇa-prahāṇād *uttīrṇa-paṅkāḥ*. mūrdhâbhisamaye 'vasthitatvād *bodhi-pariniṣpatty-upagatāḥ*.

tasya khalu punar Ānanda Suvarṇa-puṣpasya tathāgatasyârhataḥ samyaksambuddhasya na pramāṇa-baddhaḥ śrāvaka-saṃgho bhaviṣyati ‖ tat kasya hetoḥ | tāvanto hy Ānanda tatra śrāvakā bhaviṣyanti yeṣāṃ nâsti pramāṇaṃ api tv aprameyā asaṃkhyeyā ity evaṃ saṃkhyāṃ gamiṣyanti ‖

śrāvaka-saṃgham api vyākurvann āha: *tasya khalu punar* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tāvanta* ity-ādi.

tena khalu punar Ānanda kālena tena samayena tasmin buddha-kṣetre na vyāḍa-kāntārāṇi bhaviṣyanti na caura-kāntārāṇi na pānīya-kāntārāṇi na vyādhi-kāntārāṇi na durbhikṣa-kāntārāṇi[1] bhaviṣyanti | etāni cânyāni c' Ānandâ(368)sāta-kāntārāṇi tasmin buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ na

(1) ca° pustake, durbhikṣakāntārāṇîty antaraṃ, vubhukṣākāntārāṇîti pāṭho dṛśyate |

bhaviṣyanti na prajñāsyante | Suvarṇa-puṣpasya khalu punar Ānanda tathāgatasyârhataḥ samyaksambuddhasya anuttarāṃ samyaksambodhim abhisambuddhasyêmāny evaṃ-rūpāṇi bhaya-bhairava-kāntārāṇi sarveṇa sarvaṃ sarvathā sarvaṃ tadānīṃ na bhaviṣyanti na prajñāsyante ||

kṛta-puṇyānāṃ niṣpanna-praṇidhānatven' āha: *tena khalu punar* ity-ādi. upasaṃharann āha: *Suvarṇa-puṣpasyê*ty-ādi.

evam ukte āyuṣmān Ānando Bhagavantam etad avocat | anayā Bhagavan Gaṅgadevayā[1] bhaginyā katamasya tathāgata-syântike prathama-cittôtpāda-kuśala-mūlam avaropitam anutta-rāyāṃ samyaksambodhau |

atyāścaryaṃ śrutvā pūrvayogaṃ praśnayann āha: *anayā Bhagavann* ity-ādi.

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat | anay' Ānanda Gaṅgadevayā bhaginyā Dīpaṃkarasya tathāgata-syârhataḥ samyaksambuddhasyântike prathama-cittôtpāda-kuśa-la-mūlam avaropitaṃ anuttarāyāṃ samyaksambodhau pariṇā-mitaṃ ca | sa ca Dīpaṃkaras tathāgato 'rhan samyaksambud-dhaḥ suvarṇa-puṣpair evâvakīrṇo 'nuttarāṃ samyaksambodhiṃ prārthayamānayā | yadā mayā pañcabhir utpalair Dīpaṃkaras tathāgato 'rhan samyaksambuddho 'vakīrṇo 'nutpattikeṣu ca mayā dharmeṣu kṣāntiḥ pratilabdhā | tato 'haṃ Dīpaṃkareṇa tathāgatenârhatā samyaksambuddhena vyākṛto 'nuttarāyāṃ samyaksambodhau | bhaviṣyasi tvaṃ māṇavakânāgate[2] 'dhvani Śākyamunir nāma tathāgato 'rhan samyaksambuddho vidyā-caraṇa-sampannaḥ sugato lokavid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho Bhagavān

(1) Gaṅgādevayā iti ṅa° |
(2) māṇavā 'nāgate iti kha° gha°, mānavā 'nāgate iti ka° ṅa° ca°

iti | tadâîtasyā bhaginyā mama vyākaraṇaṃ śrutvā evaṃ cittam uda(369)pādi[1] | aho batâham apy evaṃ vyākriyeyânuttarāyāṃ samyaksambodhau | yathā 'yaṃ māṇavako 'nuttarāyāṃ samyaksambodhau | evaṃ c' Ānandâîtasyā bhaginyā Dīpaṃkarasya tathāgatasyârhataḥ samyaksambuddhasyântike prathama-cittôtpāda-kuśala-mūlam avaropitam abhūd anuttarāyāṃ samyaksambodhau |

svarūpam āvedayann āha: *anay' Ānandêty*-ādi.

evam ukte āyuṣmān Ānando Bhagavantam etad avocat | kṛta-parikarmā batêyaṃ Bhagavan kṛta-paryantā Gaṅgadevā[2] bhaginī vyākṛtā 'nuttarāyāṃ samyaksambodhau ‖

praṇidhānânurūpam[1] evêdaṃ sarva-prakāra[2]-vyākaraṇam ity āha: [Tib. 273ª] *kṛta-parikarmêty*-ādi. tatra prāpta-darśana-mārgatvāt *kṛta-parikarmā*. vidita-(P. 214ª)bhāvanā-patha-svabhāvatvāt *kṛta-paryantā*.

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat | evam etad Ānandâîvam etat | yathā vadasi kṛta-parikarmā batêyaṃ kṛta-paryantā Gaṅgadevā[2] bhaginī vyākṛtā 'nuttarāyāṃ samyaksambodhav iti ‖

tathâîva svahastayann āha: *evam etad*[3] ity-ādi.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ Gaṅgadevā[2]-bhaginī-parivarto nāma ekônaviṃśatitamaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Gaṅgadevā[4]-bhaginī-parivarto nāmâîkônaviṃśatitamaḥ.

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(1) utpāditaṃ iti ca° |
(2) Gaṅgādevā iti ña° |
1. °dhāna-r° C. 2. °kāraṃ C. 3. Om. P. 4. °vī PC.

XX.

UPĀYA-KAUŚALYA-MĪMĀṂSĀ-PARIVARTO NĀMA VIṂŚATITAMAḤ.

(370)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | prajñāpāramitāyāṃ Bhagavaṃś caratā bodhisattvena mahāsattveno kathaṃ śūnyatāyāṃ parijayaḥ kartavyaḥ kathaṃ vā śūnyatā-samādhiḥ samāpattavyaḥ ||

niṣpādita-buddha-kṣetra-viśuddhinôpāya-kauśalena sambhāraṃ paripūrya paścād yathā-bhavyatayā buddha-kṛtyaṃ sva-buddha-kṣetre karaṇīyam ity upāya-kauśalaṃ vaktavyaṃ. tatrâsya viṣayaṃ pratipādayituṃ praśnayann āha: *prajñāpāramitāyām* ity-ādi.

Bhagavān āha | iha Subhūte hodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā rūpaṃ śūnyam iti pratyavekṣitavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śūnyam iti pratyavekṣitavyaṃ | tathā ca pratyavekṣitavyam avikṣiptayā cittasaṃtatyā yathā pratyavekṣamāṇo rūpam iti tāṃ dharmatāṃ dharmatayā na samanupaśyet | tāṃ câsamanupaśyan dharmatāṃ na sākṣātkuryād bhūta-koṭiṃ ||

parihārârtham āha: *iha Subhūta* ity-ādi. *rūpam iti tāṃ dharmatāṃ dharmatayêti tāṃ dharmatāṃ*[1] śūnyatāṃ *dharmatayā* śūnyatayā rūpaṃ vastv iti pratyavekṣamāṇo yathā *na samanupaśyec*, chūnyatāṃ śūnyatā[2]-svabhāvenâstîti yathā nôpalabheta[3] tathā pratyavekṣitavyam iti yāvat.

etad uktaṃ: māyôpamaḥ śūnyat'ādir upāya-kauśala-viṣaya iti.

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1. Om. PT. 2. Om. P. 3. °bhate T. yaṅ-dag-par yis-su mi mthoṅ-ba = samanupaśyati, but our reading would be preferable.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | yad Bhagavān evam āha | na bodhisattvena mahāsattvena śūnyatā sākṣātkartavyêti | katham Bhagavams tasmin samādhau sthito bodhisattvo mahāsattvaḥ śūnyatām na sākṣātkaroti ||

katham punar abhyāse 'pi nâdhigacchatîty āha: *yad Bhagavān* ity-ādi.

Bhagavān āha | yataḥ Subhūte bodhisattvo mahāsattvaḥ sarv'ākāra-varôpetām śūnyatām pratyavekṣate na ca sākṣātkariṣyāmîti pratyavekṣate na ca sākṣātkartavyêti pratyavekṣate parijayam kariṣyāmîti pratyavekṣate parijayasyâyam kālo nâyam kālaḥ sākṣātkriyāyā iti pratyavekṣate asamāhito ev' ārambaṇe cittam upanibadhnāti prajñāpāramitā ca me (371) parigṛhītā bhaviṣyati na ca sākṣātkṛtêti | atrântarā bodhisattvo mahāsattvo na parihīyate bodhipakṣair dharmair na c' āsrava-kṣayam karoti atra ca parijayam karoti ||

asya parihāreṇôpāya-kauśala-prayogam nirdiśann āha: *yataḥ Subhūte* ity-ādi. *sarv'ākāra-varôpetām* iti dān'ādy-avikalām. *asamāhita evêti prajñāpāramitā ca* mahôpāya-kauśal'ātmikā mayā [Tib. 273^{b}] *parigṛhītā bhaviṣyati na ca* śūnyatā *sākṣātkṛtêty* abhiprāyād a-tan-niṣṭha eva śūnyatā-samādhau cittam dhārayati *atra* ca[1] madhye Jina-jananī-sāmarthyān *na parihīyate bodhi-pakṣair dharmair, na c' āsrava-kṣayam* kāma-bhav'āsrava-prahāṇam saṃcintya-(P. 214^{b})sattvârtham prati janma-parigrahāt[2] *karoti*. śūnyatā-samādhy-ālambanād āsrava-kṣaye ca *parijayam karotî*ty arthaḥ.

yasmin samaye bodhisattvo mahāsattvaḥ śūnyatā-samādhi-vimokṣa-mukhena viharati tasmin samaye bodhisattvena mahāsattven' ānimittena ca samādhinā vihartavyam na c' ānimittam sākṣātkartavyam || tat kasya hetoḥ | evam-ārūḍha-kuśala-mūla-dharma-samanvāgato hi bodhisattvo mahāsattvaḥ paripākasyâ-

1. Om. P. 2. °rtham pratigrahāt P.

yaṃ kālo nâyaṃ kālaḥ sākṣātkriyāyā iti pratyavekṣate prajñā-pāramitayā ca parigṛhīto bhūta-koṭiṃ na sākṣātkaroti |

etad eva spaṣṭayann āha: *yasmin samaya* ity-ādi. katham abhyāse 'pi na sākṣātkartavyam iti *tat kasya hetor* ity āśaṅky' āha: *evam ārūḍha-kuśalê*ty-ādi. *bhūta-koṭiṃ na sākṣātkarotî*ti etad uktaṃ: sarv'ākāra-bhāvanā-parijaya-pratya-vekṣâsākṣātkaraṇa[1]-kālâkāla-jñāna-prayoga-sāmarthyāt tasmin samādhau sthito 'pi na śūnyatām adhigacched iti.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣaḥ parama-śūraś ca bhavet parama-vīrya-samanvāgataś ca bhavet dṛḍha-pratiṣṭhānaś ca bhavet abhirūpaś ca bhavet prāsādikaś ca bha-vet parama-darśanīyaś ca bhavet bahu-guṇa-samanvāgataś ca bhavet parama-guṇa-samanvāgataś ca bhavet paramâiśvarya-śīla-śruta-tyāg'ādi-guṇaiś ca samanvāgato bhavet medhāvī ca bhavet vacana-samarthaś ca bhavet pratibhāna-sampannaś ca bhavet pratipatti-sampannaś ca bhavet kāla-jñaś ca bhavet deśa-jñaś ca bhavet sthāna-jñaś ca bhavet iṣv-astre ca paramo-gatiṃ gato bhavet bahu-praharaṇ'āvaraṇaś ca bhavet sarvāsu ca ka-lāsu parama-kuśalo bhavet su-pariniṣpannatayā sarveṣv eva ca śilpa-sthāneṣu parama-gatiko bhavet smṛtimāṃś ca bhavet ma-timāṃś ca bhavet gatimāṃś ca bhavet dhṛtimāṃś ca bhavet nītimāṃś ca bhavet sarva-śāstra-viśāradaś ca bhavet mitravāṃś ca bhavet arthavāṃś ca bhavet balavāṃś ca bhavet ahīnâṅgaś ca bhavet paripūrṇêndriyaś ca bhavet sarvôpakaraṇa-sampannaś ca (372) bhavet bahu-janasya ca priyo manaāpaś ca bhavet | sa yad-yad eva kiṃcit kāryam ārabheta tatra-tatra sarvatra nistar-aṇa-samartho bhavet nayena ca vyavaharet sarvatra câsya mahā-lābho bhavet tena mahā-lābhena samanvāgataḥ san bahu-janaṃ

1. pratyavekṣyāsmakṣātk° C, pratyakṣâsākṣ° P.

saṃvibhajet sat-kartavyaṃ ca satkuryāt guru-kartavyaṃ ca gurukuryāt mānayitavyaṃ ca mānayet pūjayitavyaṃ ca pūjayet| tat kiṃ manyase Subhūte api nu sa puruṣas tato nidānaṃ bhūyasyā mātrayā āttamanasko bhavet pramuditaś ca bhavet prīti-saumanasya-jātaś ca bhavet‖

Subhūtir āha| evam etad Bhagavann evam etat Sugata‖

Bhagavān āha| sa khalu punaḥ Subhūte puruṣaḥ tayā mahā-sampattyā samanvāgato mātā-pitṛ-putra-dārān gṛhītvā kenacid eva kāraṇa-sāmagrī-yogena mahā'ṭavī-kāntāraṃ pratipanno bhavet mahā-pratibhayaṃ bālānāṃ bhīṣaṇaṃ roma-harṣaṇaṃ sa tatra praviṣṭaḥ saṃs tān mātā-pitṛ-putra-dārān abhayenâbhinimantrayet mā bhaiṣṭa mā bhaiṣṭâham ito yuṣmān mahā-bhaya-bhairavād aṭavī-kāntārāt kṣemeṇa svastinā śīghram apakrāmayiṣyāmi śīghraṃ parimocayiṣyāmîti| tatra khalu punaḥ Subhūte aṭavī-kāntāre tasya puruṣasya bahavaḥ pratyarthikā bahavaḥ pratyamitrāḥ pratyupasthitā bhaveyuḥ‖ tat kiṃ manyase Subhūte api nu sa śūraḥ puruṣas taiḥ pratyarthikaiḥ pratyamitrair abhyutthitair avinivartyo dṛḍha-vīrya-bala-samanvāgataḥ prajñāvān atisnigdhaḥ sânukrośo dhīro mahā-sambhāra-samanvāgatas tan-mātā-pitṛ-putra-dārān parityajya tato mahā-bhaya-bhairavād aṭavī-kāntārād ātmānam ekam apakrāmayitavyaṃ manyeta‖ (373)Subhūtir āha| no hîdaṃ Bhagavan‖ tat kasya hetoḥ| tathā hi Bhagavaṃs tasya puruṣasya tan-mātā-pitṛ-putra-dāram aparityaktam ādhyātmikaś ca bāhyaś ca balavān sambhāraḥ‖ tasya tatrâṭavī-kāntāre bahutarakāś ca śūratarakāś ca dṛḍha-praharaṇatarakāś ca teṣāṃ pratyarthikānāṃ pratyamitrāṇām anye udāratarakāḥ pratyarthikāḥ pratyamitrās tiṣṭhanti rakṣanti| te tasya pratyarthikāḥ pratyamitrā avatāra-prekṣiṇo 'vatāra-gaveṣiṇo 'vatāraṃ na lapsyante| tena sa Bha-

gavan pratibalaḥ puruṣo 'kṣato 'nupahatas tan-mātā-pitṛ-putra-dāram ātmānaṃ ca tato mahā-bhaya-bhairavād aṭavī-kāntārāc chaktaḥ kṣemeṇa svastinā śīghram apakrāmayituṃ yāvad grāmaṃ vā nagaraṃ vā nigamaṃ vā anuprāptaḥ syāt ‖

upāyaḥ punar daśavidho bhavati. tatra tāvat pratibandha-samatikramaṇen' āntarāyika-dharma-samatikramaṇôpāyârtham āha: *tad-yathā 'pi nāmêty*-ādi. tatra: śaurya-rūpa-guṇair mṛdu-madhyâdhimātrair yathākramaṃ samupetatvāt[1] *parama-śūraś ca bhaved* ity-ādi nava-padāni vācyāni. granthârtha-grahaṇa-samarthatvān[2] *medhāvī*. karaṇa-pāṭavād *vanaca-samarthaḥ*. [3]praśna-parihāra-kuśalāt[4] prativacana-samarthaḥ[3] stambhitatvâbhāvāt *pratibhāna-sampannaḥ*. svīkārârtha[5]-sampādanāt *pratipatti-sampannaḥ*. heyôpādeyatvena kāl'ādīnāṃ parijñānāt *kālajño deśa*[Tib. 274ᵃ]*jñaḥ sthānajñaḥ*. mukhyato dhanuṣi[6] suśikṣitatvād *iṣv-astre ca*[7] *parama-gatiṃ gataḥ*. bahūnāṃ dṛḍhānāṃ [8]ca praharāṇāṃ[8] nivārakatvād *bahu-praharaṇ'āvaraṇo dṛḍha-praharaṇ'āvaraṇaḥ*. par'āvarjana-karāḥ[9] kāy'ādi-vikārāḥ *kalāḥ*. citra[10]-karm'ādīni *śilpa-sthānāni*. *smṛtimān* ity-ādi sugamaṃ. nirvartana-sāmarthyān (P. 215ᵃ) *nistaraṇa-samarthaḥ*.

*kenacid eva kāraṇa-sāmagrī-yogenâ*mitr'ādy-upanipātena. citta-vāk-kāya-vikār'āpādanād yathākramaṃ *mahā-pratibhayaṃ bhīṣaṇam róma-harṣaṇaṃ*. sarvôpadrava-rahitatvena śāntyā *kṣemeṇâpakrāmayiṣyāmi*. śarīra-sausthityāt puṣṭyā *svastinā parimocayiṣyāmi*. eka-dravyâbhilāṣād vairânubandhena *pratyarthikāḥ*. amitra-pakṣa-patitāḥ *pratyamitrāḥ*. dayālutvād *atisnigdhaḥ*. dākṣiṇya-yogāt *sânukrośaḥ*.

tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi Bhagavann* ity-ādi. kāya-citta-pīḍā-rahitatvād *akṣato 'nupahataḥ*.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam eva Subhūte bodhisattvo mahāsattvoḥ sarva-sattva-hitânukampī maitrī-vihārī karuṇā-vihārī muditā-vihārī upekṣā-vihārī upāya-kauśalyena prajñāpāramitayā ca parigṛhītaḥ kuśala-

1. °thākramam up° C. 2. sāmarthyāṃ (for °rthyān?) C. 3 ... 3. Om. P. & Ed. But C & Tib. 4. °hārāt CT. mkhas-pas-na. 5. svīkṛtârtha C. 6. °nu-ṣisu PC. 7. °steṣu P, °streṣu T. 8 ... 8. Om. P. 9. kār° C. 10. citta PC. ri-mo.

mūlāni samyak buddhânujñātayā pariṇāmanayā pariṇāmya kiṃ cāpi śūnyatāṃ ānimittam apraṇihitaṃ ca samādhi-vimokṣa-mukhāny avatarati na tv eva bhūta-kotiṃ sākṣātkaroti yad uta śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā | tat kasya hetoḥ | tathā hy asya balavattamā dṛḍhatamāś ca parigrāhakā yad uta prajñāpāramitā upāya-kauśalyaṃ ca | tenâsyâparityaktāḥ sarvva-sattvās tenâiṣa pratibalaḥ svastinā kṣemeṇânuttarāṃ samyaksambodhim abhisambodhuṃ || yasmin samaye Subhūte bodhisattvo mahāsattvaḥ sarva-sattvānām antike maitrīcittam ārambaṇīkṛtya tān paramayā maitryā paribadhnāti atrântare bodhisattvo mahāsattvaḥ kleśa-pakṣaṃ Māra-pakṣaṃ câtikramya śrāvaka-bhūmiṃ pratyekabuddha-bhūmiṃ câtikramya tatra samā(374)dhāv avatiṣṭhate | aprāptaś ca sa Subhūte āsravakṣayaṃ parama-pāramitāyāṃ śūnyatāyāṃ parijayaṃ karoti || yasmin samaye Subhūte bodhisattvo mahāsattvaḥ śūnyatā-samādhi-vimokṣa-mukhena viharati atrântare bodhisattvo mahāsattvo na cêdānīṃ nânimittena samādhinā viharati | na cânenânimittaḥ samadhiḥ sākṣātkṛto bhavati ||

dṛṣṭântam evaṃ nirdiśya dārṣṭāntikârtham āha: *evam eva Subhūte bodhisattva* ity-ādi. tatra sattveṣu sukha-saṃyoga-duḥkha-viyoga-sukhâviśleṣa-hita-karaṇ'āśaya-samṛddhau sa-parivārāḥ samādhayo yathākramaṃ *maitrī-karuṇā-muditôpekṣāḥ*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hy asyêty*-ādi. etad eva spaṣṭayann āha: *yasmin samaya* ity-ādi. *Māra-pakṣaṃ câtikramyêty* anen' āntarāyika-dharma-samatikramaṇôpāyaḥ sūcitaḥ syāt. upasaṃharann āha: *yasminn* ity-ādi.

tad-yathā 'pi nāma Subhūte pakṣī śakunir ākāśe 'ntarīkṣe carati na ca bhūmau patati na ca kaṃcin niśrayaṃ niśritya tiṣṭhati ākāśa evântarīkṣe viharati na ca tatrâpi niśrito na pratiṣṭhitaḥ | evam eva Subhūte bodhisattvo mahāsattaḥ śūnyatā-

vihāreṇa viharati śūnyatāyāṃ parijayaṃ karoti ānimitta-vihāreṇa ca viharati ānimitte ca parijayaṃ karoti apraṇihita-vihāreṇa ca viharati apraṇihite ca parijayaṃ karoti na ca śūnyatāyāṃ vā ānimitte vā apraṇihite vā pataty aparipūrṇair buddha-dharmaiḥ ‖

[Tib. 274ᵇ] vibhāvita-sarva-[1]samatvenâpratiṣṭhita-vihārôpāyaṃ kathayann āha: *tad-yathā 'pi nāma Subhūte pakṣī* 'ty-ādi. *na ca tatrâpi niśrito na ca pratiṣṭhita* iti ākāśasyâsattvān na tatra buddhyā niśri(P. 215ᵇ)to nâpi kāyena sthitaḥ. atha ca[2] tasminn eva ca[3] viharatîty apratiṣṭhita-vihārôpāyo jñāpitaḥ syāt.

dārṣṭāntikârtham āha: *evam eva Subhūte bodhisattva* ity-ādi.

tad-yathā 'pi nāma Subhūte balavān iṣv-astr'ācārya iṣv-astra-śikṣāyāṃ suśikṣitaḥ supariniṣṭhitaḥ | sa ūrdhvaṃ kāṇḍaṃ kṣiped ūrdhvaṃ kāṇḍaṃ kṣiptvā tad-anyaiḥ kāṇḍais tat kāṇḍaṃ bhūmau patat pratinivārayed vārayet tasya paurvakasya kāṇḍasya kāṇḍa-paramparayā bhūmau patanaṃ na dadyāt tāvat tat kāṇḍaṃ bhūmau na patet yāvan n' ākāṅkṣed aho batêdaṃ kāṇḍaṃ bhūmau pated iti | evam eva Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāya-kauśalya-parigṛhītas tāvat tāṃ paramāṃ bhūta-koṭiṃ na sākṣātkaroti yāvan na tāni kuśala-mūlāny ánuttarāyāṃ samyaksaṃbodhau paripakvāni suparipakvāni | yadā tāni kuśala-mūlāny anuttarāyāṃ samyaksaṃbodhau paripakvāni bhavanti (375) suparipakvāni tadā tāṃ paramāṃ bhūta-koṭiṃ sākṣātkaroti ‖ tasmāt tarhi Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prajñāpāramitāṃ bhāvayatā evam eteṣāṃ dharmmāṇāṃ gambhīradhamatā pratyavekṣitavyā upanidhyātavyā na ca sākṣātkartavyā ‖

praṇidhāna-samṛddhyā[4] pūrva-praṇidhānânuvṛtty-upāyaṃ nirdiśann āha:

1. °matatv° C. 2. Om. C. 3. Om. CT. 4. saṃmṛṃddhyā (!) P, °namvṛddhyā C. grub-pas.

tad-yathā 'pi nāma Subhūte balavān ity-ādi. *yāvan n' ākāṅkṣed* ity anena [1]praṇidhān'āvedham upādāyânuvṛttir jñāpitā.[2] prakṛtârthaṃ bodhisattvena niyojayann āha: *evam eva Subhūta* ity-ādi. bhāvanā-viśeṣa-mārgābhyāṃ yathākramaṃ *paripakvāni su-paripakvāni.* upasaṃharann āha: *tasmāt tarhi Subhūta* ity-ādi.

evam ukte āyuṣmān Subhūtir Bbogavantam etad avocat| duṣkara-kārako Bhagavan bodhisattvo mahāsattvaḥ parama-duṣkara-kārako Bhagavan bodhisattvo mahāsattvaḥ yaḥ śūnyatāyāṃ carati śūnyatayā ca viharati śūnyatāṃ ca samādhiṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti| atyāścaryam idaṃ Bhagavan paramāścaryyam idaṃ Sugata‖

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte evam etat| duṣkara-kārako bodhisattvo mahāsattvaḥ parama-duṣkasa-kārako bodhisattvo mahāsattvaḥ yaḥ śūnyatāyāṃ carati śūnyatāyāṃ ca viharati śūnyatāṃ ca samādhiṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti‖ tat kasya hetoḥ| tathā hi Subhūte bodhisattvasya mahāsattvasya sarvva-sattvā aparityaktās tasyème evaṃ-rupāḥ praṇidhāna-viśeṣā bhavanti mayâite sarva-sattvāḥ parimocayitavyā iti| yadā bodhisattvo mahāsattva evaṃ cittam abhinirharati sarva-sattvā mamâparityaktāḥ mayâite parimocayitavyā iti| śūnyatāṃ ca samādhi-vimokṣa-mukham abhinirharati ānimittaṃ ca samādhi-vimokṣa-mukham abhinirharati apraṇihitaṃ ca samādhi-vimokṣa-mukham abhinirharati| tadā upāya-kauśalya-samanvāgato bodhisattvo mahāsattvo veditavyo nâyam antarā bhūta-koṭiṃ sākṣātkariṣyaty aparipūrṇair buddha-dharmmaiḥ‖ tat kasya hetoḥ| tathā hy asyôpāya-kauśalyaṃ rakṣāṃ karoti| sa cîvâsya cittôtpādo (376) yat tasya sarva-sattvā aparityaktāḥ| sa evam anena cittôtpādenôpāya-kauśalyena samanvāgato 'ntarā

1. āpr° P. 2. °dham upayānujñāpitāḥ C.

bhūta-koṭiṃ na sākṣātkaroti ||

sv-abhyasta-sarva-duṣkaratvenâsādhāraṇôpāyaṃ pratipādayann āha: *duṣkara-kārako Bhagavann* ity-ādi. śruta-cintā-bhāvanābhir yathākramaṃ *śūnyatāyāṃ caratî*ty-ādi yojyaṃ.

sādhûktatvenânuvadann āha: *evam etad* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. amum evârthaṃ samarthayann āha: *yadā bodhisattva* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hy asyê*ty-ādi. *na sākṣāt*[Tib. 275ª]*karotî*ti sarva-sattvâparityāg'āśaya-sāmarthyena bhūta-koṭer anadhigamād asādhāraṇôpāyo jñāpitaḥ syāt.

punar aparaṃ Subhūte yadā bodhisattvo mahāsattva imāni gambhīrāṇi sthānāni pratyavekṣate pratyavekṣitu-kāmo vā bhavati | tad-yathā śūnyatāṃ samādhi-vimokṣa-mukhaṃ ānimittaṃ samādhi-vimokṣa-mukhaṃ apraṇihitaṃ samādhi-vimokṣa-mukhaṃ | tenâivaṃ cittam abhinirhartavyaṃ dīrgharātram amī sattvāḥ sattva-saṃjñāyā upalambhe caranti | teṣāṃ sattvānām upalambha-dṛṣṭikānām upalambha-dṛṣṭi-prahāṇāyânuttarāṃ samyaksambodhim abhisambudhya dharmān deśayiṣyāmîti saṃcintya śūnyatāṃ samādhi-vimokṣa-mukhaṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti ānimittaṃ samādhi-vimokṣa-mukhaṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti apraṇihitaṃ samādhi-vimokṣa-mukhaṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti | evaṃ bodhisattvo mahāsattvo 'nena cittôtpādenânena côpāya-kauśalyena samanvāgato nântarā bhūta-koṭiṃ sākṣātkaroti na ca parihīyate maitrī-samādhito na karuṇā-muditôpekṣā-samādhitaḥ || tat kasya hetoḥ | upāya-kauśalya-parigṛhīto hi bodhisattvo mahāsattvo bhūyasyā mātrayā vivardhate śuklair dharmmaiḥ | tīkṣṇatarāṇi câsya śraddh'ādīnîndriyāṇi bhavanti bala-bodhya-mārgaṃ ca pratilabhate ||

sarva-dharmânupalambhād [1]asakty-upāyaṃ vaktum āha: *punar aparaṃ Subhūte yadā*[2] *bodhisattva* ity-ādi. *sattva-saṃjñayêti* bhāvâbhiniveśena. *na ca parihīyata* iti āsvā(P. 216[a])danôpalambhena parihāṇi-sambhavān maitry-ādi-sarva-kuśala-dharmâparihāṇi[3]-vacanād anāsvādanôpāyaḥ sūcitaḥ syāt. tathâiva *tat kasya hetor* ity āśaṅky' āha: *upāya-kauśalya-parigṛhīta* ity-ādi.

punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati | dīrgha-rātram amī sattvā dharma-saṃjñayā upalambhe carante | teṣām upalambha-dṛṣṭikānām upalambha-dṛṣṭi-prahāṇāyânuttarāṃ samyaksambodhim abhisaṃbudhya dharmaṃ deśa(377)yiṣyāmîti | so 'nena cittôtpādena paurvakeṇa côpāya-kauśalyena samanvāgataḥ śūnyatāṃ samādhi-vimokṣa-mukhaṃ samāpadyate | na ca bhūta-koṭiṃ sākṣātkaroti | na ca parihīyate maitrī-karuṇā-muditôpekṣā-samādhitaḥ || tat kasya hetoḥ | upāya-kauśalya-parigṛhīto bodhisattvo mahāsattvo bhūyasyā mātrayā vivardhate | śuklair dharmais tīkṣṇatarāṇi câsya śraddh'ādīnîndriyāṇi bhavanti bala-bodhy-aṅgāni mārgaṃ ca pratilabhate ||

śūnyatā-vimokṣa-mukhatvenânupalambhôpāyârtham āha: *punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati: dīrgharātram amī sattvā upalambhe carantîty*-ādi. *śūnyatāṃ*[4] *samādhi-vimokṣa-mukhaṃ samāpadyata* iti śūnyatā-samādhi-vimokṣa-mukha-bhāvanā-paripūri-gamanād[5] anupalambhôpāyaḥ paridīpitaḥ.

punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati | dīrgharātram amī sattvā nimitta-saṃjñayā nimitte caranti | teṣāṃ nimitta-saṃjñā-prahāṇāyânuttarāṃ samyaksambodhim abhisambudhya dharmam deśayiṣyāmîty ānimittaṃ samādhi-vimokṣa-mukhaṃ samāpadyate sattvānāṃ kṛtaśaḥ | so 'nena cittôtpādena paurvakeṇa côpāya-kauśalyena samanvāgataḥ

1. °ktôp° PT. 2. Om. P. 3. °rmāpar° P. 4. °tā PT. 5. °nena C.

ānimittaṃ samādhi-vimokṣa-mukhaṃ samāpadyate | na ca bhūta-koṭiṃ sākṣātkaroti | na ca parihīyate maitryāḥ karuṇāyā muditāyā upekṣāyāḥ sarva-samādhitaḥ || tat kasya hetoḥ | upāya-kauśalya-parigṛhīto hi bodhisattvo mahāsattvo bhūyasyā mātrayā vivardhate | śuklair dharmais tīkṣṇatarāṇi câsya śraddh'ādînîndriyāṇi bhavanti | balāni bodhy-aṅgāni mārgaṃ ca pratilabhate ||

nimittânupalambhād animittôpāyârtham āha: *punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâîvaṃ bhavati: dīrgharātram amī sattvā nimitta-saṃjñāyêty-ādi. animittaṃ samādhi-vimokṣa-mukhaṃ samāpadyata* iti animitta[1]-samādhi-vimokṣa-mukha-bhāvanā-paripūri-gamanenânimittôpāyo gaditaḥ.

punar aparaṃ Subhute bodhisattvasya mahāsattvasyâîvaṃ bhavati dīrgharātram amī sattvā nitya-saṃjñāyā sukha-saṃjñāyā ātma-saṃjñāyā śubha-saṃjñāyā ca viparyastās tathā kariṣyāmi yathā 'nuttarāṃ samyaksambodhim abhisambudhya nitya-saṃjñāyāḥ sukha-saṃjñāyā ātma-saṃjñāyāḥ śubha-saṃjñāyā viparyāsasya prahāṇāya dharmaṃ deśayiṣyāmi || anityam etat sarvaṃ na nityam iti | duḥkham etat sarvaṃ na sukham iti | anātmakam etat sarvaṃ nâîtat s'ātmakam iti | aśubham etat sarvaṃ nâîtac chubham iti | so 'nena cittôtpādena samanvāgataḥ (378) paurvvakeṇa côpāya-kauśalyena prajñāpāramitayā ca parigṛhīto nântarā bhūta-koṭiṃ sākṣātkaroti aparipūrṇeṣu buddha-dharmeṣu | evam apraṇihitaṃ samādhi-vimokṣa-mukham upasampadya viharati | na ca bhūta-koṭiṃ sākṣātkaroti | na ca parihīyate maitrīto vā karuṇāto vā muditāto vā upekṣāto vā || tat kasya hetoḥ || upāya-kauśalya-parigṛhīto bodhisattvo mahāsattvo bhūyasyā mātrayā vivardhate | śuklair dharmais tīkṣṇa-

1. ān° Ed as passim.

tarāṇi câsya śraddh'ādīnîndriyāṇi bhavanti | balāni bodhyaṅgāni mārgaṃ ca pratilabhate | yo hi kaścit Subhūte bodhisattvo mahāsattva imaṃ cittôtpādam utpādayati | ity apîme sattvā dīrgharātram upalambhe caritāvina etarhy upalambhe caranti | nimitta-saṃjñāyāṃ caritāvina etarhy api nimitta-saṃjñāyāṃ caranti | viparyāse caritāvina etarhy api viparyāse caranti | piṇḍa-saṃjñāyāṃ caritāvina etarhy api piṇḍa-saṃjñāyāṃ caranti | abhūta-saṃjñāyāṃ caritāvina etarhy api abhūta-saṃjñāyāṃ caranti | mithyā-dṛṣṭau caritāvina etarhy api mithyā-dṛṣṭau caranti | tathā kariṣyāmi yathâiṣām ete doṣāḥ sarveṇa sarvvaṃ sarvathā sarvaṃ na bhaviṣyanti na prajñāyante ity evaṃ sarva-sattvān samanvāharati ‖ evaṃ ca bodhisattvo mahāsattvo 'nena smṛti-samanvāhāreṇânena cittôtpādena samanvāgata upāya-kauśalyena ca samanvāgataḥ prajñāpāramitayā ca parigṛhīta evam eteṣāṃ gambhīrāṇāṃ dharmāṇāṃ dharmatāṃ pratyavekṣamāṇaḥ śūnyatāto vā ānimittato vā apraṇihitato vā anabhisaṃskārato vā anutpādato vā ajātito (379) vā abhāvato vā asthānam etat Subhūte 'navakāśo yat sa bodhisattvo mahāsattva evaṃ-jñāna-samanvāgato 'nabhisaṃskāre vā patet traidhātukena vā sārdhaṃ saṃvaset nâitat sthānaṃ vidyate ‖

praṇidhānânupalambhenâpraṇidhānôpāyârtham[1] āha: *punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati: dīrgharātram amī sattvā nitya-saṃjñayêty-ādi.* [Tib. 275ᵇ] *apraṇihitaṃ samādhi-vimokṣa-mukham* iti apraṇihita-samādhi-vimokṣa-mukha-bhāvanā-paripūri-gamanenâpraṇidhānôpāyaḥ sūcitaḥ. śūnyat'ādīnāṃ śrāvak'ādi-sādhāraṇatve 'pi tad-upāya-viśeṣaṇârtham āha: *yo hi kaścit Su*(P. 216ᵇ)*bhūte bodhisattva* ity-ādi. tatra śūnyat'ādi-tri[2]-vimokṣa-mukha-viparyayeṇô*palambhe caritāvina* ity-ādi tridhôktaṃ.[3] [4]tasyâiva ca vyākhyānaṃ *piṇḍa-saṃjñāyām* ity-ādinā yathākramaṃ kṛtaṃ. *śūnyatāta* ity ādāv ādy-ādi-

1. praṇidhānânupalambhepr° P. 2. Om. P. 3. trividh° C. 4. asy° C.

tvena saptamy-antāt tasiḥ.[1]

etad uktaṃ: kṛp'ādi-yogād *evaṃ-jñāna*-dharma-*samanvāgato bodhisattvaḥ* śūnyat'ādau pated ity *asthānam etad* iti.

evaṃ hi Subhūte bodhisattvo mahāsattvaḥ paripṛṣṭavyo bodhisattvena mahāsattvenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena | katameṣāṃ dharmāṇāṃ parijayaḥ kartavyaḥ kiyad-rūpāṇi ca cittāny abhinirhartavyāni yāni cittāny abhinirharan bodhisattvo mahāsattvo na śūnyatāṃ sākṣātkaroti n' ānimittaṃ sākṣātkaroti nâpraṇihitaṃ sākṣātkaroti nânabhisaṃskāraṃ sākṣātkaroti nânutpādaṃ sākṣātkaroti nâjātiṃ sākṣātkaroti nâbhāvaṃ sākṣātkaroti prajñāpāramitāṃ ca bhāvayati ‖ sacet Subhūte bodhisattvo mahāsattvo bodhisattvena mahāsattvenâivaṃ pṛṣṭaṃ evaṃ vyākaroti | śūnyatâiva bodhisattvena mahāsattvena manaśikartavyā | ānimittam evâpraṇihitam evânabhisaṃskāra evânutpāda evâjātir evâbhāva eva bodhisattvena mahāsattvena manasikartavya iti | sacet taṃ sarva-sattvâparityāga-cittôtpādaṃ nôpadarśayed upāya-kauśalyaṃ vā na vyākuryāt veditavyam etat Subhūte nâyaṃ vyākṛto bodhisattvo mahāsattvo 'nuttasāyāṃ samyaksambodhāv aviniva-rtanīyatve taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ ‖ tat kasya hetoḥ | yo hy asāv avinivartanīyasya bodhisattvasya mahāsattvasy' āveṇiko dharmas taṃ dharmaṃ na sūcayati na prabhāvayati nôpadarśayati na prajānāti pariṛṣṭo na vyākaroti na visarjayati na tāṃ bhūmim avakrāmayati yo 'vinivartanīyasya bodhisattvasya mahāsattvasya bhūmir iti ‖

praśna-pūrvakâvaivartika-dharma-kathanenâvaivartika-liṅgôpāyârthaṃ praśnaṃ kartuṃ śikṣayann āha: *evaṃ hi Subhūte bodhisattva* ity-ādi. vyatireka-

1. tamiḥ P, °ntāntasir C.

mukhena nirdiśann āha: *saced* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *yo hy asāv* ity-ādi. tatr' *āveṇiko dharmaḥ* sarva-sattvâparityāgas taṃ śruta-cintā-bhāvanāmaya-jñānôtpādanârthaṃ yathākramaṃ *na sūcayati, na prabhāvayati, nôpadarśayati,* yato *na prajānāti, paripṛṣṭo na vyākaroti, na visarjayatîti* yathā-saṃkhyaṃ yojyaṃ. *tāṃ bhūmim* ity upāya-kauśalyaṃ.

(380)Subhūtir āha| syāt punar Bhagavan paryāyo yena paryāyeṇa bodhisattvo mahāsattvo 'vinivartanīyo bhavet‖

Bhagavān āha| syāt Subhūte sa paryāyo yena paryāyeṇa sa bodhisattvo mahāsattvo 'vinivartanīyo bhavet| saced bodhi-sattvo mahāsattva imāṃ prajñāpāramitāṃ śrutvā vā 'śrutvā vā evaṃ pratipadyeta evaṃ visarjayed avinivartanīyo bodhisattvo mahāsattvo veditavyaḥ‖

anvaya-mukhena pratipādayituṃ kākvā praśnayann āha: *syāt punar Bha-gavann* ity-ādi.

tathâiva pariharann āha: *syāt Subhūta* ity-ādi. *evaṃ* [Tib. 276ᵃ] *prati-padyetê*ti upāya-kauśalyaṃ sarva-sattvâparityāgaś câbhyāsanīya ity avaga-cchet. *evaṃ visarjayed* iti paraiḥ [1]pṛṣṭasyâvaivartikâdhigamânurūpa-vyākaraṇâ-vyākaraṇābhyām avaivartikânavaivartikatā'vadhāra(P, 217ᵃ)ṇenâvaivartika-liṅgô-pāyaḥ sūcitaḥ syāt.

Subhūtir āha| tena hi Bhagavan bahavo bodhāya caranti| alpakāḥ punar ya evaṃ visarjayanti‖

Bhagavān āha| tathā hi Subhūte 'lpakās te bodhisattvā mahāsattvā ye vyākṛtā avinivartanīyāyāṃ jñāna-bhūmau ye punas te vyākṛtā bhaviṣyanti ta evaṃ visarjayiṣyanti| te-te bodhisattvā mahāsattvā uttaptâvaropita-kuśala-mūlā veditavyāḥ| te-te bodhisattvā mahāsattvā asaṃhāryāḥ sa-deva-mānuṣâsureṇa lokena‖

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1. pṛṣṭo 'vaiv° C.

sarva-viṣaya-jñānatvenâpramāṇa-viṣayôpāyârthaṃ c' āha : *tena hi Bhagavann* ity-ādi.

asaṃhāryā iti teṣāṃ bodhisattvāṇām [1]asaṃhāryatvenôpāyasya viṣayâpramāṇatā[1] jñāpitā bhavet.

tad evaṃ viṣaya-prayogābhyāṃ samanvāgataṃ yathôktam eva daśavidham upāya-kauśalaṃ grāhyaṃ.

tathā côktaṃ:

viṣayo 'sya prayogaś ca śātravāṇām atikramaḥ[I]
apratiṣṭho[II] yath'āvedham[III] asādhāraṇa-lakṣaṇaḥ[IV] || (62)
asakto[V] 'nupalambhaś[VI] ca nimitta[VII]-praṇidhi[VIII]-kṣataḥ
tal-liṅgaś[IX] cāpramāṇaś ca daśadhôpāya-kauśalam || iti. (63)

kaḥ punas tri-sarvajñatāyāḥ sarv'ākārâbhisambodhasya ca viśeṣaḥ. pratiniyat'ākāra-viṣayās tisraḥ sarvajñatā yathôkten' ākāra-pratiniyamena. samast'ākāra-viṣayas tu sarv'ākārâbhisambodha iti kecit. lākṣaṇikaṃ tri-sarvajñatā-vyavasthānaṃ. prāyogikas tu sarv'ākārâbhisambodha ity anye. vipakṣa-pratipakṣa-vyavasthāna-prabhāvitaḥ sarv'ākārâbhisambodhaḥ, tri-sarvajñatās tu na câivaṃ prakṛti-śānt'ākāratvād[2] ity apare.

samāptaḥ sarv'ākārâbhisambodhaḥ.

sacet punaḥ Subhūte bodhisattvo mahāsattvaḥ svapnântaragato 'pi svapnôpamāḥ sarva-dharmā iti vyavalokayati na ca sākṣātkaroti | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâvinivartanīya-lakṣaṇaṃ veditavyaṃ ||

prāpta-sarv'ākārâbhisambodhasyê[Tib. 276^{b}]dānīṃ prakarṣa-paryanto 'dhigama iti mūrdhâbhisamayo vaktavyaḥ. tatra liṅgaṃ tāvad asyâbhidhānīyaṃ yenâsau liṅgyate. tataḥ[3] svapnâvasthāyām apy atyabhyāsāt svapna-sadṛśa-sarva-dharmêkṣaṇaṃ prathamaṃ liṅgaṃ vaktum āha: *sacet punaḥ Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato* 'pîty-ādi.

etad uktam: evaṃ[4]-prajñôpāya-pa(P. 217^{b})rigṛhītā[5] bodhisattvasya yoga-dha-

1. pr° C. 2. °kāra P. 3. ataḥ C. 4. Om. P. 5. °tā C.

rma-bhāvanā [1]mūrdha-prāptā yā svapnântare 'py asyā[1] yoga-vidarśanā-manaskārās[2] tathā-bhūta-dharmâsākṣātkaraṇena sattva-dhātu-sâpekṣā eva pravartanta iti.

punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato 'pi śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā traidhātukāya ca spṛhāṃ anuśaṃsā-cittaṃ nôtpādayati | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâvinivartanīya-lakṣaṇaṃ veditavyam ||

dvitīya-śrāvak'ādi-bhūmi-spṛhā-cittânutpādana-liṅgârtham āha: *punar aparaṃ Subhūta* ity-ādi. tatrâpūrva-prāpty-abhilāṣaḥ *spṛhā*. prāptâviyogêcchā *'nuśaṃsā-cittaṃ*.

punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato 'py aneka-śatāyāḥ parṣado 'neka-sahasrāyā yāvad aneka-koṭī-niyuta-śato-saha(381)srāyāḥ parṣado madhya-gataṃ maṇḍala-māḍe niṣaṇṇaṃ bhikṣu-saṃgha-parivṛtaṃ bodhisattva-saṃgha-puraskṛtaṃ dharmaṃ deśayantaṃ tathāgatam arhantaṃ samyaksambuddham ātmānaṃ paśyanti | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyā 'vinivartanīya-lakṣaṇaṃ veditavyaṃ ||

tṛtīya-tathāgat'ādi-darśana-liṅgârtham āha: *aneka-śatāyāḥ parṣada* ity-ādi.

punar aparaṃ Subhūte bodhisattvo mahāsattaḥ svapnântara-gato 'pi vaihāyasam abhyudgamya sattvebhyo dharmaṃ deśayati tāṃ ca vyāma-prabhāṃ saṃjānīte tāṃś ca bhikṣūn abhinirmimīte ye 'nyāsu dikṣu gatvā 'nyeṣu loka-dhātuṣu buddhakṛtyaṃ kurvanti dharmaṃ ca deśayanti || evam api Subhūte svapnântara-gato 'vinivartanīyo bodhisattvo mahāsattvaḥ saṃjānīte | idam api Subhūte 'vinivatanīyasya bodhisattvasya ma-

1 ... 1. °rdhā praptā yat sv° C, °rdha-prāptântare 'py asā P. rtshe-mor gyur-pa gaṅ yin-pa rmi-lam-gyi naṅ-du yaṅ ḥdiḥi. 2. °nasik° C.

hāsattvasyâvinivattanīya-lakṣaṇaṃ veditavyaṃ |

caturtha-buddha[1]-rddhi-vikurvitôpalabdhi-liṅgârtham āha : *vaihāyasam abhyudgamyê*ty-ādi.

punar aparaṃ Subhūte svapnântara-gato bodhisattvo mahāsattvo nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate grāma-ghāte vā nagara-ghāte vā nigama-ghāte vā janapada-ghāte vā rāṣṭra-ghāte vā 'gni-dāhe vā vartamāne vyāḍa-mṛgān vā tato 'nyān api vā kṣudra-mṛga-jātīn dṛṣṭvā śiraś-chede vā pratyupasthite tato 'nyāny api vā mahā-bhaya-bhairavāṇi duḥkha-daurmanasyāni vā prāpya tato 'nyeṣām api vā sattvānāṃ mahā-bhaya-bhairavāṇi duḥkhāni dṛṣṭvā nâsya bhaya-bhairvam utpadyate nôtrasyati na saṃtrasyati na saṃtrāsam āpadyate | tataś ca svapnântarāt prativibuddhasya samanantara-vyutthitasyâivaṃ bhavati | svapnôpamam idaṃ sarvaṃ traidhātukaṃ | evaṃ ca mayā 'nuttarāṃ samyak-sambodhim abhisambudhya samyag deśayatā dharmo deśayitavya iti | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvayâvinivartanīya-lakṣaṇaṃ veditavyaṃ ‖

pañcama-svapnôpama-dharma-deśanā-cittôtpāda-liṅgârtham āha : *bodhisattvo mahāsattvo nôttrasyatî*ty-ādi.

punar aparaṃ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya svapnântara-gatasya nairayikān (382) sattvān dṛṣṭvā evaṃ bhavati | tathā kariṣyāmi yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ sarve 'py apāyā na bhaviṣyantîti | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâpāya-pariśuddhi-lakṣaṇaṃ veditavyaṃ ‖ tatra Subhūte kathaṃ vijñāyetâsyâ-

1. °baddha P.

vinivartanīyasya bodhisattvasya mahāsattvasyā 'nuttarāṃ samyaksambodhim abhisambuddhasya buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ sarve 'py apāyā na bhaviṣyantîti | sacet Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato 'pi narayagatāṃs tiryyak-preta-gatān vā sattvān dṛṣṭvā smṛtiṃ pratilabhate | sa tāṃ smṛtiṃ pratilabhya evaṃ cintayati tathā kariṣyāmi yathā me 'nuttarāṃ samyaksambodhim abhisambuddhya buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ sarve 'py apāyā na bhaviṣyantîti | evaṃ Subhūte bodhisattvasya mahāsattvasyâpāya-pariśuddhi-lakṣaṇaṃ veditavyaṃ || idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyā 'vinivartanīya-lakṣaṇaṃ veditavyaṃ ||

ṣaṣṭha-sva[1]-buddha-kṣetrâpāya-prahāṇânusmaraṇa-liṅgârtham āha: *nairayikān sattvān* ity-ādi.

kim idam apāya-viśuddhi-lakṣaṇaṃ nāmêti praśnayann āha: *tatra Subhūte katham* ity-ādi. pariharann āha: *sacet Subhūte bodhisattva* ity-ādi.

punar aparaṃ Subhūte svapnântara-gato bodhisattvo mahāsattvo nagara-dāhe vā grāma-dāhe vā vartamāne prativibuddhaḥ saṃs tataḥ svapnād evaṃ samanvāharati | yathā mayā svapnântara-gatena ye ākārā yāni liṅgāni yāni nimittāni dṛṣṭāni yair ākārair yair liṅgair yair nimittair avinivartanīyo bodhisattvo mahāsattvo dhārayitavyas te ākārās tāni liṅgāni tāni nimittāni mama saṃvidyante | etena satyena satya-vacanenâyaṃ nagara-dāho vā grāma-dāho vā vartamāna upaśāmyatu śītī-bhavatu astaṃ gacchatu || sacet Subhūte grāma-dāho vā nagara-dāho vā upaśāmyati śītī-bhavati astaṃ gacchati veditavyam etat Subhūte (383) vyākṛto 'yaṃ bodhisattvo mahāsattas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksaṃbuddhair avinivar-

1. Om. PT.

rtanīyo 'nuttarāyāḥ samyaksambodher iti | sacen nôpaśāmyati na śītī-bhavati nâstaṃ gacchati veditavyam etat Subhūte nâyaṃ vyākṛto bodhisattvo mahāsattvo 'nuttarāyāṃ samyaksambodhāv iti | sacet punaḥ Subhūte so 'gni-dāho 'tikramya gṛhād gṛhaṃ rathyāyā rathyāṃ anyatarânyatarāṃ rathyāṃ vā gṛhaṃ vā gacchati dahati nôpaśāmyati na śītī-bhavati nâstaṃ gacchati veditavyam etat Subhūte dharma-pratyākhyānaṃ duḥprajñā-saṃvartanīyaṃ tena bodhisattvena mahāsattvena karmôpacitaṃ | tato 'syâitad dṛṣṭa-dharma-saṃvartanīyam eva karma vipacyate tata eva dharma-pratyākhyānāt sâvaśeṣaṃ karmâivaṃ vipacyate | ity ayaṃ Subhūte hetur ayaṃ pratyayo 'sya bodhisattvasya mahāsattvasyâvinirttanīya-lakṣaṇatāyā iti || ayam api Subhūte bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksam=bodher dhārayitavyaḥ ||

saptama-nagar'ādi-dāha-praśamana-satyâdhiṣṭhāna-samṛddhi-liṅgârtham anva=ya-mukhen' āha: [Tib. 277ª] *nagara-dāhe vêty-ādi.* mṛdu-madhyâdhimātra-bhe=denâpagamād[1] yathākramam *upaśāmyatu, śītībhavatu, astaṃ gacchatv* iti yojyaṃ. vyatireka-mukhenâpi kathayann āha: *sacen nôpaśāmyatîty-ādi.* ubhayathā 'pi nirdiśann āha: *sacet punar* ity-ādi. *karma vipacyata* iti saddharma-pratyā=khyānaṃ dṛṣṭa-dharma-saṃvartanīyam eva karma satyâdhiṣṭhānâniṣpatter[2] dau=rmanasy'ādinā 'nubhūyate. *tata evêti* janmântara-saṃgṛhītāt.

punar-aparaṃ Subhūte yair ākārair yair liṅgair yair nimi=ttair avinivartanīyo bodhisattvo mahāsattvo dhārayitavyas tān ākārāṃs tāni liṅgāni tāni nimittāni deśayiṣyāmi tat sādhu ca suṣṭhu ca śṛṇu manasikuru bhāṣiṣye 'haṃ te || sādhu Bhaga=vann ity āyuṣmān Subhūtir Bhagavataḥ pratyaśrauṣīt ||

Bhagavān etad avocat | sacet Subhūte kaścid eva puruṣo vā strī vā dārako vā dārikā vā 'manuṣyeṇa gṛhīto bhaved āvi=

1. °nâvag° C. 2. °ṣpanne PC.

ṣṭaḥ | tatra bodhisattvena mahāsattvena upasaṃkramyâivam adhiṣṭhānaṃ samanvāhartavyaṃ | saced ahaṃ taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair vyākṛto 'nuttarā yāṃ (384) samyaksambodhau pariśuddho me 'dhyāśayo 'nuttarāṃ samyaksambodim abhisamboddhuṃ | yathā 'ham anuttarāṃ samyaksambodhim abhisamboddhu-kāmaḥ pariśuddho me manasikāro anuttarāyāṃ samyaksambodhau apagataṃ me śrāvaka-cittaṃ pratyekbubdha-cittaṃ ca | tena mayā 'nuttarā samyaksambodhir abhisamboddhavyā | nâhaṃ nânuttarāṃ samyaksambodhim abhisambhotsye abhisambhotsya evâham anuttarāṃ samyaksambodhiṃ | ye 'pi te 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti na teṣāṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ kiṃcid ajñātaṃ vā 'dṛṣṭaṃ vā 'viditaṃ vā 'sākṣātkṛtaṃ vā 'nabhisambuddhaṃ vā | yathā te buddhā bhagavanto jānanti mamâdhyāśayam ity apy aham anuttarāṃ samyaksambodhim abhisambhotsye iti | anena satyena satya-vacanena iyaṃ strī vā puruṣo vā dārako vā dārikā vā yenā 'manuṣya-grahaṇa gṛhīto vā āviṣṭho vā so 'pakrāmatu | sacot so 'manuṣya evaṃ bhāṣamāṇena bodhisattvena mahāsattvena nâpakrāmati veditavyam etat Subhūte nâyaṃ vyākṛto bodhisattvo mahāsattvas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhāv iti | sacet punaḥ Subhūte evaṃ bhāṣamāṇasya bodhisattvasya mahāsattvasya so 'manuṣyo 'pakrāmati veditavyam etat Subhūte vyākṛto 'yaṃ bodhisattvo mahāsattvas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhāv iti ||

aṣṭa(P. 218ᵃ)ma-yakṣ'ādy-amanuṣyâpagama-satya-vākya-niṣpatti[1]-liṅgârthaṃ

1. °kyāniṣp° P.

vyatireka-mukhen' āha: *punar aparaṃ Subhūte yair ākārair* ity-ādi. tatra: svayaṃ praveśād *gṛhītaḥ* sāmarthy'ādhānena kāy'ādi-vikār'āpādanād *āviṣṭaḥ*. sarv'ākārajñat'ādi-pañcavidhâbhisamayena sarva-padârthâvagamād yathākramam *ajñātam* ity-ādīni pañca padāni nêti[1] pūrveṇa yojyāni. anvaya-mukhenâpi kathayann āha: *sacet punaḥ Subhūta* ity-ādi.

āryyâṣṭasāhasrikāyāṃ prajñāpāramitāyām upāya-kauśalya-mīmāṃsā-parivarto nāma viṃśatitamaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām upāya-kauśalya-mīmāṃsā-parivarto nāma viṃśatitamaḥ.

1. Om. PC.

XXI.

MĀRA-KARMA-PARIVARTO NĀMÂIKAVIṂŚATITAMAḤ.

(385)tatra khalu punaḥ Subhūte bodhisattvo mahāsattva evaṃ bhāṣiṣyate | yena satyena satya-vacanenâhaṃ vyākṛtas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhau tena satyena satya-vacanenâyam amanuṣyo 'pakrāmatv iti | tatra Subhūte Māraḥ pāpīyān autsukyam āpatsyate tasyâmanuṣyasyâpakramaṇāya || tat kasya hetoḥ | Māro hy atra pāpīyāṃs tasya bodhisattvasya mahāsattvasya cirayāna-samprasthitasyântike balavattaraṃ tejovattaraṃ côdyogam āpatsyate katham ayam amanuṣyo 'pakrāmed iti | evaṃ so 'manuṣyo Mārâdhiṣṭhānenâpakramiṣyati | evaṃ ca tasya bodhisattvasya mahāsattvasya bhaviṣyati mamâiṣo 'nubhāvenâmanuṣyo 'pakrānta iti | na punaḥ sa evaṃ jñāsyati Mārasyâiṣo 'nubhāvenâmanuṣyo 'pakrānta iti || sa tena tāvanmātrakeṇautsukyam āpatsyate | sa tenautsukyena tato 'nyān bodhisattvān mahāsattvān avamaṃsyate uccagghayiṣyati ullāpayiṣyati kutsayiṣyati paṃsayiṣyati ahaṃ vyākṛtas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhav iti | sa tena tāvanmātrakeṇa bhūyo mānaṃ janayiṣyati mānaṃ saṃjanayiṣyati mānaṃ vardhayiṣyati mānaṃ saṃvardhayiṣyati mānaṃ stambhayiṣyati mānaṃ upastambhayiṣyati mānaṃ bṛṃhayiṣyati mānam upabṛṃhayiṣyate manam utpādayiṣyati | sa tena mānenâtimānena mānâtimānena mithyā-mānenâbhimānena dūrīkariṣyati sarvajñatāṃ dūrīkariṣyaty anuttaraṃ buddhajñānaṃ svayambhū-jñānaṃ (386) sarvajña-jñānaṃ dūrīkariṣyaty

anuttarāṃ samyaksambodhim | sa tathā-rāpāṇi kalyāṇa-mitrāṇi kalyāṇa-dharmaṇa udārâdhimuktikān adhyāśaya-sampannān upāya-kauśalān avinivartanīya-dharma-samanvāgatāṃś ca bodhisattvān mahāsattvāu dṛṣṭvā 'bhimānam utpādyâvamanyamānas tathā-rūpāṇi kalyāṇa-mitrāṇi na seviṣyate na bhājiṣyate na paryupāsiṣyate na pariprokṣyati tad eva Māra-bandhanaṃ gāḍhīkariṣyati | tasya dve bhūmī pratikāṅkṣitavye śrāvaka-bhūmir vā pratyekabudha-bhūmir vā | evaṃ Subhūte satyâdhiṣṭhānena Māraḥ pāpīyān acira-yāna-saṃprasthitasya bodhisattvasya mahāsattvasya alpa-śrāddhasya alpa-śrutasya kalyāṇa-mitra-virahitasya prajñāpāramitayā 'parigṛhītasyôpāya-kauśalya-virahitasyântarāyaṃ kariṣyaty anuttarāyāḥ samyaksambodheḥ || idam api Subhūte bodhisattvasya mahāsattvasya Māra-karma veditavyaṃ ||

Mārâdhiṣṭhānenâpakramaṇe sati nêdam aṣṭamaṃ[1] liṅgam ity āha: *tatra khalu punar* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: [Tib. 277^{b}] *Māro hî*ty-ādi. *acira-yāna-samprasthitasyêti* mūrdhâbhisamaye 'dhunā pravṛttasya. svarūpa-mahattvād *ba*(P. 218^{b})*lavattaraṃ*. kārya-nirvartakatvāt[2] *tejovattaraṃ*. gauravâkaraṇād *avamansyate*. hāsya-sthānīyatvād *uccagghayiṣyati*. atiśayôkty-abhidhānād *ullāpayiṣyati*. nindā-karaṇāt *kutsayiṣyati*. vairūpya-niścāraṇāt *paṃsayiṣyati*. mānasyôtpādana[3]-viśeṣ'ādhānān *mānaṃ janayiṣyati, mānaṃ saṃjanayiṣyati*. tathâivâtimāna-mānâtimānâbhimāna-bhedena pada-ṣaṭkaṃ *mānaṃ vardhayiṣyati, mānaṃ saṃvardhayiṣyati, mānaṃ stambhayiṣyati, mānam upastambhayiṣyati, mānaṃ bṛṃhayiṣyati, mānam upabṛṃhayiṣyatîti* yathākramaṃ yojyaṃ. mithyā-māna-karaṇān *mānam utpādayiṣyati. sa tena mānenêty*-ādi. hīnād ahaṃ (P. 219^{a}) śreyān sadṛśena vā sadṛśa iti cittônnatir *mānaḥ*. sadṛśād ahaṃ śreyañ chreyasā vā sadṛśa ity *atimānaḥ*. śreyasaḥ śreyān aham iti *mānâtimānaḥ*. aprāptâdhigame prāpty-abhiprāyād *abhimānaḥ*. [4]aguṇavān api[4] guṇavān aham iti *mithyāmānaḥ*. *dūrīkariṣyati sarvajñatām* ity-ādi. etad uktaṃ: *mānena dūrī-*

1. saptamaṃ C. brgyad-pa. 2. nivart° C. rdsogs-par byed-paḥi phyir-ro. 3. °da P. 4...4. °vate 'pi C, vato 'pi T. Om. P. yon-tan daṅ ldan-pa ma-yin yaṅ.

kariṣyati sarvajnatāṃ tri-sarvajñat'ātmikāṃ. atimāna-mānâtimānâbhimānair yathākramaṃ dūrīkariṣyaty *anuttaraṃ buddha-jñānaṃ* sarv'ākārâbhisambodhaṃ, *svayambhū-jñānaṃ* [Tib. 278ⁿ] mūrdhâbhisamayaṃ, *sarvajña-jñānam* anupūrvâbhisamayaṃ, mithyāmānena ca[1] *dūrīkariṣyaty anuttarāṃ samyaksambodhim* eka-kṣaṇâbhisambodha-pūrvakaṃ dharma-kāyâbhisamayam iti. *na seviṣyata* ityādi-pada-trayaṃ śrut'ādi-jñānôtpādanârthaṃ, kalpita-paratantra-pariniṣpanna-svarūpa-parijñānârthaṃ vā yathāsaṃkhyaṃ yojyaṃ.

punar aparaṃ Subhūte bodhisattvasya mahāsattvasya nāmâpadeśenâpi Māra-karma bhaviṣyati‖ kathaṃ ca Subhūte bodhisattvasya mahāsattvasya nāmâpadeśenâpi Māra-karma bhaviṣyati| iha Subhūte bodhisattvaṃ mahāsattvaṃ nāmâpadeśenâpi nāmâ'dhiṣṭhānenâpi Māraḥ pāpīyān upasaṃkramiṣyati| anyatarânyatareṇa veṣeṇôpasaṃkramyâivaṃ vakṣyati| tair vyākṛtas tvaṃ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhau‖ tat kasya hetoḥ| tava hîdaṃ nāmadheyam idaṃ te mātur nāmadheyam idaṃ te pitur nāmadheyam idaṃ te bhrātur nāmadheyam idaṃ te bhaginyā nāmadheyam idaṃ te mitrâmātya-jñāti-sālohitānāṃ nāmadheyam yāvad ā saptamaṃ mātāmaha-pitāmaha-yugasya nāmadheyam udīrayiṣyati amuṣyāṃ diśi tvaṃ jāto 'muṣmin janapade 'muṣmin grāme vā nagare vā nigame vā jāta (387) iti| sacet prakṛtyā mṛduko bhaviṣyati tam enam evaṃ vakṣyati pūrvam api tvam eva mṛduko 'bhūḥ| sacet prakṛtyā tīkṣṇêndriyo bhaviṣyati tatas tam evaṃ vakṣyati pūrvam api tvaṃ tīkṣṇêndriyo 'bhūḥ| saced āraṇyako bhaviṣyati sacet piṇḍapātiko bhaviṣyati sacet pāṃsukūliko bhaviṣyati sacet khalu-paścādbhaktiko bhaviṣyati saced ek'āsaniko bhaviṣyati saced yathāsaṃstariko bhaviṣyati sacet traicīvariko bhaviṣyati sacet śma-

1. Om. P.

śāniko bhaviṣyati sacet vṛkṣamūliko bhaviṣyati sacen naiṣadyiko bhaviṣyati saced abhyavakāśiko bhaviṣyati sacen nāmantiko bhaviṣyati saced alpêcchaḥ saṃtuṣṭaḥ pravivikto bhaviṣyati saced apagata-pāda-mrakṣaṇo bhaviṣyati sacen mṛdu-bhāṣy alpa-vāg bhaviṣyati tam enaṃ Māraḥ pāpīyāṃstena-tena dṛṣṭadhārmikeṇa guṇen' ādekṣyati | pūrvam api tvam anena cânena ca guṇena samanvāgato 'bhūr niyatas taṃ vyākṛtas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksaṃbodhāv avinivartanīyāyāṃ bodhisattva-bhūmau ‖ tat kasya hetoḥ | tathā hi te amī evaṃrūpā dhutaguṇāḥ saṃvidyante ‖ niścayena tvaṃ pūrvam apy etair eva dhutaguṇaiḥ samanvāgato 'bhūḥ ‖ evaṃ sa tena paurvakeṇa nāmâpadeśena nāmâ'dhiṣṭhānena pratyutpanna-dhutaguṇa-saṃlekhena ca manyanām utpādayiṣyati | tasyâivaṃ bhaviṣyati vyākṛto 'haṃ taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambudhair anuttarāyāṃ samyaksambodhau yathā me amī guṇāḥ saṃvidyante ‖

prasaṅgān Māra-karma-prabhedaṃ nirdiśan mṛdu-Māra-karmârtham āha: ***punar aparam*** ity-ādi. ***nāmâpadeśenê***ti tan-nāma-kathanena. ***nāmâdhiṣṭhānenê***ti mātr-ādi-nāma-vyapadeśena. tathâîva[1] ***tat kasya hetor*** ity āśaṅky' āha: ***tava hîdaṃ nāmadheyam*** ity-ādi. tatra: grāmaṃ parityajya krośa-mātreṇâvasthānād ***āraṇyakaḥ***. gṛhīta-piṇḍa-pāta-samādānatvāt ***paiṇḍapātikaḥ***. rathyā-karpaṭa-cīvaratvena ***pāṃsukūlikaḥ***. samastaṃ bhakt'ādikam ādāya bhojanāt ***paścātkhalubhaktikaḥ***. [2]ek'āsanôpaveśena yathêṣṭaṃ paribhogād ***ek'āsanikaḥ***.[3] yathā-saṃstīrṇa[4]-karpaṭ'ādau (P. 219[b]) śayanād ***yāthāsaṃstarikaḥ***. saṃghāṭy-ādi-tri-cīvaramātratvāt ***traicīvarikaḥ***. śmaśāne sthitatvena[5] ***śmāśānikaḥ***. tathā ***vṛkṣamūlikaḥ***. niṣadyayā rātrau sthānān ***naiṣadyikaḥ***. [6]upary-āvaraṇâbhāven' ***ābhyavakāśikaḥ***. dhṛtôrṇa-cīvar'āditvena ***nāmatikaḥ***. adhikâbhilāṣâbhāvād ***alpêcchaḥ***. tāvan-mātreṇa saṃtoṣāt ***saṃtuṣṭaḥ***. āpatti-rahitatvena ***praviviktaḥ***. alpêcchatvād ***apaga-***

1. Om. P. 2. ek'āśan° PT. 3. ek'āśan° PCT. stan gcig-pa. 4. stīrṇa C. 5. sthititv° C. 6. upacaryāv° C.

ta-pāda-[Tib. 278^{b}]*mrakṣaṇaḥ*. pūrvavat *tat kasya hetor* ity āśaṅky' āha: ^{1}*tathā hî*ty-ādi.

taṃ ca Māraḥ pāpīyān evaṃ vakṣyati avinivartanīyas tvaṃ vyākṛtas tathāgatenârhatā samyaksambuddhenânuttarāyāṃ samyaksambodhau‖ (388)tat kasya hetoḥ| tathā hi tava ete evaṃrūpā dhutaguṇāḥ saṃvidyante‖

madhya-Māra-karmârtham āha: ^{2}*taṃ ca*^{2} *Māra* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha:^{1} *tathā hi tavê*ty-ādi.

tasya khalu punaḥ Subhūte Māraḥ pāpīyān kadācid bhikṣu-veṣeṇôpasaṃkramiṣyati kadācid bhikṣuṇī-veṣeṇa kadācid upāsaka-veṣeṇa kadācid upāsikā-veṣeṇa kadācid brāhmaṇa-veṣeṇa kadācid gṛhapati-veṣeṇa kadācin mātṛ-veṣeṇa kadācit pitṛ-veṣeṇa kadācid bhrātṛ-veṣeṇa kadācid bhaginī-veṣeṇa kadācin mitrâmātya-jñāti-sālohita-veṣeṇôpasaṃkramiṣyati| upasaṃkramyâivaṃ vakṣyati| vyākṛtas tvaṃ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhāv avinivartanīyāyāṃ bodhisattva-bhūmau‖ tat kasya hetoḥ| tathā hi te evaṃrūpā dhutaguṇāḥ saṃvidyante ye 'vinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ guṇāḥ| ye khalu punaḥ Subhūte mayā 'vinivartanīyānāṃ bodhisattvānām mahāsattvānāṃ guṇāḥ ākhyātāḥ ākārā liṅgāni nimittāni c' ākhyātāni tāni tasya na bhaviṣyanti‖ veditavyam etat Subhūte tato 'nyair bodhisattvair mahāsattvair Mārâdhiṣṭhito batâyaṃ bodhisattvo mahāsattva iti‖ tat kasya hetoḥ| ye ākārā yāni liṅgāni yāni nimittāni avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānām tāni tasya na bhaviṣyanti‖ sa khalu punaḥ Subhūte bodhisattvo mahāsattvo 'nena nāmâdhiṣṭhānenâbhimānam utpādayiṣyati|

1...1. Om P. 2...2. tathā C. de-la; see Ed.

abhimānam utpādya mānâbhibhūtaḥ stambhâbhibhūto Mārâdhiṣṭhānenâbhibhūtas tad-anyān bodhisattvān mahāsattvān avamaṃsyate uccagghayiṣyaty ullāpayiṣyati kutsayiṣyati paṃsayiṣyati‖ idam api Subhūte bodhisattvena mahāsattvena nāmâdhiṣṭhānena Māra-karma veditavyam‖

adhimātra-Māra-karmârtham āha: *tasya khalu punar* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. sadbhūtatve katham punar idam Māra-karmêty āśaṅky"[1] āha: *ye khalu punar* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky 'āhā: *ye hî*ty-ādi.

punar aparaṃ Subhūte (389) bodhisattvena mahāsattvena nāmâpadeśena nāma-vyākaraṇena Māra-karma veditavyam‖ katham ca Subhūte bodhisattvena mahāsattvena nāmâpadeśena nāma-vyākaraṇena Māra-karma veditavyam | iha Subhūte Māraḥ pāpīyān bhikṣu-veṣeṇôpasaṃkramya bodhisattvaṃ mahāsattvaṃ evaṃ vyākariṣyati | tavânuttarāṃ samkyaksambodhim abhisambuddhasya sata idaṃ nāmadheyaṃ bhaviṣyatîti | yad eva tena cittenânuvartitam anuvitarkitam anuvicāritam bhavati | aho bata me 'nuttarāṃ samyaksambodhim abhisambuddhasya sata idam evaṃrūpaṃ nāmadheyaṃ bhaved iti tad eva nāmadheyaṃ vyākariṣyati | tatra duṣprajña-jātīyasyânupāya-kuśalasya bodhisattvasyâivaṃ bhaviṣyati | yathā mayā nāmadheyam anuvartitam anuvitarkitam anuvicāritam aho bata me 'nuttarāṃ samyaksambodhim abhisambuddhasya sata idaṃ nāmadheyam bhaved iti tathā tena bhikṣuṇā nirdiṣṭam iti | sa evaṃ yac ca nāmadheyaṃ svayam anuvicintitaṃ yac ca tena Māreṇa pāpīyasā Māra-kāyikābhir vā devatābhir abhinirmitena Mārâdhiṣṭhitena vā bhikṣuṇā nāmadheyam udīritaṃ tad ubhayaṃ tula-

1. Om. P.

yitvā yathā ca mama cittôtpāda utpanno yathā cânena bhikṣuṇā nirdiṣṭaṃ mama nāmadheyaṃ sameti nāmnā nāma-vyākṛto 'haṃ taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhāv iti maṃsyate‖ yāni ca mayā Subhūte 'vinivartanīyānāṃ bodhisattvānāṃ mahāsattvānām ākārā liṅgāni nimittāni ākhyātāni tāni tasya na bhaviṣyanti| sa tair virahito 'nena nāmâpadeśena nāma-vyākaraṇena manyanām utpādayiṣyati| sa manyanām utpādya tato 'nyān bodhisattvān mahā(390)sattvān avamaṃsyate aham vyākṛto 'nuttarāyāṃ samyaksambodhau nâite vyākṛtā anuttarāyāṃ samyaksambodhāv iti| evaṃ sa tena mānenâtimānena mānâtimānenâbhimānena mithyā-mānena ca tad-anyān bodhisattvān mahāsattvān avamanyamāno dūrīkariṣyati sarvajñatāṃ dūrīkariṣyati buddha-jñānaṃ| tasya prajñāpāramitayā 'parigṛhītasyôpāya-kauśalya-virahitasya kalyāṇa-mitra-virahitasya pāpamitra-parigṛhītasya dvayor bhūmyor anyatarā bhūmiḥ pratikāṅkṣitavyā śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā| sacet punaś ciraṃ suciraṃ saṃdhāvya saṃsṛtyâinām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambodhu-kāmo bhavet| yadi câsāv upasarpet kalyāṇa-mitrāṇy abhīkṣṇaṃ ca tāny upasaṃkramiṣyati tenâiva c' ātmabhāva-pratilambhena tāvat pūrvakāṃś cittôtpādān vigarhiṣyati vāntīkariṣyati jugupsiṣyati pratiniḥsrakṣyati pratideśayiṣyati tathā 'pi buddha-bhūmis tasya durlabhā bhaviṣyati‖ tat kasya hetoḥ| tāvad-gurutaraṃ hi Subhūte bodhisattvasya mahāsattvasya manan'āpatti-sthānaṃ| tad-yathā 'pi nāma Subhūte bhikṣoḥ śrāvaka-yānikasya śrāvaka-bhūmau catasro mūl'āpattayo gurvyo bhavanti| yato 'nyatarânyatarām āpattim adhyāpadyâbhikṣur bhavaty aśramaṇo 'śākya-putrīyaḥ| iyam eva tābhyaś catasṛ-

bhya āpattibhya gurutar'āpattir yo 'yaṃ māna-cittôtpādo yad uta nāmâpadeśena bodhisattvasya mahāsattvasyâvamānanayā mahān akuśalaś cittôtpāda utpannaḥ | ayaṃ tābhyaś catasṛbhya āpattibhyo gurutaraś cittôtpādo veditavyaḥ || tiṣṭhantu Subhūte catasro gurvyo mūl'āpattayaḥ | pañcabhyo 'pi Subhūte ānantaryebhyaḥ karmabhyo gurutaro 'yaṃ cittôtpādaḥ | yo 'yam bodhisattvasya mahāsattvasya nāmâpadeśena māna-sahagata(391)ś cittôtpāda utpannaḥ | ayaṃ tebhyaḥ pañcabhyaḥ ānantaryebhyaḥ karmabhyo gurutaraś cittôtpādo veditavyaḥ || iti hi Subhūte anenâpi nāmâpadeśena sūkṣma-sūkṣmāṇi Māra-karmāṇy utpatsyante | tāni bodhisattvena mahāsattvena boddhavyāni buddhvā ca vivarjayitavyāni anyebhyaś câvabodhayitavyāni buddhvā ca vivarjayitavyāni ca ||

pradhāna-buddhatvâvasthānām avyākaraṇena Māra-karmârtham āha: ***punar aparam*** ity-ādi. tatra prayog'ādy-avasthāsu yathākramam ***anuvartitam anuvitarkitam anuvicāritaṃ***, śrutamay'ādi-jñānena vêti kecit. ***tad ubhayaṃ tulayitvê***ti ***yat*** tena vicintitaṃ ***yac ca Māreṇa nirdiṣṭaṃ nāmadheyaṃ tad*** etad[1] ***ubhayaṃ sameti*** tulyam[2] iti nirūpya ***manyata*** iti sambandhaḥ. tathâiva satyatve kathaṃ Māra-karmêty[3] āśaṅky' āha: ***yāni ca mayê***ty-ādi. evaṃ nāmâpadeśena bodhisattvānāṃ tiraskāriṇo durlabhā bodhir ity āha: ***sacet punar*** ity-ādi. ***saṃdhāvya***[4] ***saṃśrityê***ti[5] pāpa-deśanay' ātmānaṃ nirma(P. 220ᵃ)līkṛtya nirabhimānatāṃ prāpyêty arthaḥ. [Tib. 279ᵃ] etad eva spaṣṭayann āha: ***yadi câsāv*** ity-ādi. tatra: vidūṣaṇā[6]-pratipakṣena ***vigarhiṣyati.*** samudācāra-pratipakṣeṇa ***vāntīkariṣyati.***[7] sva-parâpekṣa-lajjayā ***jugupsiṣyati.***[8] āśraya-balāt ***pratiniḥsrakṣyati.*** pratyāpatti-balāt ***pratideśayiṣyati.*** dīrgha-kāla-labhyatvena ***durlabhā.*** tathâiva ***tat kasya hetor*** ity āśaṅky' āha: ***tāvat-gurutaraṃ hi***ty-ādi. parâpamāna-samutthatvena yasmān ***manan'āpatti-sthānaṃ tāvad-gurutaraṃ*** yena bodhir durlabhā bhavati, [9]na tv asambhavanī 'ty[9] arthaḥ. tathā hi ye pratipakṣa-saṃnidhāv

1. Om. P. 2. saṃgacchata PT. 3. °rmair ity C. 4. sambhāvya C. 5. saṃsṛtya T & Ed. dul-bar-gyur-nas ṣes bya-ba ni. 6. vibhūṣ° C. rnam-par sun ḥbyin-pa. 7. vyāntīk° C. 8. vijug° C. 9..9. na tv asambhavinīty T, tatvasambhavinīty C

apacaya-dharmāṇas te sambhavad-atyantônmūlana[1]-dakṣa[2]-pratipakṣās, tad-yathā kanaka-mal'ādayaḥ. yathôkta-dharmāṇaś ca sarva eva saddharm'āvaraṇ'ādaya iti nyāyān niḥśeṣaṃ kṣayaṃ yāty eva manan'āpatti-sthānaṃ. yat punar

na praṇaśyanti

ity-ādi[3]-vacanaṃ tad asatyām[4] pratipakṣa-bhāvanāyām iti jñeyaṃ.[5] anyathā yukti-virodho bahutara-sūtrânta-virodhaś ca syāt. niyata-vacanam apy etenâiva vyākhyātam. aniyata-vacanaṃ punar asatyām api pratipakṣa-bhāvanāyāṃ kādācitka-phalatvād ity avasātavyaṃ. manan'āpatti-sthānasya gurutvam eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nāmê*ty-ādi. *catasro mūl'āpattaya* iti vadha-steya-maithunânṛta-saṃjñitāḥ pradhān'āpattayaḥ. bhikṣu-[Tib. 279^{b}]saṃvara-bhraṃśād *abhikṣuḥ*. śrāmaṇeratvâbhāvād *aśramaṇaḥ*. upāsaka-(P. 220^{b})bhāva-viyogād *aśākyaputrīyaḥ*. janmântare 'py adhigamâbhavyatvād *gurutar'āpattir iyaṃ* manan'āpattiḥ. atigurutvam āvedayann āha: *tiṣṭhantv* ity-ādi. *pañcabhya* iti tathāgata-duṣṭa-citta-rudhirôtpād'ādibhyaḥ. *gurutara* iti māna-sahagata-cittôtpādane[6] saṃkhyā'vacchima-naraka-vāsânubhavanāt.[7]

punar aparaṃ Subhūte Māraḥ pāpīyān viveka-guṇena bodhisattvaṃ mahāsattvam upasaṃkramya codayiṣyati smārayiṣyati ‖ kathaṃ ca Subhūte Māraḥ pāpīyān viveka-guṇena bodhisattvaṃ mahāsattvam upasaṃkramya codayiṣyati smārayiṣyati | iha Subhūte Māraḥ pāpīyān bodhisattvaṃ mahāsattvam upasaṃkramiṣyati upasaṃkramyâivaṃ vakṣyati | vivekasya tathāgato varṇa-vādī araṇya-vana-prastha-giri-guhā-śmaśāna-palāla-puñj'ādiṣu vihartavyam iti | na câhaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃvidhaṃ vivekaṃ vadāmi yad-ut' āraṇyakāni prāntāni śayan'āsanāni vijanapadāni viviktāni vividhāni vana-prastha-giri-guhā-śmaśāna-palāla-puñj'ādīni ‖

Subhūtir āha | katamaḥ punaḥ sa Bhagavan bodhisattvasya mahāsattvasyânyo viveko yadi v' āraṇyakāni prāntāni śaya-

1. °la C. 2. pakṣa C. stobs daṅ ldan-pa. 3. ādi praṇaśyatîty-ādi° C. cf. Divyâvadāna 54°. 4. °tyā C. 5. jñānaṃ C. 6. °da PT. 7. °bhāvāt P.

n'āsanāni vijanapadāni viviktāni vividhāni vana-prastha-giri-guhā-śmaśāna-palāla-puñj'ādīni yadi tāni nâdhyāvasati kiyad-rūpaḥ punar Bhagavan bodhisattvasya mahāsattvasyânyo vivekaḥ ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sacet Subhūte bodhisattvo mahāsattvo vivikto bhavati śrāvaka-pratisaṃyuktair manasikārai(392)r vivikto bhavati pratyekabuddha-pratisaṃyuktair manasikārair evaṃ sa bodhisattvo mahāsattvo vivikto viharati | grāmânte 'pi hi viharan prajñāpāramitôpāya-kauśalya-parigṛhītaḥ sarva-sattva-maitrī-mahā-karuṇā-vihāreṇa vihared anena vihāreṇa viharan vivikta eva sa viharati | ayaṃ khalu punaḥ Subhūte mayā bodhisattvasya mahāsattvasya śrāvakapratyekabuddha-pratisaṃyukta-manasikāra-viveko 'nujñātaḥ | anena vivekena viharan bodhisattvo mahāsattvo rātriṃ-divāny atināmayati vivikto viharati | saced bodhisattvo mahāsattvo 'raṇya-vana-prastha-giri-guhā-śmaśāna-prānta-śayan'āsaneṣv anena vihāreṇa viharati vivikto bodhisattvo mahāsattvo viharati | yaṃ punaḥ Subhūte Māraḥ pāpīyān vivekam upadekṣyati araṇya-vana-prastha-giri-guhā-śmaśāna-prānta-śayan'āsana-vihārān | sa tena vivekena śrāvaka-pratyekabuddha-pratisaṃyuktair manasikāraiḥ saṃkīrṇa eva san prajñāpāramitāyām anabhiyujyamāno na sarva-jñānaṃ paripūrayati | evaṃ sa saṃkīrṇa-vihāreṇa viharan so 'pariśuddhena manasikāreṇa viharann apariśuddha-kāya-vāṅ-manaḥ-karmânta eva bhaviṣyati | apariśuddha-kāya-vāṅ-manaḥ-karmânta eva saṃs tato 'nyān api bodhisattvān mahāsattvān grāmânta-vihāriṇo 'saṃkīrṇān śrāvaka-pratyekabuddha-pratisaṃyuktair manasikāraiḥ prajñôpāya-mahā-karuṇā-vihāra-vihāriṇo 'vamaṃṣyate | araṇye 'pi viharan so 'pariśuddha-kāya-vāṅ-manaḥ-karmântaḥ san saṃkīrṇa-vihā-

ry eva bhavati na vivikta-vihārī | sa prajñôpāya-mahā-karuṇā-vihāra-vihāriṇo grāmânte viharataḥ pariśuddha-kāya-vāṅ-manaḥ-karma-samudācārān śrāvaka-pratyekabuddha-pratisaṃyukta-manasikāra-vivi(393)ktān asaṃkīrṇān śrāvaka-pratyekabuddha-pratisaṃyuktair manasikārais tāṃs tāvat so 'vamanyamāno na dhyāna-samādhi-samāpatti-vimokṣâbhijñānāṃ lābhī bhaviṣyati | na câsya tāḥ paripūrim gamiṣyanti || tat kasya hetoḥ | tathā hi so 'nupāya-kuśalo bhavati ||

nāmâpadeśenâivaṃ[1] Māra-karma nirdiśya viveka-guṇenâpi mṛdu-Māra-karmârtham āha: *punar aparam* ity-ādi. tatra *vana-prastho* vana-viśeṣaḥ. paścād vipratisāritvena yāvat samādher anadhigamād *apariśuddha-kāya-vāṅ-manaḥ-karmântaḥ*. tad-viparyayāt[2] *pariśuddha-kāya-vāṅ-manaḥ-karmântaḥ*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi.

kiṃ câpi Subhūte bodhisattvo mahāsattvo yojana-śatikeṣv aṭavī-kāntāreṣu vihared apagata-vyāḍa-mṛga-pakṣi-saṃgheṣv apagata-kṣudra-mṛga-vyāḍa-yakṣa-rākṣasânuvicariteṣv apagata-caura-kāntāra-bhaya-bhairavôpadraveṣu saṃtiṣṭhet varṣaṃ vā varṣa-śataṃ vā varṣa-sahasraṃ vā varṣa-śata-sahasraṃ vā varṣa-koṭīṃ vā varṣa-koṭī-śataṃ vā varṣa-koṭī-sahasraṃ vā varṣa-koṭī-śata-sahasraṃ vā varṣa-koṭī-niyuta-śata-sahasraṃ vā tato vā upari | imaṃ ca vivekaṃ mayôpadiṣṭaṃ na jānīyād yena vivekena bodhisattvo mahāsattvo 'dhyāśaya-samprasthito 'dhyāśaya-sampanno viharati | taṃ so 'nupāya-kuśalo bodhisattvo mahāsattvo 'jānann araṇya-paramo viharati | tatra ca viveke niśrita ālīno 'dhyavasito 'dhyavasāyam āpanno nâiva me Subhūte etāvatā sa bodhisattvaś cittam ārādhayati || tat kasya hetoḥ | yaḥ Subhūte viveko bodhisattvānāṃ mahāsattvānāṃ mayā ākhyātaḥ tena vivekena viharann asmin viveke na saṃdṛśyate ||

1. °va PC. 2. °ryayāvat P, viṣayāt C. de-las bzlog-pa.

madhya-Māra-karmârtham āha: *kiṃ câpîty*-ādi. *imaṃ vivekam* iti prajñā-pāramitôpāya-kauśaly'ātmakaṃ. *niśrita*[1] ity-ādi mṛdu-madhyâdhimātrâvagraha-bhedāt *tatra viveke* 'raṇya-vās'ādau yathākramaṃ *niśrita*[1] *ālīno 'dhyavasitas* tenâiv' ātmôtkarṣād *adhyavasāyam āpannaḥ*. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yaḥ Subhūta* ity-ādi. *tena vivekenêti tenâraṇya-vās'ādinā vivekena viharann*[2] *asmin* bodhisattva-*viveke* mahôpāya-kauśal'ādau *na saṃdṛśyate.*

tam evaṃ Māraḥ pāpīyān upasaṃkramyôpary antarīkṣe vihāyasi sthitvâivaṃ vakṣyati | sādhu kula-putra eṣa bodhisattvānāṃ mahāsattvānāṃ tathāgatena viveka ākhyātaḥ | anenâiva tvaṃ kula-putra vivekena vihara | evaṃ tvaṃ kṣipram anuttarāṃ samyak(394)sambodhim abhisaṃbhotsyase || sa tato vivekāt punar evâraṇyād grāmântam avatīrya tad-anyān bodhisattvān mahāsattvān peśalān bhikṣūn sabrahmacāriṇaḥ kalyāṇa-dharmaṇo 'saṃkīrṇān śrāvaka-pratyekabuddha-pratisaṃyuktair manasikāraiḥ pariśuddha-kāya-vaṅ-manaḥ-karmântān jīvān avamaṃsyate | sa evaṃ vakṣyati saṃkīrṇa-vihāreṇa batême āyuṣmanto viharanti na vivikta-vihāreṇa | ākīrṇa-vihāreṇa batême āyuṣmanto viharanti na vivikta-vihāreṇa viharantîti | ye te bodhisattvā mahāsattvā vivikta-vihāreṇa viharanti tān saṃkīrṇa-vihāreṇa codayiṣyati ākīrṇa-vihāreṇa codayiṣyati | ye ca te saṃkīrṇa-vihāreṇa viharanti tān sa vivikta-vihāreṇa samudācariṣyati tatra gauravam utpādayiṣyati yatra ca gauravam utpādayitavyaṃ tatra mānam utpādayiṣyati || tat kakya hetoḥ | aham amanuṣyais codye 'ham amanuṣyaiḥ smārye | eṣa Subhūte vihāro yenâhaṃ viharāmi || kaṃ grāmânta-vihāriṇam amanuṣyāś codayiṣyanti kaṃ grāmântare viharantam amanuṣyāḥ smārayiṣyantîty evaṃ hi bodhisattva-yānikān pudgalān avamaṃsyate | ayaṃ Subhūte bodhisattva-caṇḍālo veditavyo bodhisattva-dūṣī

1. niḥśr° PT. 2. samv° C.

veditavyo bodhisattva-pratirūpako veditavyo bodhisatta-prativa-
ṛṇiko veditavyo bodhisattva-kāraṇḍavako veditavyaś cauraḥ
śramaṇa-veṣeṇa cauro bodhisattva-yānikānāṃ pudgalānāṃ cau-
raḥ sa-devakasya lokasya taj-jātīyaḥ khalu punaḥ Subhūte
pudgalo na sevitavyo na bhaktavyo na paryupāsitavyaḥ || tat
kasya hetoḥ | abhimāna-patitā hi tetathā-rūpāḥ (395) pudgalā
veditavyāḥ | anyeṣām api tathā-rūpāṇām alpa-sthāmānām acira-
yāna-samprasthitānāṃ saṃdūṣaṇaṃ kuryuḥ | aviśuddha-dhar-
māṇo hi te tathā-rūpāḥ pudgalā veditavyā anācāryā hi te tathā-
rūpāḥ pudgalā veditavyā anārya-dharmāṇo hi te tathā-pūpāḥ
pudgalā veditavyāḥ ||

adhimātra-Māra-karmârtham āha: *tam evam* ity-ādi. *saṃkīrṇa-vihāreṇêti* śrāvak'ādi-manaskārôpetatvāt. *ākīrṇa-vihāreṇêti* mahāyānād bahir-gata-vihāra-tvāt. [Tib. 280ᵃ] anyair bodhisattvair aspṛśyatvād[1] *bodhisattva-caṇḍālaḥ*. sva-para-bodhicitta-[2]dūṣaṇād *bodhisattva-dūṣī*. vāṅ-mātreṇa bodhisattva-caryā'bhyupa-gamād[3] *bodhisattva-pratirūpakaḥ*. bodhisattva-dharma-viyogād *bodhisattva-pra-tivarṇikaḥ*. bodhisattva-[4]saṃgha-sasyôpaghātād[4] *bodhisattva-kāraṇḍavakaḥ*. aka-lpika-paribhogāc *cauraḥ*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *abhimāna-patitā hî*ty-ādi. pāpa-dharma-yogād *aviśuddha-dharmāṇaḥ*. kalyāṇamitra-virahād *anācāryāḥ*. anyathā-vāditvād *anārya-dharmāṇaḥ*.

yasya khalu punaḥ Subhūte bodhisattvasya mahāsattvasyâ-
parityaktāḥ sarva-sattvā aparityaktā sarva-jñatā 'parityaktā 'nut-
tarā samyaksambodhiḥ | tena bodhisattvena mahāsattvenâdhyā-
śayenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena sa-
rva-sattvānām arthaṃ kartu-kāmena taj-jātīyāḥ pudgalā na sevi-
tavyā na bhaktayā na paryupāsitavyāḥ | api tu khalu punaḥ
Subhūte sarva-sattvānām arthāyâbhyutthitena eteṣāṃ cânyeṣāṃ
ca Māra-karmaṇām avabodhāya nityam evôdvigna-cittena bha-

1. asyarśy° C. 2. vid° CT. 3. °ttvatā'bhy° C. 4...4. saṃghôp° T & Tib. saghopagh° C.

vitavyaṃ sarva-sattvānāṃ mārgam apratilabhamānānām upadeṣṭum uttrasta-mānasenâsaṃsṛṣṭena traidhātukena | tatrâpi tāvan maitrāyamāṇena karuṇāyamānena mahā-karuṇām utpādyā 'nukampām upādāya samyak-pratipanneṣu sattveṣu mudita-cittenânupalabdhi-dharmatayā dharmāṇām upekṣakeṇâivaṃ cittam utpādayitavyaṃ | tathā kariṣyāmi yathā sarve Māra-karma-doṣāḥ sarveṇa sarvaṃ sarvathā sarvaṃ sarvatra sarvadā ca na bhaviṣyanti nôtpatsyante | saced utpatsyante kṣipram eva pratigamiṣyanti evaṃ śikṣisye iti | ayam api bodhisattvānāṃ mahāsattvānāṃ svayam-abhijñāya parākramo veditavyaḥ || idam api Subhūte bodhisattvena mahāsattvena viveka-guṇena Māra-karma veditavyam iti ||

navama-svayam-abhijñā-parākrama-kalyāṇamitra-sevana[1]-liṅgârtham āha: *yasya khalu punar* ity-ādi.

āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ Māra-karma-parivarto nāma ekaviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Māra-karma-parivarto nāmâikaviṃśatitamaḥ.

1. Om. C.

XXII.

KALYĀṆA-MITRA-PARIVARTO NĀMA DVĀVIṂŚATITAMAḤ.

(396)atha khalu Bhagavān punar apy āyuṣmantaṃ Subhūtim āmantrayate sma| iha Subhūte bodhisattvena mahāsattvenâdhyāśaya-samprasthitenânuttarāṃ samyaksambodhim abhisamboddhu-kāmen' ādita eva kalyāṇa-mitrāṇi sevitavyāni bhaktavyāni paryupāsitavyāni‖

Subhūtir āha| katamāni tāni punar Bhagavan bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni| yāni bodhisattvena mahāsattvenâdhyāśaya-saṃprasthitenânuttarāṃ samyaksambodhim abhisamboddhu-kāmen' ādita eva kalyāṇa-mitrāṇi sevitavyāni bhaktavyāni paryupāsitavyāni‖

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| buddhā eva Subhūte bhagavanto ye ca te 'vinivartanīyā bodhisattvā mahāsattvā bodhisattva-caryā-kuśalā ya evaṃ pāramitāsv avavadanti anuśāsati ye 'smai prajñāpāramitāṃ deśayanty upadiśanti| imāni tāni Subhūte bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni| prajñāpāramitâiva Subhūte bodhisattvasya mahāsattvasya kalyāṇa-mitraṃ veditavyaṃ| sarvā eva ca Subhūte ṣaṭ pāramitā bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni| ṣaḍ eva pāramitāḥ śāstā ṣaṭ pāramitā mārgaḥ ṣaṭ pāramitā ālokaḥ ṣaṭ pāramitā ulkā ṣaṭ pāramitā avabhāsaḥ ṣaṭ pāramitās trāṇaṃ ṣaṭ pāramitāḥ śaraṇaṃ ṣaṭ pāramitā layanaṃ ṣaṭ pāramitāḥ parā(397)yaṇaṃ ṣaṭ pāramitā dvīpaḥ ṣaṭ pāramitā mātā ṣaṭ pāramitāḥ pitā ṣaṭ pāramitā jñānāya

bodhayā 'nuttarāyai samyaksambodhaye saṃvartante‖ tat kasya hetoḥ| atra hi Subhūte prajñāpāramitā pariniṣṭhitā bhavati yad uta ṣaṭ-pāramitāsu| ye 'pi te Subhūte 'tīte 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambudhya parinirvṛtās teṣām api buddhānāṃ bhagavatām ito nirjātâ̂va sarvajñatā yad uta ṣaḍbhyaḥ pāramitābhyaḥ| ye 'pi te Subhūte bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambhotsyante teṣām api buddhānāṃ bhagavatām ito nirjātâ̂va sarvajñatā yad uta ṣaḍbhyaḥ pāramitābhyaḥ| ye 'pi te Subhūte 'prameyeṣv asaṃkhyeyeṣv aparimāṇesv acintyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhā etarhy anuttarāṃ samyaksaṃbodhim abhisambuddhās tiṣṭhanti dhriyante yāpayanti dharmaṃ ca deśayanti teṣām api buddhānāṃ bhagavatām ito nirjātâ̂va sarvajñatā yad uta ṣaḍbhyaḥ pāramitābhyaḥ| aham api Subhūte tathāgato 'rhan samyaksambuddha etarhy anuttarāṃ samyaksambodhim abhisambuddhaḥ| mamâpi hi Subhūte ito nirjātâ̂va sarvajñatā yad uta ṣaḍbhyaḥ pāramitābhyaḥ‖ tat kasya hetoḥ| āsu hi Subhūte ṣaṭsu pāramitāsu sapta-triṃśad-bodhipakṣā dharmā antargatāś catvāro brahmavihārāś catvāri saṃgraha-vastūni| yāvāṃś ca kaścid buddhadharmo buddha-jñānaṃ svayambhū-jñānam acintya-jñānam atulya-jñānam aprameya-jñānam asaṃkhyeya-jñānam asamajñānam asamasama-jñānaṃ sarvajña-jñānaṃ sarvaṃ tat ṣaṭsu pāramitāsv antargataṃ| tasmāt tarhi Subhūte bodhisattvasya mahāsattvasya ṣaṭ pāramitā (398) eva kalyāṇa-mitrāṇi veditavyāni ṣaḍ eva pāramitāḥ śāstā ṣaṭ pāramitā mārgaḥ ṣaṭ pāramitā ālokaḥ ṣaṭ pāramitā ulkā ṣaṭ pāramitā avabhāsaḥ ṣaṭ pāramitās trāṇaṃ ṣaṭ pāramitāḥ śaraṇaṃ ṣaṭ pāramitā layanaṃ

ṣaṭ pāramitāḥ parāyaṇaṃ ṣaṭ pāramitā dvīpaḥ ṣaṭ pāramitā mātā ṣaṭ pāramitāḥ pitā ṣaṭ pāramitā jñānāya bodhāya sarvajñatāyai anuttara-samyaksambodhi-prāptaye saṃvartante| sarvasattvānām apratyupakāriṇām apy upakāribhūto bhavati yadā bodhisattvo mahāsattvaḥ ṣaṭ-pāramitāṣu śikṣate ‖

navamam eva liṅgaṃ kathayann āha: *atha khalu Bhagavān* ity-ādi.

tatra: phalâvasthāḥ *ṣaṭ pāramitāḥ śāstāḥ*. prathamâdhigama-mārga-saṃdarśanāl [1]labdh'ālokâvasthā *mārgaḥ*. adhik'āloka-rūpatvāt vṛddh'ālokâvasthā *ālokaḥ*. grāhya-grāhakâbhāva-tattvâika[2]-deśa-praviṣṭatvāt tattvârthâika-deśaprasṛtâvasthā[3] *ulkā*. anantara[4]-tattva-jñānôdayād[5] ānantarya-samādhy-avasthā *avabhāsaḥ*. sarvôpadrava-nivāraṇāt[6] prathamāyāṃ bhūmau *trāṇaṃ* tad-āśaya-[Tib. 280[b]]prayogâvandhyatva[7]-pada-sthānena dvitīyāyāṃ *śaraṇaṃ*. niravadya-rati-vastutvāt tṛtīyāyāṃ *layanaṃ*. param'āryatv'āgamana-pada-sthānena caturthyāṃ *parāyaṇaṃ*. traidhātuka-pari(P. 221[b])cchinnatvāt pañcamyāṃ *dvīpaḥ*. prajñāpāramitā-svabhāvatvāt ṣaṣṭhyāṃ *mātā*. upāya-rūpatvāt saptamyāṃ *pitā*. praṇidhān'ātmakatvād aṣṭamyāṃ *jñānāya*. balapāramitā-lakṣaṇatvān navamyāṃ *bodhāya*, jñāna-pāramitā'tiriktatvena daśamyām *anuttarāyai samyaksambodhaye saṃvartanta* ity artha-bhedaḥ. anuccalana-kāraṇa-bhog'āgāra-sakti-pratipakṣeṇa yathākramaṃ dāna-śīla-pāramite. [8]nivṛtti-kāraṇa[8]-sāṃsārika-sattva[9]-vipratipatti-ja-duḥkha-dīrghakālika-śukla-pakṣa-prayoga-parikheda-pratipakṣeṇa yathāsaṃkhyaṃ kṣānti-vīrya-pāramite. vipraṇāśa[10]-kāraṇa[11]-vikṣepa-dauḥprajñya-pratipakṣeṇa tathâiva dhyāna-prajñā-pāramite cêty evaṃ vipakṣa-pratipakṣa-vyavasthānataḥ ṣaḍ iti saṃkhyā-vyavasthānaṃ. tathā[12] ca tābhiḥ[13] pāramitābhir avikṣepakāraṇair ekā pāramitā'vikṣepaḥ sampadyate[14] yam avikṣepaṃ niśritya[15] yathāvad dharma-tattvâvabodhād buddha-dharmāḥ samudāgacchantîty evaṃ sarva-buddha-dharma-samudāgama-pada-sthānataḥ saṃkhyā-vyavasthānaṃ. tathā dānapāramitayā[16] sattvânugrahāc, chīlapāramitayā[16] 'nupaghātāt, kṣāntipāramitayôpa-

1. °loka-rūpatv° P. 2. °ka-bhāvatveka C. 3. °sut° P. 4. °raṃ PT. 5. °tvājñān° C. 6. vicār° P. bzlog-pa yin-paḥi phyir. 7. °gâbandhy° PT, °gâvādhy° C. don yod-pa ñid-kyis. 8 ... 8. Om. Tib. 9. °ttve P. 10. °ṇāsa C, °ṇā P. chud za-ba. 11. Om. P. 12. yathā C. de-bṣin-du. 13. tasṛbh° CT, tasābh° P. Om. Tib. 14. °mpādy° C. 15. niśṛtya C, niḥśr° P. 16. °tāyā P.

ghāta[1]-marṣaṇād, vīryapāramitayā[2] [3]kṛtya-vyāpāra-gamanāt sattvān paripācane yogyān[4] kṛtvā, vikṣipta-cittānāṃ[5] samādhānāya dhyāna-pāramitayā, [Tib. 281ᵃ] samāhita-cittānāṃ vimokṣāya prajñā-pāramitayā 'vavādanāt paripāka[6] ity evaṃ sattva-paripācan'ānukūlyato 'pi saṃkhyā-vyavasthānam avaseyaṃ.[7] ta(P. 222ᵃ] thâîva *tat kasya hetor* ity āśaṅky' āha: *atra hî*ty-ādi. kalyāṇa-mitrârtham eva[8] spaṣṭayann āha: *ye 'pi te Subhūta* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *āsu hî*ty-ādi. *yāvāṃś ca kaścid buddha-dharma* ity asya sarv'ākārajñat'ādy-aṣṭâbhisamaya-krameṇa vibhajanād[9] *buddha-jñānam* ity aṣṭapadāni. upasaṃharann āha: *tasmāt tarhî*ty-ādi.

āsu khalu punaḥ Subhūte ṣaṭsu pāramitāsu śikṣitu-kāmena bodhisattvena mahāsattvena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyā upadeṣṭavyā uddeṣṭavyā svādhyātavyā arthataś ca dharmataś ca nayataś côpaparīkṣitavyā upanidhyātavyā paripraṣṭavyā paripraśnayitavyā‖ tat kasya hetoḥ| eṣā hi prajñāpāramitā ṣaṇṇāṃ pāramitānāṃ pūrvaṃgamā nāyikā pariṇāyikā saṃdarśikā avadarśikā janayitrī dhātrī‖ tat kasya hetoḥ| prajñāpāramitā-virahitā hi pañca pāramitā na prajñāyante nâpi pāramitā-nāmadheyaṃ labhante‖ tasmāt tarhi Subhūte 'parapraṇeyatāṃ gantu-kāmena bodhisattvena mahāsattvenâparapraṇeyatāyāṃ sthātu-kāmena ihâîva prajñāparamitāyāṃ śikṣitavyaṃ‖

daśama-sarva-prakāra-prajñāpāramitā-śikṣaṇa-liṅgârtham[10] āha: *āsu khalu punar* ity-ādi. tathâîva *tat kasya hetor* ity āśaṅky' āha: *eṣā hî*ty-ādi. darśana-bhāvanā-viśeṣâśâlkṣa-mārga-prāpaṇād yathākramaṃ *nāyikê*ty-ādi pada-catuṣṭayaṃ. ādāv utpādanāj *janayitrī*. paścāt saṃvardhanād *dhātrī*. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitê*ty-ādi.

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1. °mitā yôp° P. 2. °tāyā P. 3. kṛtyāvy° P. 4. °gyāt C. 5. sattvānāṃ C. 6. °ripāca P. 7. °śāśyaṃ P, avaśeṣān C. blta-bar byaḥo. 8. Om. P. 9. bhañj° P, °nāya C. 10. °ṇ'ālambârtham C. rtags-kyi don.

Subhūtir āha | kiṃ-lakṣaṇā Bhagavan prajñāpāramitā ||

(399)evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | asaṅga-lakṣaṇā Subhūte prajñāpāramitā ||

Subhūtir āha | syād Bhagavan paryāyo yena paryāyeṇa yenâivâsaṅga-lakṣaṇena prajñāpāramitā saṃvidyate tenâivâsaṅga-lakṣaṇena sarva-dharmāḥ saṃvidyeran ||

Bhagavān āha | evam etat Subhūte evam etat | syāt Subhūte paryāyo yena paryāyeṇa yenâivâsaṅga-lakṣaṇena prajñāpāramitā saṃvidyate tenâivâsaṅga lakṣaṇena sarva-dharmāḥ saṃvidyante || tat kasya hetoḥ | sarva-dharmā hi Subhūte viviktāḥ sarva-dharmā hi Subhūte śūnyāḥ || tasmāt tarhi Subhūte yenâivâsaṅga-lakṣaṇena prajñāpāramitā viviktā śūnyā tenâivâsaṅga-lakṣaṇena sarva-dharmā viviktāḥ śūnyāḥ || Subhūtir āha | yadi Bhagavan sarva-dharmā viviktāḥ sarva-dharmāḥ śūnyāḥ katham Bhagavan sattvānāṃ saṃkleśaḥ prajñāyate katham Bhagavan sattvānāṃ vyavadānaṃ prajñāyate | na ca Bhagavan viviktaṃ saṃkliśyate na Bhagavan viviktaṃ vyavadāyati na ca Bhagavan śūnyaṃ saṃkliśyate na ca Bhagavan śūnyaṃ vyavadāyati na ca Bhagavan viviktaṃ vā śūnyaṃ vā 'nuttarāṃ samyaksambodhim abhisambudhyate | anyatrâpi Bhagavan śūnyatāyāḥ sarva-dharmo nôpalabhyate yo 'nuttarāṃ samyaksambodhim abhisambuddho vā 'bhisambhotsyate vā abhisambudhyate vā | katham vā vayaṃ Bhagavann asya bhāṣitasyârtham ājānīmaḥ | deśayatu Bhagavan deśayatu Sugata ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | tat kiṃ manyase Subhūte dīrgharātraṃ sattvā ahaṃkāre mamakāre caranti ||

(400)Subhūtir āha | evam etad Bhagavan evam etat Sugata | dīrgharātraṃ sattvā ahaṃkāre mamakāre caranti |

Bhagavān āha | tat kiṃ manyase Subhūte 'pi nu ahaṃkāra-mamakārau śūnyau ||

Subhūtir āha | śūnyau Bhagavan śūnyau Sugata ||

Bhagavān āha | tat kiṃ manyase Subhūte ahaṃkāreṇa mamakāreṇa ca sattvāḥ saṃsāre saṃsaranti ||

Subhūtir āha | evam etad Bhagavan evam etat Sugata | ahaṃkāreṇa mamakāreṇa ca sattvāḥ saṃsāke saṃsaranti ||

Bhagavān āha | evaṃ khalu Subhūte sattvānāṃ saṃkleśaḥ prajñāyate | yathā sattvānām udgraho 'bhiniveśas tathā saṃ-kleśo na câtra kaścit saṃkliśyate | yathā ca Subhūte 'nudgraho 'nabhiniveśas tathā nâhaṃkāra-mamakārau prajñāyete | evaṃ khalu Subhūte sarva-sattvānāṃ vyavadānaṃ prajñāyate yathā sattvānām anudgraho 'nabhiniveśas tathā vyavadānaṃ na câtra kaścid vyavadāyati | evaṃ khalu Subhūte caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ | evaṃ khalu Subhūte sarva-dharmeṣu vivikteṣu sarva-dharmeṣu śūnyeṣu sattvānāṃ saṃkleśo vyavadānaṃ ca prajñāyate ||

ekādaśa-sarvânabhiniveśa-liṅgârtham āha: *kiṃ lakṣaṇêty*-ādi. *asaṅga-lakṣaṇêti* anabhiniveśa-svabhāvā.

[1]pada-paramatvād[1] āha: *syād Bhagavann* [Tib. 281[b]] ity-ādi.

nyāyasya tulyatvād āha: *evam etad* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmā hî*ty-ādi. tatra hetu-phala-bhāva-rahitatvād yathā-saṃkhyaṃ *viviktāḥ śūnyā* iti kecit.

śūnyatve saṃkleś'ādy-abhāva[2] iti āha: *yadi Bhagavann* ity-ādi. *sa*[3] *dharmo nôpalabhyata* iti śūnyatvād evêti bhāvaḥ. *asya bhāṣitasyêti* saṃkleś'ādy-anupapattau vivikta-śūnyatā-deśanāyāḥ.

pratipraśnena parihartum āha: *tat kiṃ manyasa* ity-ādi.

saṃkleśo vyava(P. 222[b])*dānaṃ ca prajñāyata* iti. etad uktaṃ: śūnyatve 'pi

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1 ... 1. yadaparasatv° C, pada-paratvād P. tshig lhur len-pa-ñid-kyis. 2. athābh° C. 3. sad C, sarva Ed. & T. de.

sarva-dharmāṇāṃ saṃvṛtyā karma-phala-sambandhasya vidyamānatvād yathā 'bhiniveśas tathā saṃkleśo, yathā cânabhiniveśas tathā vyavadānaṃ ca[1] prajñāyata iti.

Subhūtir āha | āścaryaṃ Bhagavan yāvad yad idaṃ sarva-dharmeṣu vivikteṣu sarva-dharmeṣu śūnyeṣu sattvānāṃ saṃkleśo vyavadānaṃ ca prajñāyate | evaṃ ca Bhagavanś caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ | evaṃ hi caran bodhisattvo mahāsattvo na rūpe carati na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne carati | evaṃ caran Bhagavan bodhisattvo mahāsattvo (401) 'navamardanīyo bhavati sa-deva-manuṣâsureṇa lokena | evaṃ caram Bhagavan bodhisattvo mahāsattvaḥ sarveṣāṃ śrāvaka-yānikānāṃ pratyekabuddha-yānikānāṃ ca pudgalānāṃ caryām abhibhavati anabhibhūtaṃ ca sthānaṃ pratilabhate || tat kasya hetoḥ | anabhibhūtaṃ hi Bhagavan buddhatvaṃ tathāgatatvaṃ svayambhutvaṃ sarvajñatvaṃ || anenâpi Bhagavan manasikāreṇa prajñāpāramitā pratisaṃyuktena vihāreṇa viharan bodhisattvo mahāsattvo rātriṃ-divāny atināmayed āsannaḥ syād anuttarāyāḥ samyaksambodheḥ kṣipraṃ cânuttarāṃ samyaksambodhim abhisambudhyeta ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | evaṃ caran Subhūte bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ | evaṃ hi caran Subhūte bodhisattvo mahāsattvo na rūpe carati na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne carati | evaṃ caran Subhūte bodhisattvo mahāsattvo 'navamardanīyo bhavati sa-deva-mānuṣâsureṇa lokena | evaṃ caran Subhūte bodhisattvo mahāsattvaḥ sarveṣāṃ śrāvaka-yānikānāṃ pratyekabuddha-yānikānāṃ ca pudgalānāṃ caryām abhibhavati anabhibhūtaṃ

1 Om. PT.

ca sthānaṃ pratilabhate ‖ tat kasya hetoḥ | anabhibhūtaṃ hi Subhūte buddhatvaṃ tathāgatatvaṃ svayambhūtvaṃ sarvajñatvaṃ | anenâpi Subhūte manasikāreṇa prajñāpāramitā-pratisaṃyuktena vihāreṇa viharan bodhisattvo mahāsattvo rātriṃ-divāny atināmayed āsannaḥ syād anuttarāyāḥ samyaksambodheḥ kṣipraṃ cânuttarāṃ samyaksambodhim abhisambudhyeta ‖

dvādaśa-buddha-bodhy-āsannībhavana[1]-liṅgârtham āha: *evaṃ ca Bhagavaṃś caran bodhisattva* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *anabhibhūtam* ity-ādi. ādarś'ādi-jñāna-catuṣṭaya-bhedena *buddhatvam* ity-ādi-padacatuṣṭayaṃ.

tathâivânuvadann āha: *evam etad* ity-ādi.

etāvanty eva liṅgāny avasātavyāni.

tathā côktaṃ:

svapnântare 'pi svapn'ābha[2]-sarva-dharmêkṣaṇ'ādikaṃ
mūrdha-prāptasya yogasya liṅgaṃ [Tib. 282ᵃ] dvādaśadhā matam ‖

iti. (1)

sacet khalu punaḥ Subhūte ye Jambūdvīpe sattvās te sarve 'purvâcaramaṃ mānuṣyakam ātmabhāvaṃ pralilabheran mānuṣyakam ātmabhāvaṃ pratilabhyânuttarāyāṃ (402) samyaksambodhau cittam utpādayeran anuttarāyāṃ samyaksambodhau cittam utpādya yāvajjīvaṃ tiṣṭheyur yāvajjīvaṃ tiṣṭhanto yāvajjīvaṃ sarva-tathāgatān satkuryur gurukuryur mānayeyuḥ pūjayeyur arcayeyur apacāyeyuḥ evaṃ sarva-sattvebhyo 'pi dānaṃ dadyus tac ca dānaṃ anuttarāyāṃ samyaksambodhau pariṇāmayeyus tat kim manyase Subhūte api nu te bodhisattvā mahāsattvās tato nidānaṃ bahu-puṇyaṃ prasaveyuḥ ‖

Subhūtir āha | bahu Bhagavan bahu Sugata ‖

Bhagavān āha | ataḥ khalu punaḥ Subhūte sa kula-putro

1. °van C, °vana T. 2. °bhā CT.

vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati yo bodhisattvo mahāsattvo 'ntata eka-divasam api prajñāpāramitā-pratisaṃyuktair manasikārair viharati | tat kasya hetoḥ | yathā-yathā hi Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitā-pratisaṃyuktair manasikārai rātriṃ-divaṃ viharati tathā-tathā sarvasattvānāṃ dakṣiṇīyatāṃ gacchati || tat kasya hetoḥ | tathā hi Subhūte nâsti tad-anyeṣāṃ sattvānāṃ tādṛśaṃ maitrī-sahagatam cittaṃ yathā tasya bodhisattvasya mahāsattvasya sthāpayitvā buddhān bhagavataḥ || tat kasya hetoḥ | apratipudgalā hi Subhūte tathāgatā nirupamā hi Subhūte tathāgatā acintya-dharmasamanvāgatā hi Subhūte tathāgatā arhantaḥ samyaksambuddhāḥ || katham ca Subhūte sa kula-putro vā kula-duhitā vā tāvat tat puṇyam abhinirharati | tādṛśyā Subhūte prajñayā samanvāgataḥ sa bodhisattvo mahāsattvo bhavati yādṛśyā prajñayā samanvāgato vadhya-gatān iva sarva-sattvān paśyati | tena tasyāṃ velāyāṃ mahā-karuṇā-parigṛhīto (403) bhavati | sa divyena cakṣuṣā vyavalokayann aprameyān asaṃkhyeyān aparimeyān aparimāṇān sattvān ānantarya-karma-samanvāgatān paśyati akṣaṇa-prāptāṃś ca vihanyamānāṃś ca dṛṣṭi-jāla-praticchannāṃś ca mārgam apratilabhamānān aparāṃś ca kṣaṇa-prāptān paśyati kṣaṇāṃś ca virāgayataḥ paśyati | tasya tasyāṃ velāyāṃ mahān saṃvegā utpadyate | te câsya sarva-sattvās tayā mahā-maitryā tayā ca mahā-karuṇayā spharitvā manasikṛtā bhavanti | aham eteṣāṃ sarveṣāṃ sattvānāṃ nātho bhaviṣyāmi | aham enān sarvasattvān sarva-duḥkhebhyo mocayiṣyāmîti | na ca tena vā 'nyena vā nimittena sārdhaṃ saṃvasati || ayam api Subhūte bodhisattvasya mahāsattvasya mahān prajñ'āloko 'nuttarāṃ samyaksambodhim abhisambodhuṃ || anena hi Subhūte vihāreṇa viharanto bodhisattvā mahāsattvāḥ sarva-lokasya dakṣiṇī-

yatāṃ parigṛhṇanti na ca vivartante 'nuttarāyāḥ saṃyaksaṃbodheḥ | yeṣāṃ ca dāyakānāṃ dāna-patīnāṃ ca paribhuñjate cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkārān asyāṃ prajñāpāramitāyāṃ sûpasthita-cittās teṣāṃ dāyakānāṃ dāna-patīnāṃ ca dāna-dakṣiṇāṃ viśodhayanti sarvajñatā câiṣāṃ āsannībhavati ‖ tasmāt tarhi Subhūte bodhisattvena mahāsattvenâmoghaṃ rāṣṭraṃ piṇḍaṃ paribhoktu-kāmena sarvasattvānāṃ mārgam upa(404)deṣṭu-kāmena vipulam avabhāsaṃ kartu-kāmena saṃsāra-gatān sattvān saṃsārāt parimocayitukāmena sarva-sattvānāṃ cakṣur viśodhayitu-kāmenânena prajñāpāramitā-pratisaṃyuktena manasikāreṇa vihartavyaṃ | saced anena manasikāreṇa vihartum icchati tena prajñāpāramitā-pratisaṃyuktā manasikārāḥ samanvāhartavyāḥ ‖ tat kasya hetoḥ | yo hy enān samanvāhartavyān maṃsyate sa evâsya manasikāro bhaviṣyati | tato 'nyeṣāṃ manasikārāṇāṃ prajñāpāramitā-virahitānām avakāśo na dātavyaḥ | tathā ca kartavyaṃ yathā 'yaṃ prajñāpāramitā-pratisaṃyuktair manasikārai rātriṃ-divāni kṣapayet ‖

liṅgenâivaṃ lakṣitasya kati-prakārā vivṛddhir iti Jambūdvīpak'ādi-sattva-tathāgata-satkār'ādi-puṇyâdhikāṃ prathamāṃ vivṛddhiṃ vaktum āha: *sacet*[1] *punaḥ Subhūte ye Jambūdvīpe sattvā* ity-ādi. Jambūdvīpasyôpalakṣaṇatvāt trisāhasra-mahāsāhasra-lokadhātavīya-sattvānām apy atra grahaṇaṃ Pañcaviṃśatisahasrikāyāṃ[2] tathā 'bhidhānāt.

tathâiva *tat kasya hetor* ity āśaṅky' āha: *yathā-yathā hî*ty-ādi. *dakṣiṇīyatāṃ gacchatî*ti puṇya-kṣetratāṃ pratipadyate. etad eva kuta iti *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. *sthāpayitvê*ti parityajya. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *apratipudgalā hî*ty-ādi. pratyakṣânumān'Āgamârthānāṃ[3] adhigamād *apratipudgalā* ity-ādi-pada-trayaṃ. daiśikatvād[4] ity

1. Ed. reads °t khalu. 2. °tisāh° CT. 3. °rthān CT. 4. Sic PCT. tshad-ma gsum-gyis ston-par mdsad-paḥi phyir ro. = tri-pramāṇa-d°?

apare. prakā(P. 223ᵃ)rântareṇâpi puṇyâbhibhavatvaṃ[1] vaktum āha: *kathaṃ cêty-ādi. vadhya-gatān ivêti* maraṇârhān iva. *kṣaṇāṃś ca virāgayata* iti pāpânuṣṭhānena manuṣy'ādi-bhāvān nāśayataḥ. *dāyakānām* iti samādāyakānāṃ.[2] *dānapatīnām* iti sākṣād-dātṝṇāṃ[3] [4]*viśodhayantî*ti samyak-phalavatīṃ kurvantîty arthaḥ. *anena manasikāreṇêti* sattvānāṃ mārgôpade [Tib. 28_b] ś'ādi-svabhāvena. tathâiva *tat kasya hetor* ity āśaṅky' āha: *yo hy enām* ity-ādi. *sa evêti* mahôpāya-kauśalāyā Mātur[5] ālambane[6] *sa eva* sattvôpakāra-*manaskāraḥ. yathā 'yam* iti mâitry-ādi-svabhāvo manaskāraḥ. *kṣapayed* ity atikrāmayet[7]

tad-yathā 'pi nāma Subhūte kenacid eva puruṣeṇa maṇi-ratna-jñāne vartamānena maṇi-ratna-jāti-jñenâpratilabdha-pūrvaṃ mahā-maṇi-ratnaṃ pratilabdhaṃ bhavet| sa tan mahā-maṇi-ratnaṃ pratilabhya mahatôdāreṇa prīti-prāmodyena samanvāgato bhavet| tasya tan mahā-maṇi-ratnaṃ punar eva praṇaśyet| sa tato nidānaṃ mahatā duḥkha-daurmanasyena saṃyujyeta| tasya satata-samitaṃ tan mahā-maṇi-ratnaṃ pratisaṃyuktā eva manasikārāḥ pravarteran| aho batâhaṃ tena mahā-maṇi-ratnena viprayukta iti| iti hi sa puruṣas tasya mahā-maṇi-ratnasya na vismared yāvat tad vā 'nyad vā tad-guṇaṃ taj-jātikaṃ tena mahā-maṇi-ratnaṃ pratilabdhaṃ bhavet‖ evam eva Subhūte bodhisattvena mahāsattvena prajñāpāramitā-mahā-maṇi-ratna-paribhraṣṭena mahā-maṇi-ratna-paribhraṣṭenêva mahā-maṇi-ratnena (405) ratna-saṃjñinā prajñāpāramitā-manasikārâviprayuktena prajñāpāramitā-manasikārâvirahita-sarvajñatā-cittena tāvad anveṣṭavyā yāvat sā vā 'nyā vā pratilabdhā bhavati tāvat tena prajñāpāramitā-mahā-maṇi-ratna-pratilambha-pratisaṃyuktair manasikāraiḥ sarvajñatā-mahā-maṇi-ratna-pratilambha-pratisaṃyuktair manasikārair avirahitena bhavitavyaṃ ‖

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1. bhavaṃ P. 2. & 3. (sākṣād-d°) is transposed in Tib. 4. C. adds dakṣiṇāṃ. 5. māntar C. 6. aṃlambena (!) P. 7. °meta P, °met T.

Subhūtir āha | yat punar Bhagavan sarva-dharmāḥ sarva-manasikārāḥ svabhāvena virahitāḥ śūnyā uktā Bhagavatā | tat katham Bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitā-pratisaṃyuktair manasikāraiḥ sarvajñatā-pratisaṃyuktair manasikārair virahito bhavati ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sacet Subhūte bodhisattvo mahāsattva evaṃ manasi-karoti sarva-dharmāḥ svabhāvena viviktāḥ sarva-dharmāḥ svabhāvena śūnyā iti | evam etan manasi-kurvan prajñāpāramitā-pratisaṃyuktair manasikāraiḥ sarvajñatā-pratisaṃyuktair manasikārair virahito bhavati || tat kasya hetoḥ | prajñāpāramitā hi Subhūte śūnyā sā nâlva vivardhate na ca parihīyate ||

dvitīya-viśiṣṭa-prajñāpāramitā-manaskāra-svabhāva-vivṛddhy[1]-artham āha: *tad-yathā 'pi nāma Subhūte kenacid evêty-ādi. maṇi-ratna-jñāne vartamānenêti* tat-parīkṣā-śāstra-parijñānāt. *maṇi-ratna-jāti-jñenêti* lakṣaṇa-parijayāt. *yāvat sā vā 'nyā vā pratilabdhā bhavatîti sā vā* Prajñāpāramitā *'nyā vā* Samādhirāj'ādi-sūtrânta-dharmatā-prāptā *bhavati.* [2]pustakâpekṣayā sā vā 'nyā vêti kecit.

śūnyatvād avirahitatvaṃ na[3] ghaṭata ity āha: *yat punar* ity-ādi.

pariharann āha: *saced* ity-ādi. tathâlva *tat kasya hetor* ity āśaṅ(P. 190[b])ky' āha: *prajñêty-ādi.* etad uktaṃ: yasmāt *prajñāpāramitā śūnyā* tattvato vivṛddhi-parihāṇi-rahitā tasmāc chūnyā sarva-dharmā ity ālambanān manaskārasyâpi śūnyatvâdhimokṣe saty aviparyastatvāt prajñāpāramitā manaskārâvirahitā[4] iti.

Subhūtir āha | saced Bhagavan prajñāpāramitā śūnyā sā nâlva vivardhate na ca parihīyate | katham Bhagavan bodhisattvo mahāsattvo 'vivardhamānayā prajñāpāramitayā bodhaye samudāgacchati katham cânuttarāṃ samyaksambodhim abhisambudhyate ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat |

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1. vṛddhy C. 2. From here up to C. 193[a] is wanting in P. °takâpy akṣ° C. glegs-bam-la ltos-te. 3. Om. CT. 4. °ta. CT.

na khalu punaḥ (406) Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran vivardhate vā parihīyate vā| yathâiva Subhūte prajñāparamitā śūnyā sā nâiva vivardhate na ca parihīyate| evam eva Subhūte bodhisattvo mahāsattvaḥ śūnyaḥ sa nâiva vivardhate na ca parihīyate| yataḥ Subhūte yathâiva prajñāpāramitā śūnyā sā nâiva vivardhate na ca parihīyate evam eva Subhūte bodhisattvo mahāsattvaḥ śūnyaḥ sa nâiva vivardhate na ca parihīyate| tato bodhisattvo mahāsattvo bodhaye samudāgacchati evaṃ cânuttarāṃ samyaksambodhim abhisambudhyate‖ sacet Subhūte bodhisattvo mahāsattva evaṃ bhāṣyamāṇe nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate na saṃsīdati veditavyam etat Subhūte caraty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyām iti‖

Subhūtir āha| kiṃ punar Bhagavan prajñāpāramitā carati prajñāpāramitāyāṃ‖

Bhagavān āha| no hîdaṃ Subhūte‖

āha| kiṃ punar Bhagavan yā prajñāpāramitāyāḥ śūnyatā sā carati prajñāpāramitāyāṃ‖

Bhagavān āha| no hîdaṃ Subhūte‖

āha| kiṃ punar Bhagavann anyatra prajñāpāramitā-śūnyatāyāḥ sa kaścid dharma upalabhyate yaś carati prajñāpāramitāyāṃ‖

Bhagavān āha| no hîdaṃ Subhūte‖

āha| kiṃ punar Bhagavan śūnyatā carati prajñāpāramitāyāṃ‖

(407)Bhagavān āha| no hîdaṃ Subhūte‖

āha| kiṃ punar Bhagavan Śūnyatāyāṃ sa kaścid dharma upalabhyate yaś carati prajñāpāramitāyāṃ‖

Bhagavān āha| no hîdaṃ Subhūte‖

āha | kiṃ punar Bhagavan śūnyatā carati śūnyatāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavan rūpaṃ carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdam Subhūte ||

āha | kiṃ punar Bhagavan vedanā saṃjñā saṃskārāḥ kiṃ punar Bhagavan vijñānaṃ carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kim punar Bhagavann anyatra rūpāt sa dharmaḥ kaścid upalabhyate yaś carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavann anyatra vedanāyāḥ saṃjñāyāḥ saṃskārebhyo 'nyatra vijñānāt sa dharmaḥ kaścid upalabhyate yaś carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

Subhūtir āha | kathaṃ punar Bhagavan bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | kiṃ punaḥ Subhūte samanupaśyasi tvaṃ taṃ dharmaṃ yaś carati prajñāpāramitāyāṃ ||

Subhūtir āha | no hîdaṃ Bhagavan ||

(408)Bhagavān āha | samanupaśyasi tvaṃ Subhūte tāṃ prajñāpāramitāṃ yatra prajñāpāramitāyāṃ bodhisattvo mahāsattvaś carati ||

āha | no hîdaṃ Bhagavan ||

Bhagavān āha | tat kiṃ manyase Subhūte yo dharmo 'nupalambhas taṃ dharmaṃ samanupaśyasi | api nu sa eva dharma utpanno vā utpatsyate vā utpadyate vā niruddho vā nirotsyate vā nirudhyate vā ||

āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evaṃ khalu Subhūte bodhisattvasya mahāsattvasyânutpattikeṣu dharmeṣu kṣāntir evaṃrūpā bhavati | evaṃrupayā ca Subhūte kṣāntyā samanvāgato bodhisattvo mahāsattvo vyākriyate 'nuttarāyāṃ samyaksambodhau | iyaṃ Subhūte tathāgatasya vaiśāradya-pratipat yāṃ pratipadyamāno bodhisattvo mahāsattva evaṃ carann evaṃ ghaṭamāna evaṃ vyāyacchamāno 'nuttaraṃ buddha-jñānaṃ sarvajña-jñānaṃ mahā-sârthavāha-jñānaṃ nânuprāpsyatîti nâtat sthānaṃ vidyate ||

tṛtīyâtiśayânutpattika-kṣānti-lābha-svarūpa-vivṛddhy-arthaṃ praśnayann āha: *saced Bhagavann* ity-ādi.

pariharann āha: *na khalu punar* [Tib. 283ᵃ] ity-ādi. *bodhaye samudāgacchatîti* etad uktaṃ: yataḥ prajñāpāramitāyā hāni-vṛddhi-pratiṣedhavad bodhisattvasya paramârthato hāni-vṛddhi-pratiṣedhas tato māyôpama-bhāvanayā saṃvṛtyā puṇya-jñāna-sambhāraṃ samudānayaty *anuttarāṃ* ca [1]samyaksaṃ *bodhim abhisaṃb udhyate*[1]. anyathā tattvato hāni-vṛddhi-sambhave [2]viparyāsa eva san nâivam iti[2] etad eva tattvam ity āha: *sacet Subhūte bodhisattva* ity-ādi.

caraty ayaṃ bodhisattva ity anena kaścit tāttviko[3] dharmaḥ samākṣipta ity abhiprāyād āha: *kiṃ punar Bhagavan prajñāpāramitā caratî*ty-ādi.

kathaṃ punar ity-ādi. yadi yathôkta-prakāra-[4]prati-niṣedhena[4] sarvatra *no hîdam* ity ucyate Bhagavatā. kathaṃ punaḥ prakārântareṇa carati yena caraty ayaṃ bodhisattva iti prāg uktam ity arthaḥ.

saṃvṛtyā tad uktam ity āha: *kiṃ punaḥ Subhūte samanupaśyasî*ty-ādi. tattvata iti bhāvaḥ.

upasaṃharann āha: *evaṃ khalv* ity-ādi. sarva-dharmânupalambhād eva paramârtha-dvāreṇânupapattau māyôpama-bhāvanayā saṃvṛtyā caraṇād *anutpattikeṣu dharmeṣu* viśiṣṭâdhimuktir bhavati. *vaiśāradya-pratipad* 'ādibhiḥ[5] sarvô-

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1..1. bodhiṃ budhyate C. 2..2. Ex. conj. °ryāso 'san nevaiti (sic) T, °ryāsan nâivêti C. phyin-ci-log kho-na yin-pas de ltar mi ḥgyur-ro ṣes. 3. °vito C. 4..4. prīt° C. bkag-paḥi sgo-nas=pratiniṣedha-mukhena? 5. °pādibhi C.

palam bha-bhayâbhāvān nirbhīkṛtā *pratipat.* śrutamay'ādi-[1]jñānôtpādād [Tib. 283[b]] *evaṃ*[1] *carann* ity-ādi-pada-trayam. ādarś'ādi-jñāna-bhedena *cânuttaraṃ buddha-jñānam* ity-ādi-pada-catuṣṭayaṃ yojyaṃ.

Subhūtir āha | yā Bhagavan sarva-dharmāṇām anutpattika-
5 dharmatā sā vyākriyate 'nuttarāyāṃ samyaksambodhau ||

Bhagavān āha | no hîdaṃ Subhūte ||

Subhūtir āha | katham asyêdānīṃ Bhagavan dharmasya vyākaraṇaṃ bhavaty anuttarāyāṃ samyaksambodhau ||

Bhagavān āha | kiṃ punaḥ Subhūte samanupaśyasi tvaṃ
10 taṃ dharmaṃ yasya dharmasya vyākaraṇaṃ bhavaty anuttarā-yāṃ samyaksambodhau ||

(409)Subhūtir āha | no hîdaṃ Bhagavam | nâhaṃ Bha-gavans taṃ dharmaṃ samanupaśyāmi yo dharmo vyākṛto vyā-karişyate vyākariyate vā 'nuttarāyāṃ samyaksambodhau | tam
15 apy ahaṃ Bhagavan dharmaṃ na samanupaśyāmi yo dharmo 'bhisambudhyate yo dharmo 'bhisamboddhavyo yena vā dhar-meṇâbhisambudhyate || tat kasya hetoḥ | sarva-dharmeşu Bha gavann anupalabhyamāneşu na me evaṃ bhavati ayaṃ dharmo 'bhisambudhyate 'yaṃ dharmo 'bhisamboddhavyo 'nena vā
20 dharmeṇâbhisambudhyate iti ||

caturtha-bodhya-bodhaka-dharmânupalambha-lakṣaṇa-vivṛddhy-artham āha: *yā Bhagavan sarva-dharmāṇām* ity ādi.

saṃvṛtyā vyākaraṇam iti pratipraśnen' āha: *kiṃ punaḥ Subhūta* ity-ādi.

tathâlva *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmeşv* ity-ādi. *na me*
25 *evaṃ bhavatî*ti anenâvikalpā mūrdhâbhisamaye prajñā(P. 191[a])pāramitêti kṛtvā bodhisattvasyâlvaṃ vikalpâbhāvaṃ sva-vyājen' āha.

āryyâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ kalyāṇa-mitra-

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1 .. 1 °tpādāyâlv° T. skyed-pa yin-paḥi phyir de śes-pa skyed-paḥi phyir smos-pa yin-no.

parivarto nāma dvāviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ kalyāṇa-mitra-parivarto nāma dvāviṃśatitamaḥ.

XXIII.

ŚAKRA-PARIVARTO NĀMA TRAYOVIṂŚATITAMAḤ

tena Khalu punar samayena Śakro devānām indras tasyām eva parṣadi saṃnipatitaḥ saṃniṣaṇṇo 'bhūt| atha Khalu Śakro devānām indro Bhagavantam etad avocat| gambhīrêyaṃ Bhagavan prajñāpāramitā durdṛśā duranubodhā batêyaṃ Bhagavan prajñāpāramitā ‖

evam ukte Bhagavān Śakraṃ devānām indram etad avocat| evam etat Kauśikâivam etat| gambhīrêyaṃ Kauśika prajñāpāramitā durdṛśā duranubodhā batêyaṃ Kauśika prajñāpāramitā ākāśa-gambhīratayā gambhīrêyaṃ prajñāpāramitā viviktatvād durdṛśā śūnyatvād duranubodhêyaṃ prajñāpāramitā ‖

evam ukte Śakro devānām indro Bhagavantam etad avocat| na te Bhagavan sattvā avarakeṇa kuśala-mūlena samanvāgatā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti prāvartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ‖

evam ukte Bhagavān Śakraṃ devānām indram etad avocat| evam etat Kauśikâivam etat| na te Kauśika sattvā avarakeṇa Kuśala-mūlena samanvāgatā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpṣyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti| yāvantaḥ Kauśika Jambūdvīpe sattvās te sarve daśa-kuśala-karma-patha-samanvāgatā (411) bhaveyus tat kiṃ manyase Kauṣika api nu te sattvās tato nidānaṃ bahu-puṇyaṃ prasaveyuḥ ‖

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitāṃ śroṣyati śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati dêśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati likhiṣyati | asya Kauśika puṇya-skandhasyâsau paurvakāṇāṃ Jāmbūdvīpakānāṃ sarva-sattvānāṃ śīlamayaḥ puṇya-skandhaḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śata-sahasratamīm api koṭītamīm api koṭī-śatatamīm api koṭī-sahasratamīm api koṭī-śata-sahasratamīm api koṭī-niyuta-śata-sahasratamīm api kalām nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniṣām apy upaniṣadam api na kṣamate yena kuśala-mūlena sa kulaputro vā kuladuhitā vā samanvāgato bhavati ya imām gambhīrāṃ prajñāpāramitāṃ śroṣyati śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati likhiṣyati ||

atha khalv anyataro bhikṣuḥ Śakraṃ devānām indram etad avocat | abhibhūto 'si Kauśika tena kulaputreṇa vā kuladuhitrā vā ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyati śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati likhiṣyati ||

evam ukte Śakro devānām indras taṃ bhikṣuṃ etad avocat | eka-cittôtpā(412)denâlvâham ārya tena kulaputreṇa vā kuladuhitrā vā 'bhibhūtaḥ | kaḥ punar vādo ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyati śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati likhiṣyati | kaḥ punar

vādo ye śrutvôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāya likhitvā tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante te sa-deva-mānuṣâsuraṃ lokam abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalaṃ te sa-deva-mānuṣâsuraṃ lokam abhibhavanto gamiṣyanti ye 'pi te srotaāpannāḥ sakṛdāgāmino 'nāgāmino 'rhantaḥ samyaksambuddhās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalaṃ srotaāpannān sakṛdāgāmino 'nāgāmino 'rhataḥ pratyekabuddhān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvā mahā-dāna-patayaḥ prajñāpāramitôpāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalaṃ tān mahā-dāna-patīn bodhisattvān mahāsattvān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvāḥ pariśuddha-śīlā akhaṇḍena śīla-skandhenâcchidreṇâkalmaṣeṇa paripūrṇena pariśuddhenâśabalena śīla-skandhena samanvāgatāḥ prajñāpāramitôpāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalam akhaṇḍenâcchidreṇâkalmaṣeṇa paripūrṇena priśuddhenâśabalena śīla-skandhena samanvāgatān bodhisattvān mahāsattvān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvāḥ kṣānti-sampannā upaśama-(413)sampannā apratihata-cittā antato dagdha-sthūṇāyām apy āghāta-cittam nôtpādayanti prajñāpāramitôpāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalaṃ kṣānti-sampannān upaśama-sampannān apratihata-cittān bodhisattvān mahāsattvān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvā ārabdha-vīryā anikṣipta-dhurā akusīdā anavalīna-kāya-vāṅ-manaḥ-karmāntāḥ prajñāpāramitô-

pāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalam ārabdha-vīryān anikṣipta-dhurān akusīdān anavalīna-kāya-vāṅ-manaḥ-karmântān bodhisattvān mahāsattvān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvā dhyān'ārāmā dhyāna-ratā dhyāna-balino dhyāna-balavanto dhyāna-pratiṣṭhitā dhyāna-vaśinaḥ prajñāpāramitôpāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | yathā-nirdiṣṭāyām hi prājñāpāramitāyāṃ caran bodhisattvo mahāsattvaḥ sa-deva-mānuṣâsura-lokaṃ sarvān śrāvaka-pratyekabuddha-yānikān anupāya-kuśalāṃś ca bodhisattvān mahāsattvān abhibhavati | teṣāṃ cânabhibhūto bhavati ||

tat kasya hetoḥ | yo hi bodhisattvo mahāsattvo yathā-nirdiṣṭāyāṃ prajñāpāramitāyāṃ carati prajñāpāramitām anuvartate 'yaṃ bodhisattvo mahāsattvaḥ sarvajña-vaṃśasyânupacchedāya sthito bhavati ayaṃ bodhisattvo mahāsattvas tathāgatān na dūrīkariṣyati ayaṃ bodhisattvo mahāsattva evaṃ pratipadyamāno nacirād gamiṣyati bodhi-maṇḍam ayaṃ bodhisattvo mahāsattva (414) evaṃ śikṣamāṇaḥ sattvān kleśa-paṅke saṃsīdamānān uddhariṣyati ayaṃ bodhisattvo mahāsattva evaṃ śikṣamāṇo bodhisattva-śikṣāyāṃ śikṣate na śrāvaka-śikṣāyāṃ śikṣate na pratyekabuddha-śikṣāyāṃ śikṣate ||

pañcama-viśiṣṭa-kuśalamūla-samanvāgam'ātmaka-vivṛddhy[1]-artham āha : *tena khalu punar* ity-ādi.

bāla-janôttrāsakaratvād[2] *ākāśa-gambhīratayā gambhīrā.* hetu-phala-bhāva-rahitatvena yathākramaṃ *viviktatvād durdṛśyanā*[3], *śūnyatvād duranubodhā.*

darśana-bhāvanā-viśeṣa-mārgôtpādanârtham yathā-saṃkhyaṃ *śikṣiṣyante pratipatsyante yogam āpatsyanta* iti vācyam. saṃvara-sattvârtha-kriyā[4]-kuśala-

1. vṛddhy CT. rnam-par ḥphel-ba. 2. °kalatv° CT. 3. °tvādudṛśy° C. 4. °ttvāccakr° C.

dharma-saṃgrāhaka-trividha-śīla-skandhānāṃ vipakṣa-dharma-rahitatvād *akhaṇḍenêty*-ādi-pada-trayaṃ. teṣām evânukūla-dharma-sadbhāvāt *paripūrṇenêty*-ādy [Tib. 284ª] aparaṃ pada-trayam iti kecit. kāyika-vācika-mānasâvadyâbhāvād *akhaṇḍo 'cchidro 'kalmaṣaḥ*.[1] śruta-cintā-bhāvanā-jñāna-sampannatvāt *paripūrṇaḥ pariśuddhâśabalaḥ* śīla-skandha ity apare. *kṣānti-sampannā* ity-ādi-pada-trayaṃ duḥkhâdhivāsan'ādi[2]-trividha-kṣānti-bhedāt. *ārabdha-vīryā* ity-ādi-pada-catuṣṭayam ārambha[3]-parikarma-pratyavekṣā-pratipatti-vīrya-bhedāt. *dhyān'ārāmā* ity-ādi-ṣaṭ-padāny anāgamya-dhyānântara-prathama-dvi-tri-caturtha-dhyānâdhigama-yogāt. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yo hi bodhisattva* ity-ādi.

evaṃ śikṣamāṇaṃ ca prajñāpāramitāyāṃ bodhisattvaṃ mahāsattvaṃ catvāro loka-pālā mahā-rājāna upasaṃkramyâivaṃ vakṣyanti | kṣipraṃ tvaṃ kulaputrâsyāṃ bodhisattva-caryāyāṃ śikṣasva laghu śikṣasva imāni te catvāri pātrāṇi yāni tvayā bodhi-maṇḍe niṣadyânuttarāṃ samyaksambodhim abhisambuddhena pratigrahītavyānîti ‖

evaṃ śikṣamāṇaṃ bodhisattvam mahāsattvaṃ yathā'nirdiṣṭāyāṃ prajñāpāramitāyāṃ na kevalaṃ catvāro loka-pālā mahā-rājāna upasaṃkramitavyaṃ maṃsyante aham api Bhagavaṃs taṃ bodhisattvaṃ mahāsattvam upasaṃkramiṣyāmi kaḥ punar vādas tad anye deva-putrāḥ | tathāgatair api sa 'rhadbhiḥ samyaksambuddhair nityam eva samanvāhṛto bhaviṣyati bodhisattvo mahāsattvaḥ ‖

evaṃ prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya yāni kānicil laukikāni duḥkhāni parôpakramikāṇi vā 'nyāni vā utpadyeran tāny asya sarveṇa sarvaṃ sarvathā sarvaṃ nôtpatsyante | ayam api Bhagavan dṛṣṭadhārmiko guṇas tasya bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato bhavati ‖

1. °lmāṣ° CT. 2. °ḥkhâviv° C. 3. ālambha CT.

atha khalv āyuṣmata Ānandasyâitad abhavat| kim ayaṃ Śakro devānām indraḥ svakena pratibhānena bhāṣate ut' āho buddhânubhāvenêti ||

atha khalu buddhânubhāvena Śakro devānām indra āyuṣmata Ānandasya cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantam Ānandam etād avocat| buddhânubhāvo 'yam āry' Ānanda veditavyo buddhâdhiṣṭhānam idam api āry' Ānanda vedi(415)tavyam apratibalo hy aham āry' Ānanda bodhisattvān mahāsattvān ārabhya vyāhartum ||

atha khalu Bhagavān āyuṣmantam Ānandam āmantrayate sma| evam etad Ānandâivam etat| yathā Śakreṇa devānām indreṇa bhāṣitaṃ tathāgatasyâiṣo 'nubhāvas tathāgatasyâitad adhiṣṭhānaṃ yac Chakreṇa devānām indreṇa bhāṣitam iti ||

ṣaṣṭha-sarva-deva-nikāyôpasaṃkrama-svabhāva-vivṛddhy-artham āha: *evaṃ śikṣamāṇaṃ ca prajñāpāramitāyām* ity-ādi. *aham apîti* Śakraḥ. *nôtpatsyanta* iti tathāgat'ādy-adhiṣṭhānād iti[1] bhāvaḥ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ Śakra-parivarto nāma trayoviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Śakra-parivarto nāma trayoviṃśatitamaḥ.

1. °n'ādi C.

XXIV.

ABHIMĀNA-PARIVARTO NĀMA CATURVIṂŚATITAMAḤ

(416) atha khalu Bhagavān punar apy āyuṣmantaṃ Ānandam āmantrayate sma | yasmin khalu punar Ānanda samaye bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ śikṣate prajñāpāramitāyāṃ yogam apadyate prajñāpāramitāṃ bhāvayati tasminn Ānanda samaye ye trisāhasra-mahā-sāhasre loka-dhātau Mārāḥ pāpīyāṃsas te sarve saṃśayitā bhavanti kim ayaṃ bodhisattvo mahāsattvo 'ntarā bhūta-koṭiṃ sākṣāt-kariṣyati śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā ut' āho 'nuttarāṃ samyaksambodhim abhisambhotsyate iti | punar aparam Ānanda tasmin samaye Mārāḥ pāpīyāṃsaḥ śoka-śalya-viddhā bhavanti yasmin samaye bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa viharati ‖ punar aparam Ānanda yasmin samaye bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati prājñāpāramitāyāṃ yogam āpadyate prajñāpāramitāṃ bhāvayati tasmin samaye Mārāḥ pāpīyāṃso bodhisattvasya mahāsattvasya viheṭhām upasaṃharanti bhayaṃ saṃjanayanti ulkā-pātān diśi-diśy utsṛjanti dig-dāhān upadarśayanti | apy eva nāmâyaṃ bodhisattvo mahāsattvo 'valīyeta vā roma-harṣo vā 'sya bhaved yenâsyâlka-cittôtpādo 'pi (417) kṣīyetâ'nuttarāyāḥ samyaksambodher iti | tatr' Ānanda na sarvasya bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyaḥ api tu kasyacid upasaṃkrāmati kasyacin nôpasaṃkrāmati ‖

Ānanda āha | kiyad-rūpasya Bhagavan bodhisattvasya mahāsattvasya upasaṃkrāmati Māraḥ pāpīyān viheṭhanā'bhiprāyaḥ ‖

Bhagavān āha| yen' Ānanda bodhisattvena mahāsattvena pūrvântataḥ prajñāpāramitāyāṃ bhāṣyamāṇāyām adhimukticittaṃ nôtpāditaṃ bhavati asy' Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate‖ punar aparam Ānanda yo bodhisattvo mahāsattvo gambhīrāyāṃ prajñāpāramitāyām bhāṣyamāṇāyāṃ saṃśaya-prāpto bhavati vimatim utpādayati syād vêyaṃ prajñāpāramitā evaṃ na vā syād iti asyâpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate‖ punar aparam Ānanda yo bodhisattvo mahāsattvaḥ kalyāṇa-mitra-virahito bhavati pāpa-mitraparigṛhītaś ca bhavati sa gambhīrāṇi gambhīrāṇi sthānāni prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ na śṛṇoti aśṛṇvan na jānāti ajānan na paripṛcchati kathaṃ prajñāpāramitā bhāvayitavyêti asyâpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate‖ punar aparam Ānanda yo bodhisattvo mahāsattvo 'sad-dharma-parigrāhakam ālīno bhavati eṣa mama sahāyakaḥ sarvârtheṣu māṃ na parityajati bahavo 'pi bodhi(418)sattvā mahāsattvā mamânye 'pi sahāyakāḥ santi| na ca punas te mamâbhiprāyaṃ paripūrayanti| ayaṃ tu mayā pratirūpaḥ sahāyo labdhaḥ| ayaṃ mamâbhiprāyaṃ paripūrayiṣyati| asyâpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate‖ punar aparam Ānanda yo bodhisattvo mahāsattvo 'syāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyām anyaṃ bodhisattvam evaṃ vadet| gambhīrā batêyaṃ prajñāpāramitā kim tavânayā śrutayā| na hy evam atra yujyamānam anyeṣu sūtrânteṣu yathā tathāgatena bhāṣitaṃ aham apy asyām āgā-

dham āsvādaṃ ca labhe kiṃ tavânayā śrutayā likhitayā vêti | evam anyān api bodhisattvān mahāsattvān vivecayate | asyâpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate || punar aparam Ānanda yasmin samaye bodhisattvo mahāsattvo 'nyān bodhisattvān avamanyate | ahaṃ viveka-vihāreṇa viharāmi nânye viveka-vihāreṇa viharanti nânyeṣāṃ viveka-vihārāḥ saṃvidyante iti | tasminn Ānanda samaye Māraḥ pāpīyāṃs tuṣṭa udagra āttamanāḥ pramuditaḥ prītisaumanasya-jāto bhavati saṃharṣa-jāto harṣita-cittaḥ prīti-prāmodya-jāto bhavati || tat kasya hetoḥ | dūrīkaroty eṣo 'nuttarāṃ samyaksambodhim iti || punar aparam Ānanda yasmin samaye bodhisattvasya mahāsattvasya nāma-grahaṇaṃ vā gotra-grahaṇaṃ vā dhūta-guṇa-parikīrtanaṃ vā bhavati evaṃ sa tāvan-mātrakeṇa tato 'nyān bodhisattvān mahāsattvān peśalān kalyāṇa-dharmaṇo 'vamanyate | (419) te ca tasya guṇā na saṃvidyante ye 'vinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāyāṃ caratāṃ guṇās te ākārās tāni liṅgāni tāni nimittāni tasya na saṃvidyante | so 'saṃvidyamāneṣv avinivartanīya-guṇeṣu kleśam utpādayati yad ut' ātmānam utkrośayati parān paṃsayati na khalv ete teṣu dharmeṣu saṃdṛśyante yatrâhaṃ saṃdṛśya iti | tatra Mārāṇāṃ pāpīyasām evam bhavati | na śūnyāni Māra-bhavanāni bhaviṣyanti utsadāni bhaviṣyanti mahā-nirayās tiryañcaḥ preta-viṣayā āsurāś ca kāyā utsadā bhaviṣyantîti | tathā ca Māraḥ pāpīyān adhiṣṭhāsyati yathā te bodhisattvā mahāsattvā evaṃ pravṛttā adhyākrāntā lābha-satkāreṇa bhaviṣyanti ādeya-vacanāś ca bhaviṣyanti te tayā ādeya-vacanatayā bahu-janaṃ grāhayiṣyanti | teṣāṃ ca sa mahā-janaḥ śrotavyaṃ maṃsyate | te dṛṣṭvā śrutvā ca teṣām anukṛtim āpa-

tsyante | te dṛṣṭa-śrutânukṛtim āpadyamānā na tathatvāya śikṣiṣyante na tathatvāya pratipatsyante na tathatvāya yogam āpatsyante | evaṃ te na tathatāyāṃ śikṣamāṇā na tathatāyāṃ pratipadyamānā na tathatāyāṃ yogam āpadyamānāḥ saṃkleśaṃ vivardhayiṣyanti evaṃ te viparyastayā citta-saṃtatyā yad-yad eva karm' ārapsyante kāyena vā vācā vā manasā vā tat sarvam anirdiṣṭatvāyâkāntatvāyâpriyatvāyâmanaāpatvāya saṃvartsyate ‖ evaṃ te mahā-nirayā utsadā bhaviṣyanti tiryañcaḥ preta-viṣayā āsurāś ca (420) kāyā Māra-bhavanāni côtsadāni bhaviṣyanti | imam apy Ānandârtha-vaśaṃ sampaśyam Māraḥ pāpīyāṃs tuṣṭa udagra āttamanāḥ pramuditaḥ prīti-saumanasya-jāto bhavati ‖ punar aparam Ānanda yasmin samaye bodhisattvo mahāsattvaḥ śrāvaka-yānikena pudgalena sârdhaṃ kalahāyati vivadati vigṛhṇīte ākrośati paribhāṣate vyāpadyate doṣam utpādayati tasmin samaye Mārasya pāpīyasa evaṃ bhavati | dūrīkariṣyati batâyaṃ kulaputraḥ sarvajñatāṃ atidūre sthāsyati sarvajñatāyāḥ | sacet punar bodhisattva-yānikaḥ pudgalo 'nyena bodhisattva-yānikena pudgalena sārdhaṃ kalahāyati vivadati vigṛhṇīte ākrośati paribhāṣate vyāpadyate doṣam utpādayati tatra Māraḥ pāpīyān bhūyasyā mātrayā tuṣṭo bhavaty udagra āttamanāḥ pramuditaḥ prīti-saumanasya-jāto bhavati | evaṃ câsya bhavaty ubhāv apy etau bodhisattvau dūre sthāsyataḥ sarvajñatāyā iti ‖ punar aparam Ānanda yo bodhisattvo mahāsattvo vyākṛto 'vyākṛtena bodhisattvena mahāsatvena sārdhaṃ kalahāyed vivaded vigṛhṇīyād ākrośet paribhāṣeta vyāpadyeta doṣam utpādayec cittaṃ c' āghātayet tena bodhisattvena mahāsattvena cittôtpāde tāvata eva kalpān saṃnāhaḥ saṃnahyaḥ saced asyâparityaktā sarvvajñatā ‖

evam ukte āyuṣmān Ānando Bhagavantam etad avocat |

asti Bhagavaṃs teṣāṃ (421) cittôtpādānāṃ kiṃcin niḥsaraṇam ut' āho tāvato eva kalpān avaśyaṃ tena bodhisattvena mahāsattvena saṃnāhaḥ saṃnahyaḥ ‖

Bhagavān āha | sa-niḥsaraṇam Ānanda mayā dharmo deśitaḥ śrāvaka-yānikānāṃ pratyekabuddha-yānikānāṃ bodhisattva-yānikānāṃ ca pudgalānāṃ | tatr' Ānanda yo 'yaṃ bodhisattva-yānikaḥ pudgalo bodhisattva-yānikena pudgalena sārdhaṃ kalahāyitvā vivaditvā vigṛhya' ākruśya paribhāṣya vyāpadya doṣam utpādya na pratideśayati n' āyatyāṃ saṃvarāya pratipadyate anuśayaṃ vahati anuśaya-baddho viharati | nâham Ānanda tasya pudgalasya niḥsaraṇaṃ vadāmi | avaśyaṃ ten' Ānanda pudgalena punar eva tāvata eva kalpān saṃnāhaḥ saṃnahyaḥ ‖ yaḥ punar Ānanda bodhisattva-yānikaḥ pudgalo bodhisattva-yānikena pudgalena sârdhaṃ kalahāyitvā vivaditvā vigṛhy' ākruśya paribhāṣya vyāpadya doṣam utpādya pratideśayati pratideśy' āyatyāṃ saṃvarāya pratipadyate evaṃ ca cittam utpādayati | yena mayā sarva-sattvānāṃ vigrahā vivādā virodhā utsārayitavyā nidhyāpayitavyāḥ praśamayitavyāḥ so 'haṃ nāma svayam eva vivadāmi lābhā me durlabdhā na sulabdhā yo 'haṃ jalpite pratijalpāmi | yena mayā sarva-sattvānāṃ saṃkramabhūtena bhavitavyaṃ so 'haṃ pareṣu tvam ity api vācaṃ bhāṣe paruṣaṃ vā karkaśaṃ vā prativaco dadāmîdam api mayā nâîva vaktavyaṃ jaḍa-sadṛśena eḍa-mūka-samena mayā kalaha-vigraha-vivādeṣu bhavitavyaṃ parato duruktāni durāgatāni durbhāṣitāni bhāṣyamāṇāni śṛṇvatā cittaṃ n' āghātayitavyaṃ pareṣām antike na mamâîtat sādhu (422) na câîtan mama pratirūpaṃ yo 'haṃ parasya doṣântaraṃ saṃjāne etad api me na pratirūpaṃ yad ahaṃ pareṣāṃ doṣântaram api śrotavyaṃ manye ‖ tat kasya hetoḥ | na mayā 'dhyāśayato vikopayitavyaḥ yena

mayā sarva-sattvāḥ sarva-sukhôpadhānaiḥ sukhayitavyāḥ parinirvāpayitavyās cânuttarāṃ samyaksambodhim abisambudhya sa nāmâhaṃ vyāpadye | na ca mayā aparāddheṣv api pareṣu vyāpattavyaṃ sa nāmâhaṃ kṣobhaṃ gacchāmîdaṃ mayā na karaṇīyaṃ dṛḍha-parākramatayā parākrāntavyaṃ | na ca mayā jīvitântarāye 'pi kriyamāṇe kṣobhaḥ karaṇīyaḥ na bhrūkuṭir mukhe utpādayitavyêti | asyâham Ānanda bodhisattvasya mahāsattvasya niḥsaraṇaṃ vahāmi || evaṃ c' Ānanda bodhisattvena mahāsattvena śrāvaka-yānikānām api pudgalānām antike sthātavyaṃ | yathā na kasyacit sattvasyântike kṣubhyeta evam eva ca sarva-sattvānām antike sthātavyaṃ ||

saptama-sarva-Mārâbhibhavana-svarūpa-vivṛddhy-artham āha: *atha khalu Bhagavān* ity-ādi. *śikṣata*[1] ity-ādi-pada-trayaṃ prayog'ānantarya-vimukti-mārga-bhedād uktaṃ. *śoka-śalya*[2]*-viddhā* iti sva-gocarâtikrameṇa vaimanasya-prāptāḥ. *caraty* asamāhitena cittena. [Tib. 284[b]] *yogam āpadyate* samāhitena.

na hy evam atra yujyamānam iti *yathā 'nyeṣu sūtrânteṣu bhāṣitaṃ* tathā nâivâtra ghaṭamāna-vastu nirdiṣṭam. ato 'sya bhāṣitasya śruta-cintāmaya-jñānena [3]boddhum aśakyatvād[3] yathākramam *āgādham*[4] *āsvādaṃ ca na* prāpnuyām ity arthaḥ. mṛdu-madhyâdhimātra-sukhôdayena *tuṣṭa udagra ātta-manās.* tathâiva trividha-saumanasyôtpādāt *pramuditaḥ prīti-saumanasya-jātaḥ.* prayog'ādiṣu vighna-karaṇa-sāmarthyāt *saṃharṣa-jāto harṣita-cittaḥ* [5]*prāmodya-jātaḥ.* tathâiva *tat kasya hetor* ity āśaṅky' āha: *dūrīkarotî*ty-ādi. udgatā ity *utsadā. adhyākrāntā* ity abhibhūtāḥ. *aniṣṭatvāyê*ty-ādi-pada-catuṣṭayaṃ naraka-tiryak-pretâsura-gati-saṃvartanīyatvād iti kecit. tatra: sva-sthāne vākyam ārambhāt *kalahāyati.* rāja-kul'ādau vivadanād *vivadati.* daṇḍ'ādi-grahaṇād *vigṛhṇīte.* [6]duḥkhaṃ prati samājñānād[6] *ākrośati.* prahāra-niyamanāt *paribhāṣate.* [7]dveṣôpanipātād *vyāpadyate.* krodhôtpādād *doṣam utpādayati. saṃnāhaḥ saṃnahya* iti yadi sarvajñatā[8] 'parityaktā tadā kalah'ādi-samuttha-

1. °kṣita C. 2. śūlya C. 3 ... 3. buddhāmavākyātvād C. rtogs-par mi nus-paḥi phyir. 4. ăg° Ed. T. gtiṅ. 5. prītipr° Ed. T. rab-tu dgaḥ-ba skye-bar ḥgyur-ro. 6 ... 6. Sic CT. ḥthab-par bya-baḥi phyir ḥbod-pas = yuddhaṃ prati s°? 7. dviṣ° C. 8. sā sarv° T. sasavvajñ° C.

pāpâpanayanârthaṃ *cittôtpāde*[1] saṃkhyā'vacchinna-kalpa-pramāṇaṃ vīryaṃ karaṇīyam ity arthaḥ.

gurutaratvāt pāpasya niḥsaraṇam asambhāvayan[2] praśnârtham āha: *asti Bhagavann* ity-ādi.

sambhava-pratipatti[3]-pakṣatvena sarveṣām eva sampratikarmako dharma iti vyāptam āvedayann āha: *[4]sa-niḥsaraṇa* ity-ādi. etad uktaṃ: śrāvaka-yānik'ā-[Tib. 285ª]dīnāṃ[5] sva-yāne saṃghâtiśeṣ'ādy-āpatteḥ pratikriyā-deṣanayā sampratikarmako dharma-deṣikaḥ. tathā mahāyānikānāṃ bodhisattva-piṭa-k'ādau *deśita* iti. prādhānyād bodhisattvānām ārabhya spaṣṭayann āha: *tatr' Ānanda yo 'yam* ity-ādi. [6]kṛta-pāpa-deśanān *na deśayati.*[6] akaraṇa-saṃvarâka-raṇān[7] *n' āyatyāṃ saṃvarāya pratipadyate. utsārayitavyā* ity-ādi-pada-trayaṃ mṛdu-madhyâdhimātra-vigrah'ādy-apanayanāt. *durlabdhā* iti *yo 'ham jalpite* sati parasmin pratijalpāmy[8] amī[9] kalah'ādayo 'praśastatvena *durlabdhā*[10] ity evaṃ cittam utpādayatîty arthaḥ. *paruṣaṃ vā karkaśaṃ* vêti śrotrâsukha-kāritvāt. *paruṣaṃ* vaimanasya-karatvāt *karkaśaṃ. duruktāni*ty-ādi paiśunya-pāruṣya-sambhinnapralāpa-bhedād uktaṃ. tathâiva *tat kasya hetor* ity ā'saṅky' āha: *na mayā 'dhyāśayata* ity-ādi. *kṣobhaḥ* saṃrambhaḥ. *bhrūkuṭir* lalāṭa-saṃkocaḥ *sarva-sattvānām antike sthātavyam* iti yathôkta-krameṇa Māra-karmaṇām abhi-bhavanāt sattva-viṣaye vartitavyaṃ.

kathaṃ c' Ānanda bodhisattvena mahāsattvenâpareṣāṃ bo-dhisattva-yānikānāṃ pudgalānām antike sthātavyaṃ| tad-yathā 'pi nām' Ānanda śāstari| ‹te mama bodhisattvā śāstāra ity evaṃ sthātavyaṃ| eka-yāna-samārūḍhā batême mama bo-dhisattvā mahāsattvā eka-mārga-samārūḍhā batême mama bo-dhisattvā mahāsattvāḥ samānâbhiprāyā batême mama bodhisa-ttvā mahāsattvāḥ sama-yāna-saṃprasthitā batême mama bodhi-

1. °da CT. 2. °pasya nismaraṇasamambhāvayana C. °pasyânihsaraṇa-sambhava-T. 3. sic CT. This would be a scriber's mistake. Not rendered in Tib. 4. san-nisar° C. 5. yānikānāṃ CT. theg-pa la-sogs-pa-la. 6...6. Sic CT. so-sor bśags-pa mi byed ces bya-ba ni sdig-pa byas-pa-la bśags-pas ḥchags-par mi byed-paḥo=kṛta-pāpâdeśanān na pratideśayati? 7. Sic CT. mi-byed-paḥi sdom-pa ḥdsin-par mi byed-paḥo. 8. °lpāśy C. °mîti T. slar smra-śiṅ. 9. āmī C, om T. 10. rñed-pa ñan-pa rñed-pa yin-gyi rñed-pa legs-pa ma rñed-do=lābhā durlabdhā lābhā na sulabdhā?

sattvā mahāsattvāḥ | yatrâ|bhiḥ śikṣitavyaṃ tatra mayā śikṣitavyaṃ yatâ|va câ|bhiḥ śikṣitavyaṃ tathâ|va mayā śikṣitavyaṃ | sacet punar eṣāṃ kaścid vyavakīrṇa-vihāreṇa viharişyati na (423) mayā vyavakīrṇa-vihāreṇa vihartavyaṃ | sacet punar ete 'vyavakīrṇa-vihāreṇa viharişyanti sarvajñatā-pratisaṃyuktair manasikārair mayā 'py evaṃ śikṣitaryaṃ | evaṃ sarvajñatāyāṃ śikṣamāṇasy' Ānanda bodhisattvasya mahāsattvasyântarāyo na bhavaty anuttarāyāṃ samyaksambodheḥ kṣipraṃ cânuttarāṃ samyaksambodhim abhisambudhyate iti ||

aṣṭama-śāstṛ[1]-sadṛśa-jana-samānâvasthā-lakṣaṇa-vivṛddhy-artham āha : *katha*ṃ *c' Ānand*êty-ādi. tatr*â|ka-yāna-samārūḍhās* tulya-saṃnāha-pratipattyā. *eka-mārga-samārūḍhāḥ* sadṛśa-prasthāna-pratipattyā. *samānâbhiprāyāḥ* sambhāra-pratipatter ekatvena. [Tib. 285^{b}] *sama-yāna-samprasthitā* niryāṇa-pratipattes tulyatvena. *yatr*êti dān'ādau. *yath*êty anupalambha-yogena.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāryām abhimāna-parivarto nāma caturviṃcatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām abhimāna-parivarto nāma caturviṃśatitamaḥ.

1. °sta C, °stra T.

XXV.

ŚIKṢĀ-PARIVARTO NĀMA PAÑCAVIṂŚATITAMAḤ

(424) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| kva punar Bhagavan śikṣamāṇo bodhisattvo mahāsattvaḥ sarvajñatāyāṃ śikṣate‖

Bhagavān āha| sacet Subhūte bodhisattvo mahāsattvaḥ kṣaye śikṣate sarvajñatāyāṃ śikṣate| evam anutpāde 'nirodhe 'jātau abhāve viveke virāge ākāśe dharma-dhātau sacet Subhūte bodhisattvo mahāsattvo nirvāṇe śikṣate sarvajñatāyāṃ śikṣate‖

Subhūtir āha| kiṃ kāraṇaṃ Bhagavan bodhisattvo mahāsattvaḥ kṣaye śikṣamāṇaḥ śikṣate sarvajñatāyāṃ| evam anutpāde 'nirodhe 'jātau abhāve viveke virāge ākāśe dharma-dhātau nirvāṇe śikṣamāṇaḥ śikṣate sarvajñatāyāṃ‖

evam ukte Bhagavān āyuṣmantam Subhūtim etad avocat| yat Subhūte evaṃ vadasi kiṃ kāraṇaṃ bodhisattvo mahāsattvaḥ kṣaye śikṣamāṇaḥ śikṣate sarvajñatāyāṃ| evam anutpāde 'nirodhe 'jātau abhāve viveke virāge ākāśe dharma-dhātau nirvāṇe śikṣamāṇaḥ śikṣate sarvajñatāyām iti| tat kiṃ manyase Subhūte yā tathāgatasya tathatā yayā tathatayā tathāgatas tathāgata iti prabhāvyate api nu sā kṣīyate‖

Subhūtir āha| no hîdaṃ Bhagavan‖ tat kasya hetoḥ| na hi Bhagavan kṣayaḥ kṣīyate akṣayo hi Bhagavan kṣayaḥ‖

(425) Bhagavān āha| tat kiṃ manyase Subhūte yā tathāgatasya tathatā yayā tathatayā tathāgatas tathāgata iti prabhāvyate api nu sā utpadyate vā nirudhyate vā jāyate vā bhavati vā

vibhavati vā vivicyate vā rajyate vā virajyate vā ākāśī-bhavati vā dharmī-bhavati vā ‖

āha | no hîdaṃ Bhagavan ‖

Bhagavān āha | tat kiṃ mayase Subhūte yā tathāgatasya tathatā yayā tathatayā tathāgatas tathāgata iti prabhāvyate api nu sā nirvāti ‖

āha | no hîdaṃ Bhagavan ‖

Bhagavān āha | tasmāt tarhi Subhūte evaṃ śikṣamāṇo bodhisattvo mahāsattvo na tathatā kṣīyate ity evaṃ śikṣate ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ śikṣate sarvajñatāyāṃ evaṃ śikṣamāṇaḥ śikṣate prajñāpāramitāyāṃ śikṣate buddha-bhūmau śikṣate baleṣu śikṣate vaiśāradyeṣu śikṣate sarva-buddha-dharmeṣu śikṣate sarvajña-jñāne ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarva-śikṣā-pāramitām anuprāpsyati ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na śakyo Māreṇa vā Māra-parṣadā vā Māra-kāyikābhir vā devatābhir abhimarditum ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ kṣipram avinivartanīya-dharmatām anuprāpsyati ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ kṣipraṃ bodhi-maṇḍe niṣatsyati ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ svake gocare carati ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ (426) śikṣate nāthakarakeṣu dharmeṣu śikṣate mahā-maitryāṃ śikṣate mahā-karuṇāyāṃ śikṣate mahā-muditāyāṃ śikṣate mâhôpekṣāyāṃ śikṣate ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ śikṣate tri-parivartasya dvādaś'ākārasya dharma-cakrasya pravartanāya ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarva-dhātuṃ nônīkariṣyāmîti śikṣate ‖ evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvas tathāgata-vaṃśasyânupacche-

dāya śikṣate | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo 'mṛta-dhātu-dvāraṃ vicariṣyāmîti śikṣate || nêyaṃ Subhūte udārā śikṣā śakyā hīna-sattvena śikṣituṃ | na hy alpa-sthāmnā śakyam asyāṃ śikṣāyāṃ śikṣituṃ || tat kasya hetoḥ | sarva-sattva-sārā hi te Subhūte sarva-sattva-nātha-kāmā hi te subhūte ye 'syāṃ śikṣāyāṃ śikṣante | sarva-sattvâbhyudgatatāṃ te 'nuprāptu-kāmā ya iha śikṣāyāṃ śikṣante || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na nirayeṣûpapadyate na tiryagyoniṣûpapadyate na preta-viṣayesûpapadyate n' āsureṣu kāyeṣûpapadyate na pratyanta-janapadeṣûpapadyate na caṇḍāla-kuleṣûpapadyate na śākunika-kuleṣûpapadyate na niṣāda-dhīvaraûrabhrika-kuleṣûpapadyate nâpy anyeṣv evaṃrūpeṣu hīna-jātikeṣu hīna-karma-seviṣu vā kuleṣûpapadyate || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo nândho bhavati na vadhiro bhavati na kāṇo bhavati na kuṇṭho bhavati na kubjo bhavati na kuṇir bhavati na laṅgo bhavati na khañjo bhavati na jaḍo (427) bhavati na lolo bhavati na lallo bhavati na kallo bhavati na hīnâṅgo bhavati na vikalâṅgo bhavati na vikṛtâṅgo bhavati na durbalo bhavati na durvarṇo bhavati na duḥsaṃsthāno bhavati na hīnêndriyo bhavati na vikalêndriyo bhavati sarv'ākāra-paripūrṇêdriyo bhavati svara-sampanno bhavati || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na prāṇâtipātī bhavati nâdatt'ādāyī bhavati na kāma-mithyā-cārī bhavati na mṛṣā-vādī bhavati na piśuna-vāg bhavati na paruṣa-vāg bhavati na saṃbhinna-pralāpī bhavati nâbhidhyālur bhavati na vyāpanna-citto bhavati na mithyā-dṛṣṭiko bhavati na mithyā-jīvena jīvikāṃ kalpayati | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na dīrgh'āyuṣkeṣu deveṣûpapadyate na duḥśīla-parigrāhako bhavati nâbhūta-dharma-parigrāhako bhavati na dhyāna-samā-

patti-vaśenôpapadyate | tat kasya hetoḥ | asti hi tasyôpāya-kauśalyaṃ yenôpāya-kauśalyena samanvāgato bodhisattvo mahāsattvo na dīrgh'āyuṣkeṣu deveṣûpapadyate | tat punaḥ Subhūte upāya-kauśalaṃ bodhisattvasya mahāsattvasya katamad yad utêyam eva prajñāpāramitā | tathā câtrôpāya-kauśalye yogam āpadyate yathā anyenôpāya-kauśalyena samanvāgato bodhisattvo mahāsattvo dhyānāni ca samāpadyate na ca dhyāna-vaśenôpapadyate || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo (428) bala-pariśudhiṃ nigacchati vaiśāradya-pariśuddhiṃ nigacchati sarva-buddha-dharma-pariśuddhiṃ nigacchati tām anuprāpnoti ||

āyuṣmān Subhūtir āha | yadā Bhagavan sarva-dharmā evaṃ prakṛti-pariśuddhās tat katamasya Bhagavan dharmasya bodhisattvo mahāsatvo bala-pariśuddhiṃ nigacchati vaiśāradya-pariśuddhiṃ nigacchati sarva-buddha-dharma-pariśuddhiṃ nigacchati tām anuprāpnoti ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat || tat kasya hetoḥ | sarva-dharmā hi Subhūte prakṛtyâiva pariśuddhāḥ || evaṃ Subhūte prakṛti-pariśuddheṣu sarva-dharmeṣu bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ śikṣamāṇasya yā 'saṃsīdanatā anavalīnatā iyaṃ sā Subhūte prajñāpāramitā || evaṃ Subhūte bāla-pṛthagjanā enān dharmān ajānanto 'paśyanto dharmāṇāṃ dharmatāṃ na jānanti na paśyanti | teṣāṃ sattvānāṃ kṛtaśaḥ Subhūte bodhisattvā mahāsattvā vyāyacchante vīryam ārabhante vayam evam ajānakān sattvān jānayiṣyāmo vayam eva apaśyakān sattvān paśyayiṣyāma ity atra śikṣāyāṃ śikṣante || atra śikṣāyāṃ śikṣamāṇā bodhisattvā mahāsattvā balāny anuprāpnuvanti vaiśāradyāny anuprāpnuvanti sarva-buddha-dhar-

māny anuprāpnuvanti ‖ evaṃ śikṣamāṇāḥ Subhūte bodhisattvā mahāsattvāḥ para-sattvānāṃ para-pudgalānāṃ citta-carita-vispanditāni yathābhūtaṃ prajānanti yathābhūtaṃ prajānantaḥ para-citta-carita-jñatāyāḥ pāraṃ gacchanti ‖

navamôpāya-kauśala-pariśuddha-śikṣā-svarūpa-vivṛddhy-arthaṃ praśnayann āha: *kva punar* ity-ādi.

kṣay'ādau śikṣamāṇo buddhatve śikṣata ity āvedayann āha: *saced* ity-ādi.

tathatâiva vyāvṛtti-bhedād yathā kṣayânutpād'ādibhir[1] vyapadiśyate tathā vyākhyātā.[2] katham anyatra śikṣāyām anyatra śikṣā vidhīyata iti pṛcchayann āha: *kiṃ-kāraṇam* ity-ādi.

yat Subhūta ity-ādinā tad vacanam anūdya pratipraśnena pariharann āha: *tat kiṃ manyasa* ity-ādi. *tathat*êti sarvajñatā buddhatvam iti yāvat.

tathâiva *tat kasya hetor* ity āśaṅky' āha: *akṣayo hi Bhagavan kṣaya* iti. kṣīyante 'smin sarva-vikalpā iti buddhatvaṃ kṣayo dharmadhātur vināśa-rahitatvād akṣaya iti tādātmya-sambandhena kṣay'ādi-svabhāvā sarvajñatêty arthaḥ.

utpadyata ity-ādy anutpād'ādi-viparyayeṇâvagantavyaṃ.

pariśuddha-śikṣatvena praśaṃsā'rtham[3] āha: *tasmāt tarh*îty-ādi. pūrvavat [Tib. 286ᵃ] *tat kasya hetor* ity āśaṅky' āha: *sarva-sattva-sārā h*îty-ādi. tatra: pakṣighātakāḥ[4] *śakunikāḥ*. māṃsa-vikraya-kāriṇo *niṣādāḥ*.[5] kaivartā[6] *dhīvarāḥ*. mṛg'ādi-ghātanād[7] *aurabhrikāḥ*. cakṣuḥ-śrotra-vijñānâbhāvād *andha-badhirau*. ekâkṣi-vaikalyāt *kāṇaḥ*. hast'ādi-cchedāt *kuṇṭhaḥ*. vakra-pṛṣṭhatvāt *kubjaḥ*. [8]kurparôpari-hrasva-parvatvāt[9] *kuṇiḥ*. visadṛśa-jaṅghôrutvāl *laṅgaḥ*. skhaladgatitvāt[9] *khañjaḥ*. sahasā-vaktum[10] asamarthatvāj *jaḍaḥ*. kvacij jaḍḍa iti pāṭhaḥ. tatrâpy ayam evârtha iti kecit. laula[11] ity uccārya-vacanāl *lolaḥ*. guru-la-kāram uccāryâbhidhānāl *lallaḥ*. uccaiḥ-śravaṇāt *kallaḥ*.[12] hasta-pād'ādy-alpa-pramāṇatvena *hīnâṅgaḥ*. nyūnâtirekâṅgo[13] *vikalâṅgaḥ*. vairūpyād *vikṛtâṅ-*

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1. °pādābhi° C. mi-ḥbyuṅ-ba la-sogs-pa. 2. Ex conj. °taṃ CT. bśad-pa yin-no. 3. °śnaṃs° C. phan yon bstan-pa. 4. ghāṭak° C. 5. °ṣyād° C. 6. kairv° C. 7. ghāṭan° CT. 8 ... 8. kahlaśikôpari-hr° C. byin-pa mi-mñam-pa. 9. ṣalaṅg° C. ḥkhyor-ṣiṅ ḥgro-ba. 10. °hasāktum C. mod-la smras. 11. laula C. 12. karṇṇaḥ C. 13. °kâṅgatvād T.

gaḥ. tathâiva *tat kasya hetor* ity āśaṅky' āha : *asti hi tasyê*ty-ādi.

prakṛti-pariśuddhitvena bal'ādi-viśuddhyā 'dhigamo nôpapadyata ity āha : *yadā Bhagavann* ity-ādi.

saṃvṛty-adhigamād āha : *evam etad* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha : *sarva-dharmā hî*ty-ādi.

etad uktaṃ : prakṛti-pariśuddhatve 'pi sarva-dharmāṇāṃ svabhāva-śuddha-dharmâparijñānavatāṃ sattvānāṃ tathā-bhūta-jñānôtpādanârtha-māyôpama-dharmabhāvanayā 'saṃsīdanatvena saṃvṛtyā[1] bal'ādi-pariśuddhiṃ prāpnotîti.

tad-yathā 'pi nāma Subhūte 'lpakās te mahā-pṛthivyāṃ pṛthivī-(429)pradeśā ye 'pagata-pāṣāṇā yatra suvarṇaṃ vā jātarūpaṃ vā rajataṃ vôtpadyate ‖

atha khalu punar bahutarakās te mahā-pṛthivyāṃ pṛthivī-pradeśā ya ūṣarā ujjaṅgalā vividha-tṛṇa-khāṇḍa-kaṇṭak'ādhā-nāḥ | evam eva Subhūte 'lpakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye 'syāṃ sarvajñatā-śikṣāyāṃ śi-kṣante yad uta prajñāpāramitā-śikṣāyāṃ | atha khalu bahutara-kās te sattvāḥ sattva-nikāye saṃvidyante ye śrāvaka-pratyeka-buddha-śikṣāyāṃ śikṣante ‖

daśama-buddha-gotrībhavana-lakṣaṇa-vivṛddhy-artham āha : *tad-yathā 'pi Subhūte 'lpakās te mahā-pṛthivyāṃ* ity-ādi. [Tib. 286ᵇ] kṣāra-prācuryād *ūṣarāḥ*. rūkṣatvād *ujjaṅgalāḥ*. *alpakās te bodhisattvā* ity anena buddha-gotrāṇāṃ mūr-dhâbhisamaye vivṛddhi[2]-lābha-yogyānām alpīyastvaṃ jñāpitaṃ syāt.

punar aparaṃ Subhūte tad-yathā 'pi nāmâlpakās te sattvāḥ sattva-nikāye saṃvidyante ye cakravarti-rājya-saṃvartanīyaṃ karma samādāya vartante | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye koṭṭa-rājya-saṃvartanīyaṃ karma samādāya vartante | evam eva Subhūte alpakās te bodhisattvā

1. °tyā C. 2. vaivṛddhi CT.

mahāsattvāḥ sattva-nikāye saṃvidyante ya imaṃ mārgam ārūḍhā yad uta prajñāpāramitā-mārgaṃ anuttarāṃ samyak-sambodhim abhisambhotsyāmahe iti | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye śrāvaka-pratyekabuddha-mārgam ārūḍhāḥ || punar aparaṃ Subhūte tad-yathā 'pi nāmâlpakās te sattvāḥ sattva-nikāye saṃvidyante ye Śakra-saṃvartanīyaṃ karma samādāya vartante | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye deva-loka-saṃvartanīyaṃ karma samādāya vartante | evam eva Subhūte 'lpakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye 'syāṃ prajñāpāramitā-śikṣāyāṃ śikṣante | atha khalu bahutarakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye śrāvaka-pratyekabuddha-śikṣāyāṃ śikṣante || punar aparaṃ Subhūte tad-yathā 'pi nāmâlpakās te sattvāḥ sattva-nikāye (430) saṃvidyante ye Brahma-saṃvartanīyaṃ karma samādāya vartante | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye Brahma-pārṣadya-saṃvartanīyaṃ karma samādāya vartante | evam eva Subhūte 'lpakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye 'vinirtanīyā anuttarāyāḥ samyaksambodheḥ | atha khalu bahutarakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye vivartante 'nuttarāyāḥ samyaksambodheḥ || tasmāt tarhi Subhūte 'lpakās te sattvāḥ sattva-nikāye saṃvidyante ye 'nuttarāyāṃ samyak-sambodhau samprastitāḥ | tebhyo 'pi Subhūte 'lpebhyo 'lpatarakās te sattvā ye tathatvāya pratipadyante | tebhyo 'pi Subhūte 'lpatarakebhyas tathatvāya pratipadyamānebhyo 'lpatamās te ye prajñāpāramitāyāṃ yogam āpadyante | tebhyo 'pi Subhūte 'lpatamebhyaḥ prajñāpāramitāyāṃ yogam āpadyamānebhyo 'lpatamās te bodhisattvā mahāsattvā ye 'vinivartanīyā

anuttarāyāḥ samyaksambodheḥ ‖ tasmāt tarhi Subhūte bodhisattvena mahāsattvena ya ete 'lpatamebhyo 'lpatamā avinivartanīyā bodhisattvā mahāsattvās teṣu gaṇanāṃ gantu-kāmena ihâlva prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ ‖ punar aparaṃ Subhūte bodhisattvasya mahāsattvasya evaṃ prajñāpāramitāyāṃ śikṣamāṇasya na khila-sahagataṃ cittam utpadyate na vicikitsā-sahagataṃ cittam utpadyate nêrṣyā-mātsarya-sahagataṃ cittam utpadyate na dauḥśīlya-sahagataṃ cittam utpadyate na vyāpāda-sahagataṃ cittam utpadyate na kausīdya-sahagataṃ cittam utpadyate na vikṣepa-sahagataṃ cittam utpadyate na dauṣprajña-sahagataṃ cittam utpadyate ‖

ekādaśama-buddhatva-phala-prāpti-nimitt'ātmaka-vivṛddhy-arthaṃ[1] mṛdu-madhyâdhimātra-dṛṣṭânta-bhedena hāraka-trayam āha: *punar aparaṃ Subhūte*[2] *tad-yathā 'pi nām*êty-ādi. *prajñāpāramitā-mārgam* iti tathāgata-pada[3]-prāpti-nimitt'ātmakâikādaśīṃ[4] vivṛddhim ity arthaḥ.

evaṃ hi Subhūte prajñāpāramitāyāṃ śikṣamāṇena bodhisattvena mahāsattvena sarvāḥ pāramitāḥ saṃgṛhītā bhavanti sarvāḥ (431) pāramitā udgṛhītā bhavanti sarvāḥ pāramitā anugatā bhavanti sarvāḥ pāramitā antargatā bhavanti ‖

dvādaśa-pāramitā-vipakṣa-cittânutpāda-svabhāva-vivṛddhy-artham āha:[5] *evaṃ hi Subhūte prajñāpāramitāyām* ity-ādi. tatra kalpita-paratantra-pariniṣpanna-vastv-abhiniveśena yathākramaṃ *saṃgṛhītāḥ parigṛhītā udgṛhītāḥ*. viparyāsa-rahitatvenâvabodhād *anugatāḥ*.

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1. °rtha C. 2. Om. CT. 3. Om. T. 4. °ttām ek° T & Tib. °tmakādaśī C. 5. In All MSS. twelvth vivṛddhy-artha and designation of thirteenth vivṛddhy-artha is wanting. Tib. runs thus: rab-ḥbyor gṣan yaṅ byaṅ-chub-sems-dpaḥ ṣes-bya-ba la-sogs-pa (gsuṅs-pa yin-te). de-la tha-ba ṣes-bya-ba ni dge-baḥi lo-tog mi-skye-baḥi don-kyis de ḥdod-chags la-sogs-paḥi ñon-moṅs-pa-rnams-so. bcu-gsum-pa gyugs la-sogs-pa daṅ ldan-par rtogs-paḥi sems mi-skye-baḥi raṅ-gyi ṅo-boḥi rnam-par ḥphel-baḥi don ni... gsuṅs-te=*punar aparam Subhūte bodhisattvas*yêty-ādi. tatra: ····

tad-yathā 'pi nāma Subhūte satkāya-dṛṣṭau dvāṣaṣṭi-dṛṣṭi-gatāny antargatāni bhavanti | evam eva Subhūte prajñāpāramitāyāṃ śikṣamāṇasya bodhisattvasya mahāsattvasya tasyāṃ sarvāḥ pāramitā antargatā bhavanti | tad-yathā 'pi nāma Subhūte puruṣasya jīvitêndriye pravartamāne sarvāṇîndriyāṇy antargatāni bhavanti evam eva Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ śikṣamāṇasya sarva-kuśalā dharmā antargatā bhavanti | tad-yathā 'pi nāma Subhūte puruṣasya jīvitêndriye niruddhe sarvāṇîndriyāṇi niruddhāni bhavanti evam eva Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ śikṣamāṇasy' ājñāne niruddhe sarve 'kuśalā dharmā niruddhā bhavanti sarvāś ca tad-anyāḥ pāramitā antargatāḥ parigṛhītā bhavanti ‖

caturdaśa-sarva-pāramitā-saṃgraha-jñāna-lakṣaṇa-vivṛddhy-artham āha: *tad-yathā 'pi nāma Subhūte satkāya-dṛṣṭāv* ity-ādi. *dvāṣaṣṭi-dṛṣṭayo* Brahmajālaparipṛcch'ādau draṣṭavyāḥ, grantha-prācuryān na likhyante. yathôkta-vivṛddhim[1] eva spaṣṭayann āha: *tad-yathā 'pi nāma Subhūte puruṣasyê*ty-ādi.

tasmāt tarhi Subhūte bodhisattvena mahāsattvena sarvāḥ pāramitāḥ parigṛhītu-kāmena prajñāpāramitāyāṃ śikṣitavyaṃ | prajñāpāramitāyāṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarva-sattvānām agratāyāṃ śikṣate ‖ tat kasya hetoḥ | puṇyâgratvāt ‖ tat kiṃ manyase Subhūte yāvantas tri-sāhasra-mahā-sāhasre lokadhātau sarva-sattvāḥ sattva-saṃgraheṇa saṃgṛhyamāṇāḥ api nu te bahavo bhavanti ‖

Subhūtir āha | Jāmbūdvīpakā eva tāvad Bhagavan bahavaḥ sattvā bhavanti kaḥ punar vādo ye tri-sāhasra-mahā-sāhasre lokadhātau sattvāḥ ‖

1. °ddhyam C.

Bhagavān āha | yaḥ Subhūte eko bodhisattvo mahāsattvo yāvajjīvaṃ tiṣṭhaṃs tān sarva-sattvān cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpādhānaiś côpatiṣṭhet tat kiṃ manyase Subhūte api (432) nu 'sa bodhisattvo mahāsattvas tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

Subhūtir āha | bahu Bhagavan bahu Sugata

Bhagavān āha | ataḥ sa Subhūte bodhisattvo mahāsattvas tato nidānaṃ bahutaraṃ puṇyaṃ prasavati yaḥ imāṃ prajñāpāramitām antato 'cchaṭā'saṃghāta-mātrakam api bhāvayet || tat kasya hetoḥ | evaṃ mahā'rthikā hi Subhūte prajñāpāramitā bodhisattvasya mahāsattvasyânuttarāyāḥ samyaksambodher āhārikā || tasmāt tarhi Subhūte bodhisattvena mahāsattvena anuttarāṃ samyaksambodhim abhisaṃboddhu-kāmena sarva-sattvānām anuttaratāṃ gantu-kāmena sarva-sattvānām anāthānāṃ nāthena bhavitu-kāmena buddha-viṣayam anuprāptu-kāmena buddha-vṛṣabhitāṃ anugantu-kāmena buddha-vikrīḍitaṃ vikrīḍitu-kāmena buddha-siṃha-nādaṃ naditu-kāmena buddha-sampattim anuprāptu-kāmena tri-sāhasra-mahā-sāhasre lokadhātau dharma-sāṃkathyaṃ kartu-kāmena bodhisattena mahāsattvena prajñāpāramitāyāṃ śikṣitavyaṃ | prajñāpāramitāyāṃ Subhūte śikṣamāṇasya bodhisattvasya mahāsattvasya nâhaṃ tāṃ sampattiṃ samanupaśyāmi yā tena na śikṣitā bhavati ||

Subhūtir āha || kiṃ punar Bhagavan śrāvaka-sampattir api tena bodhisattvena mahāsattvena śikṣitā bhavati

Bhagavān āha | śrāvaka-sampattir api Subhūte tena bodhisattvena mahāsattvena śikṣitā bhavati | na khalu punaḥ Subhūte bodhisattvo mahāsattvaḥ śrāvaka-sampattyāṃ sthāsyāmîti śikṣate śrāvaka-sampattir vā me bhaviṣyatîti | (433)

nâivaṃ śikṣate ye 'pi te Subhūte śrāvaka-gaṇās tān api sa jānāti na ca tatrâvatiṣṭhate evaṃ ca vyavacārayati na ca prativahati | mayā 'py ete śrāvaka-guṇā deśayitavyāḥ prakāśayitavyā iti śikṣate ||

[Tib. 287ᵃ] pañcadaśa-sarva-sampat[1]-pratilambhârtha-vivṛddhy-artham āha: *tasmāt tarhi Subhūte bodhisattven*êty-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *puṇyâgratvād* iti. amum evârtham vistārayituṃ praśnayann āha: *tat kiṃ manyasa* ity-ādi.

pūrvavat (P. 224ᵃ) *tat kasya hetor* ity āśaṅky' āha: *evaṃ mahā'rthikā hî*ty-ādi. tatra: darśan'ādi-mārga-catuṣṭayâdhigamād *anuttaratāṃ gantukāmen*êty-ādi-pada-catuṣṭayaṃ, dharma-sambhoga-nirmāṇa-kāya-traya-pratilambhāya[2] *buddha-vikrīḍitam* ity-ādi-pada-trayaṃ vācyaṃ.

sarva-sampat-prāptau śrāvako 'pi syād ity āha: *kiṃ punar* ity-ādi.

anyârthatayā 'bhyasanān nâiva śrāvaka ity āha: *śrāvaka-sampattir apî*tyādi.

evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sadeva-mānuṣâsurasya lokasya dakṣiṇīyatāṃ gacchati | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarvāṃs tato 'nyān dakṣiṇīyān śrāvaka-pratisaṃyuktān pratyekabuddha-pratisaṃyuktāṃś câbhibhavati | sarvajñatā câsy' āsannībhavati | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na riñcati prajñāpāramitāṃ carati prajñāpāramitāyām avirahitaḥ prajñāpāramitā-vihāreṇa | evaṃ caran Subhūte bodhisattvo mahāsattvo 'parihāṇa-dharmā 'parihāṇa-dharmêti veditavyaḥ sarvajñatāyā dūrīkaroti śrāvaka-bhūmiṃ pratyekabuddha-bhūmiṃ ca āsannībhavaty anuttarāyāḥ samyaksambodheḥ | sacet punar asyâivaṃ bhavati iyaṃ sā prajñāpāramitā imāṃ sarvajñatām āhariṣyatîty evaṃ saṃjānīte carati prajñāpāramitāyām | atha

1. sanmata C. phun-sum tshogs-pa. 2. °mbhād PC.

tām api prajñāpāramitāṃ na saṃjānīte iyaṃ sā prajñāpāramitā asya vā prajñāpāramitā sarvajñatām āharişyatîti vā evam api Subhūte bodhisattvo mahāsattvo na saṃjānīte na samanupaśyati | saced evaṃ carati bodhisattvo mahāsattvaś carati prajñāpāramitāyām iti ||

ṣoḍaśa-samyaksambodhy-āsannībhāva-svabhāva[1]-vivṛddhy-artham āha : *evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattva* ity-ādi. tatrâpy abhiniveśo bandhanam ity āha : *sacet punar* ity-ādi. *na caratîti* bhāvôpalambha-viparyāsād iti bhāvaḥ. [2]anabhiniveśam eva[2] tattvam ity āha : [3]*atha tām*[3] *apî*ty-ādi.

yathôktā eva vivṛddhayo grāhyāḥ.

tathā côktaṃ :

Jambūdvīpa-janêyattāṃ[4] buddha-pūjā[5]-śubh'ādikām
upamāṃ bahudhā kṛtvā vivṛddhiḥ ṣoḍaś'ātmakā || iti. (2)

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ śikṣā-parivarto nāma pañcaviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ [Tib. 287^{b}] śikṣā-parivarto nāma pañcaviṃśatitamaḥ.

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1. om. PC. 2 ... 2. °śas PCT. mṅon-par ṣen-pa med-pa ñid 3 ... 3. tathat° C. 4. ´ttā CT, °tnā P. skye-bo sñed. 5. °jāṃ PC.

XXVI.

MĀYÔPAMA-PARIVARTO NĀMA ṢAḌVIṂŚATITAMAḤ

(434) a'ha khalu Śakrasya devānām indrasyâitad abhavat | carann eva tāvad ayaṃ bodhisattvo mahāsattvaḥ sarvān abhibhavati kaḥ punar vādo yadā 'nuttarāṃ samyaksambodhim abhisambuddho bhaviṣyati | lābhās teṣāṃ sattvānāṃ sulabdhāḥ sujīvitaṃ ca te sattvā jīvanti yeṣāṃ sarvajñatāyāṃ cittaṃ krāmati kaḥ punar vādo yair anuttarāyāṃ samyaksambodhau cittam utpāditaṃ | spṛhanīyās te sattvā ye sattva-sārā anuttarāṃ samyaksambodhim abhisambhotsyante |

atha khalu Śakro devānām indro māndāravāṇi puṣpāṇy abhinirmāya puṣpāṇām añjaliṃ kṛtvā tathāgatam arhantam samyaksambuddham abhyavākirat evaṃ ca vācam abhāṣata yair bodhisattva-yānikaiḥ pudgalair anuttarāyāṃ samyaksambodhau cittam utpāditam anuttarāṃ samyaksambodhim abhisambhotsyāmahe abhisambudhya sarva-sattvān mahatā saṃsārârṇavenôhyamānān same pārime tīre pratiṣṭhāpayiṣyāma iti samṛdhyantāṃ teṣām abhīpsitāḥ paricintitāḥ parigṛhītāś cittôtpādāḥ eteṣām eva buddha-dharmāṇāṃ paripūraṇāya bhavantu eteṣām eva sarvajñatā-pratisaṃyuktānāṃ dharmāṇāṃ paripūraṇāya bhavantu eteṣām eva svayambhū-dharmāṇāṃ paripūraṇāya bhavantu eteṣām evâsaṃhārya-dharmāṇāṃ paripūraṇāya bhavantu ||

vivṛddhyâivaṃ vivardhitasya mūrdhâbhisamayasy' ātmībhāva[1]-gamana-paryanta-lakṣaṇāṃ nirūḍhiṃ vaktuṃ[2] praśaṃsayann āha : *carann eva tāvad ayam*

1. sātm° PCT. bdag-ñid-du gyur-pa. 2. Om. P.

ity-ādi. *spṛhaṇīyās ta* iti anena mūrdhâbhisamaya-lābhināṃ durlabhatāṃ kathayati.

saṃjāta-prasādâtiśayatvād iṣṭ'āśaṃsanāṃ kurvann adhu(P. 224[a])nā nirūḍhim āvedayann āha: *yair bodhisattva-yānikair* ity-ādi. *uhyamānān* iti preryamāṇān. sarva-doṣa-vaiṣamyâbhāvāt *same*. *pārime tīre* nirvāṇe buddhatva iti yāvat. sva-parôbhayârtha-sampat[1]-sampādakatvena yathākramam *abhīpsitāḥ paricintitāḥ parigṛhītā* iti kecit. tri-sarvajñatā-niṣpādakatvenêty anye.[2] *buddha-dharmāṇām* ity uddeśa-padaṃ. *sarvajñatā-pratisaṃyukta-dharmāṇāṃ svayambhū-dharmāṇām asaṃhārya-dharmāṇām* iti sarv'ākārajñatādi[3]-bhedena nirdiṣṭaṃ. tad evaṃ tri-sarvajñatā-dharmāṇām anuttarā paripūriḥ kathitā syāt.

na me Bhagavann eka-cittôtpādo 'py utpadyate yat te bodhisattvā mahāsattvā mahā-karuṇayā samanvāgatā vivarterann anuttarāyāḥ samyaksambodher iti | na me Bhagavann eka-cittôtpā(435)do 'py utpadyate yat te bodhisattva-yānikāḥ pudgalā anuttarāṃ samyaksambodhim abhisaṃboddhuṃ samprasthitas tato vivarterann iti yad bhūyasyā mātrayā praṇidhiṃ janayiṣyanty anuttarāyāṃ samyaksambodhau imāni saṃsārâvacarāṇi duḥkhāni sattvānāṃ sampaśyantaḥ || tat kasya hetoḥ | tayā mahā-karuṇayā artha-kāmā hita-kāmā hi te sa-deva-mānuṣâsurasya lokasyânukampakā ya imair evaṃrūpaiś cittôtpādaiḥ samanvāgatāḥ kim iti vayaṃ tīrṇāḥ sattvāṃs tārayema muktā mocayema āśvastā āśvāsayema parinirvṛtāḥ parinirvāpayema ity etaiś cittôtpādair viharanti ||

sā câparityakta-sattvârthā[4] nirūḍhir ity āha: *na me Bhagavann* ity-ādi. *mahā-karuṇayā samanvāgatā* iti evaṃ-bhūtâdhigamâvasthāyām api nirvāṇapāta-parihārârthaṃ mahā-karuṇā-saṃmukhīkaraṇāt sattvâvatāraṇ'ādi-cittôtpādāc ca mahā-karuṇayā yuktāḥ. tathâiva *tat kasya hetor ity* āśaṅky' āha: *tayā*

1. °myak C. 2. °kanety anye C, °katvene P. 3. °jñatā P, jñatād iti C. 4. °rtha CT.

mahā-karuṇayêty-[Tib. 288ᵃ]ādi. darśana-bhāvanā-viśesâśaikṣa[1]-mārgâdhigama-bhedād yathākramaṃ *vayaṃ tīrṇā* ity-ādi-pada-catuṣṭayaṃ.

etad uktaṃ: samyag-upāya-kauśala-balenâivaṃ[2] nirvikalpâdhigamâvasthāyāṃ mahā-karuṇ'ādi-saṃmukhīkaraṇa-bhāvenâparityakta-sattvârtha-lakṣaṇā yathôkta-sarv'ākārajñat'ādi-tri-sarvajñatā-dharmāṇā(P. 225ᵃ)m anuttarā paripūrir[3] nirūḍhir iti.

tathā côktaṃ:

tri-sarvajñatva-dharmāṇāṃ paripūrir anuttarā
aparityakta-sattvârthā nirūḍhir abhidhīyate‖ iti. (3)

yas teṣāṃ Bhagavan prathama-yāna-samprasthitānāṃ bodhisattvānāṃ mahāsattvānāṃ cittôtpādān anumodate 'vinivartanīyānām apy avinivartanīya-dharmatām anumodato ekajātipratibaddhānām api bodhisattvānāṃ mahāsattvānām ekajātipratibaddha-dharmatāṃ anumodate kiyat sa Bhagavan kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavati‖

nirūḍhyâivaṃ nirūḍhasya sthirībhāva-lakṣaṇāṃ citta-saṃsthitiṃ pratipādayituṃ praśnayann āha: *yas teṣāṃ Bhagavann* ity-ādi. *yo 'numodate kiyat sa puṇyaṃ prasavatîti* sambandhaḥ. *prathama-yāna-samprasthitānāṃ caryā-pratipannānām avinivartanīyānām ekajātipratibaddhānām* ity anena yathāsambhavaṃ pūrvôkta-catur-vikalpa-pratipakṣayor darśana-bhāvanā-mārgayoś caturvidhâdhigantavyâpadeśāc caturvidhyaṃ khyāpitam ity eke. liṅga-vivṛddhi-nirūḍhi-citta-saṃsthiti-svarūpâvabodha-bhedād ity anye. adhimukti-caryā-bhūmau *prathama-yāna-samprasthitāḥ*. pramudit'ādi-sapta-bhūmiṣu *caryā-pratipannāḥ*. acal'ādi-bhūmi-dvitaye *'vinivartanīyāḥ*. daśamyāṃ bhūmāv *ekajātipratibaddhā* ity apare.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat| syāt khalu punaḥ Kauśika śakyeta Sumeroḥ parvata-rā-

1. viśeṣa-śaikṣâśaikṣa C. 2. °va C. de ltar-na. 3. °pūri- CT.

jasya palâgreṇa tulyamānasya pramāṇaṃ grahītuṃ na tv eva Kauśika tasya kulaputrasya vā kuladuhitur vā bodhisattvasya mahāsattvayânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ | syāt khalu punaḥ Kauśika śakyeta caturmahā-dvīpake lokadhātau palâgreṇa tulyamāne pramāṇaṃ grahītuṃ na tv eva Kauśika tasyânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ | syāt khalu punaḥ Kauśika śakyeta sāhasre cūḍike lokadhātau tulya(436)māne palâgreṇa pramāṇaṃ grahītuṃ na tv eva Kauśika tasyânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ | syāt khalu punaḥ Kauśika śakyeta dvi-sāhasre madhyame lokadhātau palâgreṇa tulyamāne pramāṇaṃ grahītuṃ na tv eva Kauśika tasyânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ | syāt khalu punaḥ Kauśika śakyeta trisāhasra-mahā-sāhasre lokadhātau tulyamāne palâgreṇa pramāṇaṃ grahītuṃ na tv eva Kauśika tasya kulaputrasya vā kuladuhitur vā bodhisattvasya mahā-sattvasyânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ |

citta-saṃsthitim āvedayan praśna-parihārârtham āha: *syāt khalu punar* [Tib. 288ᵇ] ity-ādi. *palâgreṇêti* pala-pramāṇena. etad uktaṃ. sambhavat-pramāṇasya vastuno yogibhir iyattayā pala-pramāṇena parimāṇaṃ pramātuṃ śakyata iti nyāyāc catur-dvīp'ādi-trisāhasra-lokadhātu-pramāṇaṃ gṛhyate, na tv anumodanā-puṇya-pramāṇam ity arthântara-vyājena praṃāṇâtikrānta-puṇya-svarūpā samādhi-lakṣaṇā citta-saṃsthitiḥ kathitêti. tathā côktaṃ:

catur-dvīpaka-sāhasra-dvi-tri-sāhasrakôpamā
kṛtvā puṇya-bahutvena samādhiḥ parikīrtitaḥ‖ iti. (4)

etāni ca liṅg'ādīni yathākramam ūṣm'ādi-catur-nirvedhabhāgīya-svarūpāṇi mūrdhâbhisamaye veditavyāni.

evaṃ ukte Śakro devānām indro Bhagavantam etad

avocat| Mārâdhiṣṭhitās te Bhagavan sattvā veditavyā ye bodhisattvānāṃ mahāsattvānāṃ prathama-cittôtpādam upādāya yāvad anuttarāṃ samyaksambodhim abhisambuddhānām evam aprameyam anumodanā-sahagatasya cittôtpādasya puṇyam iti na sṛṇvanti na jānanti na paśyanti tām anumodanāṃ na samanvāharanti| Māra-pākṣikā Bhagavaṃs te sattvā bhaviṣyanti ye bodhisattvānāṃ mahāsattvānām imāṃś cittôtpādān ânumodiṣyante| Māra-bhavanebhyaś ca te Bhagavan sattvāś cyutā bhaviṣyanti ya imāṃś cittôtpādāṃs teṣāṃ bodhisattvānāṃ mahāsattvānāṃ nânumodiṣyante| tat kasya hetoḥ| Māra-bhavana-vidhvaṃsana-karā hi tair Bhagavann ime cittôtpādā abhinirhṛtā yair amī cittôtpādā anuttarāyāṃ samyaksambodhau pariṇāmitā anumoditā vā amī cittôtpādāḥ‖ anumoditavyā Bhagaṃs teṣāṃ bodhisattvānāṃ mahāsattvānāṃ amī cittôtpādā yair bodhisattvair mahāsattvair anuttarāyāṃ samyaksambodhau (437)cittam utpāditaṃ| yeṣāṃ Bhagavaṃs tathāgato 'parityakto dharmo 'parityaktaḥ saṃgho parityaktas taiḥ kulaputraiḥ kuladuhitṛbhiś câme cittôtpādā anumoditavyāḥ‖

nirvedhabhāgīyânantaraṃ darśana-mārgaḥ. tatra caturvidho vipakṣo grāhya-grāhaka-vikalpaḥ sa-pratipakṣo vaktavya ity ādau tāvat sakala-pravṛtti-pakṣâdhiṣṭhānaṃ prathamaṃ grāhya-vikalpam āvedayann āha: *Mārâdhiṣṭhitās te Bhagavann* ity-ādi. *Mārâdhiṣṭhitā Mārapākṣikā*[1] *Māra-bhavana-cyutā* iti mṛdu-madhyâdhimātra-nindā'bhidhānāt pada-trayaṃ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *Māra-bhavana-vidhvaṃsana-karā hî*ty-ādi. vyatireka-mukhena nirdiśyânvaya-mukhena tam eva vikalpaṃ kathayann āha: *anumoditavyā Bhagavann* ity-ādi. māyôpama-bhāvanayā dvayâdvaya[2]-saṃjñā-vigatānāṃ bodhisattvānām evaṃvidha-cittôtpādânumodan'[3] ādau [Tib. 289ᵃ] pravṛttiḥ kāryêty arthaḥ.

1. pakṣ° P & Ed. 2. dvaya P. gñis daṅ gñis-su med-pa. 3. °pādanânum° P.

evam ukte Bhagavān Śakraṃ devānām indram etād avocat | evam etat Kauśikâivam etat | yeṣāṃ Kauśika tathāgato 'parityakto dharmo 'parityakto saṃgho 'parityaktas taiḥ kulaputraiḥ kuladuhitṛbhiś cême cittôtpādā anumoditavyāḥ ||

sādhûktatvād anuvadann āha: *evam etat Kauśikêty*-ādi.

yaiḥ Kauśika kulaputraiḥ kuladuhitṛbhiś cême cittôtpādā anumoditā bodhisattva-yānikair vā pratyekabuddha-yānikair vā śrāva-yānikair vā te kṣipraṃ tathāgatān arhataḥ samyaksambuddhān ārāgayiṣyanti na virāgayiṣyanti |

dvitīyaṃ nivṛtti-pakṣâdhiṣṭhānaṃ grāhya-vikalpaṃ kathayann āha: *yaiḥ Kauśika kulaputrair* ity-ādi. *na virāgayiṣyantî*ti heye vastuni. nivṛtti-grāhya-vikalpa-balād iti bhāvaḥ.

evam ukte Śakro devānām indro Bhagavantam etad avocat | evam etad Bhagavann evam etat Sugata | yaiḥ kulaputraiḥ kuladuhitṛbhiś cême cittotpādā anumoditāḥ bodhisattva-yānikair vā pratyekabuddha-yānikair vā śrāvaka-yānikair vā te kṣipraṃ tathāgatān arhataḥ samyaksambuddhān ārāgayiṣyanti na virāgayiṣyanti ||

tathâlvâviparītatvena praśaṃsayann āha: *evam etad Bhagavann* ity-ādi.

etad uktaṃ: anupalambhôpalambha-svabhāvau pravṛtti-nivṛtti-pakṣau yathākramam ādāna-saṃtyāga-kāreṇa grāhyāv iti pravṛtti-nivṛtti-pakṣâdhiṣṭhānau grāhya-vikalpau vastuny apratibaddha-vṛttitvena vitatha-pratibhāsitvād ayathā-viṣaya-svarūpau vakṣyamāṇa-viṣaya-bhedena pratyekaṃ nava-prakārau vibandhakatvāt kleśavad vipakṣau jñeyāv iti.

tathā côktaṃ:

pravṛttau ca nivṛttau ca pratyekaṃ tau nav'ātmakau
grāhyau vikalpau vijñeyāv ayathā-viṣay'ātmakau || iti. (5)

evaṃ tair anumodanā-sahagataiś cittôtpāda-kuśala-mūlair yatra-yatrôpapatsyante tatra-tatra satkṛtāś ca bhaviṣyanti gurukṛtāś ca bhaviṣyanti mānitāś ca bhaviṣyanti pūjitāś ca bhaviṣyanti arcitāś ca bhaviṣyanti apacāyitāś ca bhaviṣyanti na ca te amanaāpāni rūpāṇi drakṣyanti na ca te amanaāpān gandhān ghrāsyanti na ca te amanaāpān rasān paribhokṣyante na ca te amanaāpāni (438) spraṣṭavyāni sprakṣyanti | na ca teṣām apāyeṣûpapattiḥ pratikāṅkṣitavyā svargôpapattis teṣāṃ pratikāṅkṣitavyā ‖ tat kasya hetoḥ | tathā hi taiḥ kula-putraiḥ kula-duhitṛbhir vā sarva-sattva-sukh'āvahāny aprameyāṇām asaṃkhyeyānāṃ sattvānāṃ kuśala-mūlāny anumoditāni ‖

evaṃ[1] grāhya-vikalpa-dvayaṃ nirdiśya[2] grāhaka-vikalpa-dvayaṃ vaktavyam iti[3] prathamaṃ dravya-sat-pṛthagjana-puruṣâdhiṣṭhānaṃ grāhaka-vikalpaṃ kathayann āha: *evaṃ tair anumodanā-sahagatair* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tair* ity-ādi. dravya-sann ev' ātmā grāhaka iti vikalpâbhiniveśena pṛthagjanair anumoditāni kuśala-mūlāni yatas tasmāt [Tib. 289ᵇ] satkār'ādikaṃ phalam uktaṃ, na tv anyad[4] buddhatv'ādikam ity arthaḥ.

nanu cânātmānaḥ sarva-dharmā ity api pṛthagjanāḥ pratipadyanta ity avyāpinī prathama-grāhaka-vikalpa-vyavasthā. adhimukti-manaskāraḥ sa teṣāṃ, tattva-manaskāraś cêha vivakṣita ity asāraṃ.

yair api Bhagavaṃś chandam utpādya bodhaye bodhisattva-yānikānāṃ pudgalānāṃ te cittôtpādā anumoditās teṣāṃ te cittôtpādā vivardhamānā anuttarāyāḥ samyaksambodher āhārakā bhaviṣyanti | te 'py anuttarāṃ samyaksambodhim abhisambudhyâprameyān asaṃkhyeyān sattvān parinirvāpayiṣyanti ‖

1. Om. CT. 2. °śyâiva CT. 3. Om. P. 4. °ktannaśūnyatvād C.

dvitīyaṃ prajñapti-sad-ārya-pudgalâdhiṣṭhānaṃ grāhaka-vikalpaṃ vaktum āha: *yair api Bhagavaṃś chanda*(P. 226ᵇ)*m utpādy*êty-ādi. *samyaksambodher āhārakā bhaviṣyantî*ti prajñapti-sann ev' ātmā grāhaka iti vikalpâbhiniveśen' āryāṇām anumodanā-[1]cittôpādā vivardhamānā bodhir anuttarāyāḥ samutpādakā mukhyato bhaviṣyantîty arthaḥ.

Bhagavān āha| evam etat Kauśikêtvam etat| yathā tvayā vāg bhāṣitā tathāgatasyânubhāvena| yena Kauśika kulaputreṇa vā kuladuhitrā vā bodhisattva-yānikānāṃ pudgalānāṃ te cittôtpādā anumoditā anena Kauśika paryāyeṇa tena kulaputreṇa vā kuladuhitrā vā bodhisattva-yānikānāṃ pudgalānāṃ tāṃś cittotpādān anumodyâprameyāṇāṃ sattvānām asaṃkhyeyānāṃ sattvānāṃ kuśala-mūlāny anumoditāni bhavanty avaropitāni abhinirhṛtāni ca bhavanti‖

dharmatā'viruddhatvād anuvadann āha: *evam etat Kauśik*êty-ādi. mṛdu-madhyâdhimātrânumodanā[1]-bhedād *anumoditānî*ty-ādi-pada-trayaṃ vācyaṃ.

nanu c' āryasyâpy evaṃ bhavati: aśrauṣam[2] ahaṃ bhikṣavo rātryāḥ pratyūṣa-samaye śṛgālasya prāṇino vāśita-śabdaṃ, tathā 'haṃ sa tasmin samaye 'nindito nāma mṛga-rājo 'bhūvam ity avyāpinī dvitīya-grāhaka-vikalpa-vyavasthā. sāṃvyavahārikam[3] āryāṇām evaṃvidhaṃ vacanaṃ, na pāramârthikam ity asāraṃ.

etad uktaṃ: pṛthagjan'ārya-pudgalayor yathākramaṃ dravya-prajñapti-sat-puruṣâdhiṣṭhānau grāhakāv iti dvāv etau grāhaka-vikalpau. yadā tad-viṣaya-bhāv'āpanna[4]-grāhyāv arthau [Tib. 290ᵃ] na tathā grāhya-rūpeṇa bhavatas tadā na kasyacit[5] tau grāhakāv iti grāhaka-rūpeṇânayor viviktaṃ rūpam iti vitatha-pratibhāsitvād ayathā-viṣaya-svarūpau vakṣyamāṇa-viṣaya-bhedena pratyekaṃ nava-prakārau vibandhakatvād vipakṣāv iti.

tathā côktaṃ:

dravya-prajñapti-sat-sattva-vikalpau grāhakau matau

1...1. Om. P. 2. °ṣim C. 3. saṁvy° P, vy° T. 4. °yâbh° C, °yatāv° P. yul-gyi dṅos-por gyur-ba. 5. kasyātaucit (!) C.

pṛthagjan'ārya-bhedena pratyekaṃ tau nav'ātmakau,‖ (6)
grāhyau cen na tathā sto 'rthau kasya tau grāhakau matau
iti grāhaka-bhāvena śūnyatā lakṣaṇaṃ tayoḥ‖ iti. (7)

Subhūtir āha | kathaṃ ca Bhagavan māyôpamaṃ cittaṃ anuttarāṃ samyaksambodhim abhisambudhyate‖

tatra kathaṃ viṣaya-bhedena prathamo grāhya-vikalpo navadhêti prathama-vikalpârtham āha: *kathaṃ Bhagavann* ity-ādi. *katham* iti kena prakāreṇa. na māyôpamaṃ cittaṃ na māyā nâpy[1] anyo (P. 227[a]) dharmas tattvena kathaṃcid abhisambudhyata iti.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| tat kiṃ manyase Subhūte samanupaśyasi tvaṃ māyôpamaṃ cittaṃ‖

Subhūtir āha| no hîdaṃ Bhagavan|

Bhagavān āha| tat kiṃ manyase Subhūte samanupaśyasi tvaṃ māyāṃ‖

(439) āha| no hîdaṃ Bhagavan| nâhaṃ Bhagavan māyôpamaṃ cittaṃ nâpi māyāṃ samanupaśyāmi‖

Bhagavān āha| tat kiṃ manyase Subhute yan na māyāṃ nâpi māyôpamaṃ cittaṃ samanupaśyasi tat kiṃ tvam anyatra māyāyā māyôpamād vā cittāt taṃ dharmaṃ samanupaśyasi yo dharmo 'nuttarāṃ samyaksambodhim abhisambudhyate‖

āha| no hîdaṃ Bhagavan| nâhaṃ Bhagavann anyatra māyāyā māyôpamād vā cittāt taṃ dharmaṃ samanupaśyāmi yo dharmo 'nuttarāṃ samyaksambodhim abhisambudhyate| so 'haṃ Bhagavann anyatra māyāyā māyôpamād vā cittāt taṃ dharmam asamanupaśyan katamaṃ dharmam upadekṣyāmi astîti vā nâstîti vā| yaś câtyanta-vivikto dharmo na so 'stîti vā nâstîti

1. nāmapy C.

vā upaiti yo 'pi dharmo 'tyantatayā vivikto nâsāv anuttarāṃ samyaksambodhim abhisambudhyate‖ tat kasya hetoḥ| na hi Bhagavann asaṃvidyamāno dharmo 'nuttarāṃ samyaksambodhim abhisambudhyate‖ tasmāt tarhi Bhagavan atyanta-viviktā prajñāpāramitā| yaś ca dharmo 'tyanta-vivikto nâsau dharmo bhāvayitavyaḥ nâpy asau kasyacid dharmasy' āvāhako vā nirvāhako vā| kathaṃ Bhagavan bodhisattvo mahāsattvo 'tyanta-viviktāṃ prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambudhyate| anuttarā 'pi nāma Bhagavan samyaksambodhir atyanta-viviktā| yadā Bhagavan prajñāpāramitā 'py atyanta-viviktā (440) anuttarā 'pi samyaksambodhir atyanta-viviktā tadā kathaṃ Bhagavan viviktena viviktam abhisambuddhaṃ bhavati‖

pratipraśnena pratipādayitum āha: *tat kiṃ manyasa* ity-ādi.

yaś cātyanta-vivikto dharma iti yo dharmaḥ svabhāva-śūnyaḥ so 'nutpannatvād astitāṃ na[1] pratipadyate.

na ca nirviṣayaḥ sādhuḥ prayogo vidyate nañaḥ
vikalpâpāśrayatve vā sāṃvṛtaḥ syān na tāttvikaḥ‖

iti nyāyān nâstitāṃ ca na pratipadyata ity arthaḥ. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *na hi Bhagavann* ity-ādi. viviktatvād eva sarva-dharmāṇāṃ na[2] hetu-phala-bhāva ity āha: *yaś ca dharmo 'tyanta-vivikta* ity-ādi. *āvāhako vā nirvāhako vêti* utpādako vā nāśako vêty arthaḥ. [Tib. 290ᵇ] amum evârthaṃ vistārayann āha: *kathaṃ ca Bhagavann* ity-ādi. tattvato nâiva bodhya-bodhakam ity upasaṃharann āha: *yadā Bhagavann* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| sādhu sādhu Subhūte| evam etat Subhūte evam etat| atyanta-viviktā Subhūte prajñāpāramitā 'tyanta-viviktâivânuttarā samyaksambodhiḥ| yata eva Subhūte 'tyanta-viviktā prajñāpāra-

1. °tvān na C. 2. Om. P.

mitā 'ta evâtyanta-viviktā 'nuttarā samyaksambodhir abhisambudhyate | sacet Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitām atyanta-viviktām iti saṃjānīte na sā prajñāpāramitā syāt || evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambudhyate nâpi Subhūte prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambudhyate | na ca vivekena vivekam abhisambudhyate 'bhisambudhyate ca bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhiṃ na ca prajñāpāramitām anāgamyâbhisambudhyate ||

Subhūtir āha | yathā 'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi tathā gambhīre Bhagavann arthe carati bodhisattvo mahāsattvaḥ ||

su-bhāṣitatvāt svahastayann āha: *sādhu sādhv* ity-ādi. kiṃ-tu saṃvṛtyā su-viśuddhāt kāraṇāt su-viśuddhaṃ phalam ity āha: *yata eva Subhūta* ity-ādi. māyôpamatvena kārya-kāraṇayor aviparyastatvād iti bhāvaḥ. viviktatêty apy abhiniveśo na kārya ity āha: *sacet Subhūte bodhisattva* ity-ādi.

śūnyatā sarva-dṛṣṭīnāṃ proktā niḥsaraṇaṃ jinaiḥ
yeṣāṃ tu śūnyatā-dṛṣṭis tān asādhyān babhāṣire ||

iti nyāyād viviktatā 'bhiniveśasyâpi viparyāsa-rūpatvān nâiva prajñāpāramitā syāt. kathaṃ tarhi tām āgamyâbhisambudhyata i(P. 227^{b})ti cet. āha: *evaṃ khalu Subhūta* ity-ādi. evam avicārâikaramyatvena saṃvṛti-rūpatayêti yāvat. atha eva paramârtham adhikṛty' āha: *nâpi Subhūte prajñāpāramitām* ity-ādi. saṃvṛtyôpasaṃharann āha: *abhisambudhyate* cêty-ādi. *bhāṣitasy*êti *nâbhisambudhyate 'bhisambudhyate* cêty asya.

Bhagavān āha | evam etat Subhūte evam etat | gambhīre 'rthe Subhūte carati bodhisattvo mahāsattvaḥ | duṣkara-kārakaḥ Subhūte bodhisattvo mahāsattvo yo gambhīre 'rthe carati taṃ cârthaṃ na sākṣāt-karoti yad uta śrāvaka-bhūmau vā

pratyekabuddha-bhūmau vā ||

tathâîvânuvadann āha: *evam etad* ity-ādi. *duṣkara-kāraka* iti saṃvṛti-saty'āśrayeṇêti bhāvaḥ.

Subhūtir āha | yathā 'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi tathā na kaścid duṣkara-kārako bodhisattvo mahāsattvaḥ || tat kasya (441) hetoḥ | tathā hi Bhagavan sa eva dharmo nôpalabhyate yaḥ sākṣātkuryāt so 'pi dharmo nôpalabhyate yaḥ sākṣāt-kriyate so 'pi dharmo nôpalabhyate yena sākṣāt-kriyeta || saced Bhagavann evaṃ bhāṣyamāṇe bodhisattvo mahāsattvo na saṃsīdati nâvalīyate na saṃlīyate na vipṛṣṭhībhavati nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate carati prajñāpāramitāyāṃ | sacec carāmîti na samanupaśyati carati prajñāpāramitāyāṃ | āsannā me 'nuttarā samyaksambodhir iti saced evam api na samanupaśyati carati prajñāpāramitāyāṃ | dūrīkṛtvā me śrāvaka-bhūmiḥ pratyekabuddha-bhūmir vêti saced asyâîvam api na bhavati carati prajñāpāramitāyāṃ ||

ata eva paramârtha-satyam adhikṛty' āha: *yathā 'haṃ* [Tib. 291ª] *Bhagavann* ity-ādi. *bhāṣitasyêti duṣkara-kāraka* ity asya. tathâîva *tat kasya hetor* ity āśaṅky' āha: *tathā hi Bhagavann* ity-ādi. kartṛ-karma-kriyā'nupalambha-deśanāyām anavasād'ādinā svabhāva-vikalpa-virahāt samyak-[1]pravṛttatvena Jinajanyāṃ caratîty āha: *saced Bhagavann* ity-ādi.

tad-yathā 'pi nāma Bhagavann ākāśasya nâîvaṃ bhavati kasyacid aham āsannaḥ kasyacid vā dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavann ākāśasya || evam eva Bhagavan prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya nâîvaṃ bhavati anuttarā samyaksambodhir mam' āsannā śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūra iti || tat kasya

1. saṃvṛtt° C. ṣugs-pa-ñid-kyis.

hetoḥ | nirvikalpatvād Bhagavan prajñāpāramitāyāḥ ||

dvitīya-vikalpârtham āha: *tad-yathā 'pi nāma Bhagavann* ity-ādi. *avikalpatvād Bhagavann* ity anena gotra-vikalpa-nirāso[1] jñāpitaḥ.

tad-yathā 'pi nāma Bhagavan māyā-puruṣasya nâivaṃ bhavati māyā-kāro mam' āsanno yaḥ punar anyo jana-kāyaḥ saṃnipatitaḥ sa mama dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavan māyā-puruṣasya || evam eva Bhagavan prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya nâivaṃ bhavati anuttarā samyaksambodhir mam' āsannā śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavan (442) prajñāpāramitāyāḥ ||

tṛtīya-vikalpârtham āha: *māyā-puruṣasyêty*-ādi. *nâivaṃ bhavaty anuttarêty* anena pratipattau samudāgama-vikalpa-niṣedhaḥ kṛtaḥ.

tad-yathā 'pi nāma Bhagavan pratibhāsasya nâivaṃ bhavati yen' ārambaṇena pratibhāsa utpadyate tan mam' āsanno ye tu khalu punar atra nôpasaṃkrāntā ādarśe vā udaka-pātre vā te mama dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavan pratibhāsasya || evam eva Bhagavan prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya nâivaṃ bhavati anuttarā samyaksambodhir mam' āsannā śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavan prajñāpāramitāyāḥ ||

caturtha-vikalpârtham āha: *pratibhāsasyêty*-ādi. pratibhāsa-dṛṣṭânten' ālambana-vikalpâpoho darśitaḥ.

tad-yathā 'pi nāma Bhagavaṃs tathāgatasya kaścit priyo vā 'priyo vā na saṃvidyate || tat kasya hetoḥ | sarva-kalpa-vikalpa-

1. vināśo C. bsal-ba.

prahīṇatvāt tathāgatasya ‖ evam eva Bhagavan prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya na kaścit priyo vā 'priyo vā saṃvidyate ‖ tat kasya hetoḥ ‖ avikalpatvād Bhagavan prajñāpāramitāyāḥ ‖

pañcama-vikalpârtham āha: *tathāgatasya kaścit priyo vêty*-ādi. *avikalpatvād eva Bhagavann* ity anena bodhisattvasyâpi tathāgata-priyâpriyâsaṃvidyamāna-dṛṣṭântena pratipakṣa-vipakṣa-vikalpâpoho darśitaḥ.

yathâiva hi Bhagavan sarva-kalpa-vikalpa-prahīṇas tathāgatas tathâiva Bhagavan prajñāpāramitā 'pi sarva-kalpa-vikalpa-prahīṇā ‖

(P. 228ª) ṣaṣṭha[1]-vikalpârtham āha: *yathâiva hi Bhagavann* ity-ādi. *sarva-kalpa-vikalpa-prahīṇa* iti svâdhigama-vikalpânupalambho darśitaḥ.

tad-yathā 'pi nāma Bhagavaṃs tathāgatenârhatā samyaksambuddhena yo nirmitako nirmito na tasyâivaṃ bhavati śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūre 'nuttarā samyaksambodhir mam' āsannêti ‖ tat kasya hetoḥ ‖ avikalpatvād Bhagavan nirmitasya ‖ evam eva Bhagavan bodhisattvasya mahāsattvasya prajñāpāramitāṃ carato nâivaṃ bhavati śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūre 'nuttarā samyaksambodhir mam' āsannêti ‖ tat kasya hetoḥ ‖ avikalpatvād eva Bhagavan prajñāpāra(443)mitāyāḥ ‖

saptama-vikalpârtham āha: [Tib. 291ᵇ] *tathāgatenârhatêty*-ādi. tathāgata-nirmitôdāharaṇena nirmāṇânvaya-kartṛ-vikalpâpoho darśitaḥ.

tad-yathā 'pi nāma Bhagavan sa nirmitako yasya kṛtasya kṛtaśo nirmitas tat kṛtyaṃ karoti sa ca nirmitako 'vikalpaḥ ‖ tat kasya hetoḥ ‖ avikalpatvād eva nirmitasya ‖ evam eva

1. °ṣṭhama C.

Bhagavan bodhisattvo mahāsattvo yasya kṛtasya kṛtaśa imāṃ prajñāpāramitāṃ bhāvayati tac ca kṛtyaṃ karoti sā ca prajñāpāramitā 'vikalpā‖ tat kasya hetoḥ| avikalpatvād eva Bhagavan prajñāpāramitāyāḥ ‖

aṣṭama-vikalpârtham āha: *sa nirmitako yasyêty*-ādi. anena ca dṛṣṭântena kāritra-vikalpa-viveko niveditaḥ.

tad-yathā 'pi nāma Bhagavan dakṣeṇa palagaṇḍena vā palagaṇḍântevāsinā vā dārumayī strī vā puruṣo vā yantra-yuktaḥ kṛto bhavet| sa yasya kṛtyasyârthāya kṛtas tac ca kṛtyaṃ karoti sa ca dāru-saṃghāto 'vikalpaḥ‖ tat kasya hetoḥ| avikalpatvād eva Bhagavan dāru-saṃghātasya‖ evam eva Bhagavan bodhisattvo mahāsattvo yasya kṛtasya kṛtaśa imāṃ prajñāpāramitāṃ bhāvayati tac ca kṛtyaṃ karoti sā ca prajñāpāramitā avikalpā‖ tat kasya hetoḥ| avikalpatvād eva Bhagavann asyāḥ prajñāpāramitāyā iti‖

navama-vikalpârtham āha: *dakṣeṇa palagaṇḍenêty*-ādi. *sa ca dāru-saṃghāto 'vikalpa* ity anena kriyā-sāphalya-vikalpa-viraho [1]nigaditaḥ syāt.

etad uktaṃ: viviktena viviktânavabodha-svabhāve, acal'ādi-bhūmi-praveśena niyata-buddha[2]-gotre, māyôpama-pratipattyā darśan'ādi-mārga-samudāgame, pratibhāsa-mātreṇâbhrānta-jñān'ālambane, guṇa-doṣa-darśana-pūrvakôpādeya-heyatvena pratipakṣa-vipakṣe, sarvatrag'āditvena svâdhigame, hīnâpraṇītatvena śrāvak'ādi-bhūmi-dūrīkaraṇe, yath'āśayânurūpa-nirmāṇena sattvârtha-vyāpāre, samyag-upāya-kauśala-balena[3] sarva-jana-nirvāṇa-pratiṣṭhāpana-kriyā-phale ca nirdoṣatayā sarvathôpādeyatvena pravṛttiḥ kāryêty evaṃ pravṛtti-pakṣâdhiṣṭhānaḥ prathamo grāhya-vikalpo nava-prakāro mūrdhâbhisamaye darśana-mārga-prayogâvasthāyāṃ[4] bodhisattvānāṃ praheyas tat-tat[5]-pratipakṣâvasthā-pratipādanena vyatireka-mukhena pratipādita iti.

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1. vig° C. 2. °ddhi C. saṅs-rgyas. 3. °śalena P. 4. °sthāyā C. 5. Om. C & Tib.

tathā côktaṃ:

eṣa svabhāve[I] gotre ca[II] pratipat-samudāgame[III]
jñānasy' ālambanâbhrā(P. 228[b])ntau[IV] pratipakṣa-vipakṣayoḥ[V] || (8)
[Tib. 292[a]] svasminn adhigame[VI] kartṛ[VII]-tat-kāritra[VIII]-kriyā-phale[IX]
pravṛtti-pakṣâdhiṣṭhāno vikalpo navadhā mataḥ || iti. (9)

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ māyôpama-parivarto nāma ṣaḍviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ māyôpama-parivarto nāma ṣaḍviṃśatitamaḥ.

XXVII.

SĀRA-PARIVARTO NĀMA SAPTAVIṂŚATITAMAḶ.

(444) atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | sāre batâyam āyuṣman Subhūte bodhisattvo mahāsattvaś carati yaḥ prajñāpāramitāyāṃ carati ‖

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | sāre batâyam āyuṣman Śāriputra bodhisattvo mahāsattvaś carati yaḥ prajñāpāramitāyāṃ carati ‖

kathaṃ nivṛtti-pakṣâdhiṣṭhāno dvitīyo grāhya-vikalpo navadhêti prathama-vikalpârtham āha: *sāre batâyam* ity-ādi. prajñā-karuṇayoḥ saṃsāra-nirvāṇâpāta-kāritratvena sakalâdhigamâvipatty-ādyaḥ *prajñāpāramitāyāṃ carati* sa *sāre* pradhāne *caratî*ty anena nyūnatā'dhigama-vikalpo niṣiddhaḥ. kiṃ-tu [1]tatrâpi sāratvâbhiniveśo na kārya ity āha: *asāre batâyam* ity-ādi. sāratvâvagrahâbhāvād[2] *asāraḥ*.

atha khalu sambahulānāṃ kāmâvacarāṇāṃ deva-putra-sahasrāṇāṃ etad bhavati | namaskartavyās te sattvā yair anuttarāyāṃ samyaksambodhau cittāny utpāditāny abhinirhṛtāni ‖

dvitīya-vikalpârtham āha: *namaskartavyās* ta ity-ādi. kalyāṇamitr'ādi-samparigraheṇa yuktā ye prajñāpāramitāyāṃ caranti te namaskaraṇīyā ity anena samparigrahâbhāva-vikalpo nirastaḥ.

ye cêha gambhīrāyāṃ prajñāpāramitāyāṃ caranti tathā caranto bhūta-koṭiṃ na sākṣāt-kurvanti yad uta śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā ‖ anenâpi paryāyeṇa du-

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1. °trāsār° P. 2. sñin-po ni ston-ba de-ñid-du ḥdsin-pa med-pās na=sāras tu tat-śūnyatva-grahâbhāvād?

ṣkara-kārakā bodhisattvā mahāsattvā veditavyā ye dharmāṇāṃ dharmatāyāṃ caranti na ca tāṃ dharmatāṃ sākṣāt-kurvanti ||

tṛtīya-vikalpârtham āha: *ye cêha gambhīrāyāṃ prajñāpāramitāyām* ity-ādi. *na ca tāṃ dharmatāṃ sākṣātkurvantî*ty anena pratipatti-viśeṣa-jñāpanāt pratipatti-vaikalya-vikalpâbhāvo darśitaḥ.

atha khalv āyuṣmān Subhūtis teṣāṃ sambahulānāṃ kāmâvacarāṇāṃ deva-putra-sahasrāṇāṃ cetasâiva cetaḥ-parivitarkam ājñāya tāni sambahulāni kāmâvacarāṇāṃ devaputrāṇāṃ sahasrāṇy āmantrayate sma | nêdaṃ deva-putrās teṣaṃ bodhisattvānāṃ mahāsattvānāṃ duṣkaraṃ yat te tāṃ bhūta-koṭiṃ na sākṣāt-kurvanti ||

caturtha-vikalpârtham āha: *atha khalv āyuṣmān* ity-ādi. *na sākṣātkurvantî*ti *yad* bodhisattvānāṃ bhūta-koṭer asākṣātkaraṇaṃ nâitad *duṣkaram* adhigame[1] svātantrya-lābhād [Tib. 292[b]] iti bhāvaḥ. ataḥ para-pratyaya-gāmitva-vikalpo (P. 229[a]) nirastaḥ.

idaṃ tu deva-putrās teṣāṃ bodhisattvānāṃ mahāsattvānāṃ duṣkaraṃ câiva parama-(445)duṣkaraṃ câiva yad aprameyān asaṃkhyeyān apramāṇān sattvān parinirvāpayiṣyāma iti saṃnāhaṃ saṃnahyante | te ca sattvā atyantatayā na saṃvidyante asaṃvidyamānā nôpalabhyante sattva-viviktatvāt evaṃ vainayikā atyantatayā na saṃvidyante | evaṃ ca bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisamboddhuṃ samprasthitāḥ sattvān vineṣyāma iti ||

pañcama-vikalpârtham āha: *idaṃ tu deva-putrā* ity-ādi. *sattvān vineṣyāma* iti māyôpamatve 'pi sarva-dharmāṇāṃ sattva-vinayârtham avyāvṛtti-gamana-yogenânya-yāna-gamanâbhāvena cânuttara-bodhy-adhigama-prasthānāt sarv'ākārajñatôddeśâparibhraṃśenôddeśa-nivṛtti[2]-vikalpa-virahaḥ sūcitaḥ.

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1. °ma C. Om. Tib. 2. viv° P.

ākāśaṃ sa deva-putrā vinetavyaṃ manyeta yaḥ sattvān vinetavyān manyeta‖ tat kasya hetoḥ| ākāśa-viviktatayā hi deva-putrāḥ sattva-viviktatā veditavyā‖ anena deva-putrāḥ paryāyeṇa duṣkara-kārakā bodhisattvā mahāsattvā ye 'samvidyamānānām anupalabhyamānānāṃ sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnahyante‖

ṣaṣṭha[1]-vikalpârtham āha: *ākāśaṃ sa deva-putrā* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *ākāśa-viviktatayê*ty-ādi. *sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnahyanta* iti[2] ākāśôpama-nikhila-sattva-dhātu-vinayanârthaṃ saṃnahanenâprādeśika-mārga-vyāpāra-kathanāt prādeśika-kāritra-vikalpa-viveko 'rthāt kathitaḥ.

ākāśena sa deva-putrāḥ sârdhaṃ veditavyaṃ manyeta yaḥ sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnaddhavyaṃ manyeta‖

saptama-vikalpârtham āha: *ākāśena sa* ity-ādi. sattvānām ākāśa-svabhāvôpagamana-jñāpanād anenâdhigama-nānātva-vikalpâbhāvo darśitaḥ.

ayaṃ ca saṃnāho bodhisattvena mahāsattvena sattvānāṃ kṛtaśaḥ saṃnaddhaḥ sarvâtyantatayā sattvânupalabdhir uktā Tathāgatenârhatā samyaksambuddhena| sā ca sattva-viviktatayâiva veditavyā vainayika-viviktatayā ca sattva-viviktatā veditavyā| saced atrâiva bhāṣyamāṇe bodhisattvo mahāsattvo na saṃsīdati veditavyam etad deva-putrāś caraty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ‖ tat kasya hetoḥ| sattva-viviktatayā hi rūpa-viviktatā veditavyā| evaṃ sattva-(446)viviktatayā vedanā-saṃjñā-saṃskāra-viviktā veditavyā sattva-viviktatayā vijñāna-viviktatā veditavyā| evaṃ yāvat sattva-viviktatayā sarva-dharma-viviktatā veditavyā| evaṃ deva-putrāḥ sarva-dharma-viviktatā draṣṭavyā| evaṃ deva-putrāḥ sarva-dharma-viviktatāyāṃ bhāṣyamāṇāyāṃ bodhisattvo mahāsattvo na saṃsīdati|

1. °ṣṭhama C. 2. °ty-ādi P.

yato na saṃsīdati tataś carati prajñāpāramitāyāṃ ‖

aṣṭama-vikalpârtham āha: *ayaṃ ca saṃnāha* ity-ādi. sattvānām arthāya saṃnahanena[1] prekṣā-pūrva-kāritvāt sthāna-gamanâjñāna-vikalpâsaṃśleṣo darśitaḥ.

navama-vikalpârtham āha: *sā cântyantatayê*ty-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *sattva-viviktatayê*ty-ādi. [Tib. 293ª] pāramârthika-dravyânupalambhād rūp'ādīnāṃ māyôpamatā 'nugantavyā. *yāvad* ity anena dvādaś'āyatan'ādi-parigrahaḥ. Tathāgat'ādy-adhigama-dharmāṇām api śūnyatvāt *sarva-dharma-viviktatā*. upasaṃharann āha: *evaṃ deva-pu*(P. 229ᵇ)*trāḥ sarva-dharma-viviktatā draṣṭavyê*ti. evam anupalambha-deśanāyām anavasīdāc caraṇam ity āha: *evaṃ deva-putrāḥ sarva-dharma-viviktatāyām* ity-ādi.

atha khalu Bhagavān jānann ev' āyuṣmantaṃ Subhūtim etad avocat | kiṃ kāraṇaṃ Subhūte bodhisattvo mahāsattva evaṃ sarva-dharma-viviktatāyāṃ bhāṣyamāṇāyāṃ na saṃsīdati ‖

anuttrāse ko hetur ity āha: *kiṃ kāraṇam* ity-ādi.

Subhūtir āha | viviktatvād Bhagavan na saṃsīdati | anena Bhagavan kāraṇena bodhisattvo mahāsattvaḥ sarva-dharma-viviktatāyām bhāṣyamāṇāyāṃ na saṃsīdati ‖

kartṛ-karma-kriyā'nupalambhāt pariharann āha[2]: *viviktatvād* iti. upasaṃharann āha: *anena Bhagavann* ity-ādi. etad uktaṃ: śūnyatvād eva bhetṛ-bhīti-bhetavyānām abhāvād yato na saṃsīdati tataś carati mukhyato niryāṇa-svabhāvāyāṃ prajñāpāramitāyāṃ. evaṃ ca pṛṣṭhato niryāṇa-vikalpâpoho darśitaḥ syāt.

etad uktaṃ: saṃsāra-nirvāṇânyatara-prapātitvena[3] nyūnatā'dhigame, kalyāṇamitrôpāya-kauśala-vikalpatvena samparigrahâbhāve, samasta-jñey'āvaraṇâpratipakṣatvena pratipad-vaikalye, tathāgat'ādy-upadeśa-sâpekṣatvena para-pratyaya-gāmitve, sarva-sattvâgratā-mahattv'ādy-apravṛttatvenôddeśa-nivṛttau, kleś'āvaraṇa-pratipakṣatvena prādeśika-mārga-vyāpāre, [Tib. 293ᵇ] sôpalambhatvena[4]

1. prasannahatena P. 2. °rati PT. 3. prayāt° C. ltuṅ-ba-ñid-kyis. 4. °mbhena P.

prathama-phal'ādy-adhigama[5]-nānātve, sarvâvidyā'nuśayâprahīṇatvena sthāna-gamanâjñāne, mahāyāna-sarva-saṃgrāhakatvena sarv'ākārajñatā-sarva-nirvāṇa-paścād-anugamane ca sa-doṣatayā 'grāhyatvena vinivṛttiḥ kāryā. ity evaṃ ni=vṛtti-pakṣâdhiṣṭhānaḥ śrāvaka-pratyekabuddha-saṃtānôpādeyatva-samudbhavo[2] dvitīyo grāhya-vikalpo bodhisattvānāṃ darśana-mārga[3]-citta-caitta-vṛtty-avasthā= yāṃ praheyaḥ. tat-tat[4]-pratipakṣâvasthā-pratipādane(P. 79[a])na vyatireka-mu=khena pratipādita iti.

tathā côktaṃ:

bhava-śānti-prapātitvān[5] nyūnatve 'dhigamasya[I] ca
parigrahasyâbhāve[II] ca vaikalye pratipad-gate[III] ‖ (10)
para-pratyaya-gāmitve[IV] samuddeśa-nivartane[V]
prādeśikatve[VI] nānātve[VII] sthāna-prasthāna-mohayoḥ[VIII] ‖ (11)
pṛṣṭhato gamane[X] cêti vikalpo 'yaṃ nav'ātmakaḥ
nivṛtti-pakṣâdhiṣṭhānaḥ śrāvak'ādi-mano-bhavaḥ ‖ iti. (12)

nâpi Bhagavan kaścid dharmaḥ saṃsīdati‖ tat kasya hetoḥ| na hi Bhagavan kaścid dharma upalabhyate yaḥ saṃ=sīdet so 'pi Bhagavan dharmo nôpalabhyate yena dharmeṇa yo dharmaḥ saṃsīdet‖

katham dravya-sat-pṛthagjana-puruṣâdhiṣṭhānaḥ prathamo grāhaka-vikalpo navadhêti prathama-vikalpârtham āha: *nâpi Bhagavan kaścid* ity-ādi. grahaṇa-mokṣaṇa-vikalpâbhāvād iti bhāvaḥ. etad eva spaṣṭayann āha: *tat kasya hetor* ity-ādi.

Bhagavān āha| evam etat Subhūte evam etat| api tu khalu punaḥ Subhūte saced evaṃ bhāṣyamāṇe deśyamāne nir=diśyamāne evam upadiśyamāne bodhisattvo mahāsattvo na saṃ=sīdati na viṣīdati na viṣādam āpadyate nâvalīyate na saṃlīyate na viprṣṭhī-karoti mānasaṃ na bhagra-pṛṣṭhī-karoti nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate carati prajñāpāramitāyāṃ ‖

1. °l'ādi-darśına C & Tib. 2. samudādbhāvo C. 3. °rge P. 4. Om. Tib. 5. prayāt° PC. ltuṅ-baḥi phyir.

Subhūtir āha| evam etad Bhagavann evam etat Sugata| saced Bhagavan bodhisattvo mahāsattva evaṃ carati carati prajñāpāramitāyāṃ ||

dvitīya-vikalpârtham āha: *api tu khalu punar* ity-ādi. *evaṃ carati carati prajñāpāramitāyām* iti sarva-dharmânupalambha-deśanāyām evam anavasād'ādinā yaś carati sa manasikāra-vikalpâbhāvāt [Tib. 294ᵃ] samyak carati Jinajananyām ity arthaḥ.

evaṃ carantaṃ bodhisattvaṃ mahāsattvaṃ sêndrakā devāḥ sa-Brahmakāḥ sa-Prajāpatikāḥ sêśānāḥ sa-ṛṣi-nara-nārī-gaṇā ārāt prāñjalī-bhūtā namasyanti ||

(447) Bhagavān āha| na kevalaṃ Subhūte evaṃ carantaṃ bodhisattvaṃ mahāsattvaṃ sêndrakā devā sa-Brahmakā sa-Prajāpatikāḥ sêśānāḥ sa-ṛṣi-nara-nārī-gaṇā ārāt prāñjalī-bhūtā namasyanti ye 'pi te Subhūte Brahmakāyikā devā Brahmapurohitā Brahmapārṣadyā Mahābrahmāṇaḥ Parīttābhā Apramāṇ'ābhā Ābhāsvarāḥ Parīttaśubhā Apramāṇaśubhāḥ Śubhakṛtsnā Anabhrakāḥ Puṇyaprasavā Bṛhatphalā Asaṃjñisattvā Avṛhā Atapāḥ Sudṛśāḥ Sudarśanā Akaniṣṭhāś ca devāḥ te 'pi Subhūte taṃ bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ evaṃ carantaṃ namasyanti ||

tṛtīya-vikalpârtham āha: *evaṃ carantaṃ bodhisattvam* ity-ādi. *evaṃ carantaṃ namasyantîti* traidhātuka-śleṣa-vikalpa-virahān mahā'nubhāvatva[1]-prāptyā namaskurvanti.

ye 'pi te Subhūte 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhā etarhi tiṣṭhanti dhriyante yāpayanti te 'pi buddhā bhagavantaḥ prajñāpāramitāyām evaṃ carantaṃ bodhisattvaṃ mahāsattvaṃ buddha-cakṣuṣā

1. °rahânubhavatva P.

paśyanti | te ca Subhūte bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ carantam anugṛhṇanti samanvāharanti || ye ca khalu punaḥ Subhūte bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ carantas tathāgatair arhadbhiḥ samyaksambuddhair anugṛhyante samanvāhriyante te-te Subhūte bodhisattvā mahāsattvā aviniva- 5
rtanīyā anuttarāyāḥ samyaksambodher dhārayitavyāḥ | na ca teṣāṃ antarāyā utpatsyante Mārato vā 'nyato vā || tat kasya hetoḥ | ye Subhūte tri-sāhasra-mahāsāhasre lokadhātau sattvās te sarve Mārāḥ pāpīyāṃso bhaveyuḥ | ekâikaś ca Māraḥ pā- 10
pīyāṃs tāvatīr eva Māra-senā abhi(448)nirmimīte | te 'pi Subhūte Mārāḥ pāpīyāṃsas tasya buddha-samanvāhṛtasya bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato na pratibalā antarāyaṃ kartum anuttarāyāḥ samyaksambodheḥ || tiṣṭhantu khalu punaḥ Subhūte tri-sāhasra-mahā-sāhasre lokadhātau sa-
rva-sattvā Mārāḥ pāpīyāṃso yāvantaḥ Subhūte Gaṅgā-nadī-vā- 15
lukôpameṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te 'pi sarve Mārāḥ pāpīyāṃso bhaveyuḥ ekâikaś ca Māraḥ pāpīyāṃs tāvatīr eva Māra-senā abhinirmimīte | te 'pi Subhūte Mārāḥ pāpīyāṃsas tasya buddha-samanvāhṛtasya bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato na pratibalā antāryaṃ 20
kartum anuttarāyāḥ samyaksambodheḥ ||

caturtha-vikalpârtham āha: *ye' pi te Subhūte 'prameyeṣv* ity-ādi. *buddha-cakṣuṣā paśyantîti* sthāna-vikalpa-vivekād viśiṣṭârthôtpādanâbhiprāyeṇa nirūpayanti. kārya-niṣpādanād *anugṛhṇanti.* bhavyatā-rūpeṇâvadhāraṇāt *samanvāharanti.* tathāgatânugrahād eva praśaṃsayann[1] āha: *ye ca khalu punar* ity-ādi. 25
pūrvavat *tat kasya hetor* i(P. 79[b])ty āśaṅky' āha: *ye Subhūta* ity-ādi. etad eva vistārayann āha: *tiṣṭhantv* ity-ādi.

dvābhyāṃ Subhūte dharmābhyāṃ samanvāgato bodhisattvo

1. praśnay° CT. bsṅags-pa.

mahāsattvas tasmin samaye durdharṣo bhavati Māraiḥ pāpīyobhir Māra-kāyikābhir vā devatābhiḥ ‖ katamābhyāṃ dvābhyāṃ yad uta sarva-sattvāś câsyâparityaktā bhavanti sarva-dharmāś cânena śūnyatāto vyavalokitā bhavanti | ābhyāṃ Subhūte dvābhyāṃ dharmābhyāṃ samanvāgato bodhisattvo mahāsattvo durdharṣo bhavati Māraiḥ pāpīyobhir Māra-kāyikābhir vā devatābhiḥ ‖

pañcama-vikalpârtham āha: *dvābhyām* ity-ādi. *aparityaktā bhavantîty* anenâbhāvâbhiniveśa-vikalpo niṣiddhaḥ. *sarva-dharmāś cânena śūnyatāto vyavalokitā bhavantîty* anena bhāvâbhiniveśa-vikalpaś ca pratikṣiptaḥ.

aparābhyāṃ Subhūte dvābhyāṃ dharmābhyāṃ samanvāgato bodhisattvo mahāsattvo durdharṣo bhavati Māraiḥ pāpīyobhir Māra-kāyikābhir vā devatābhiḥ | katamābhyāṃ dvābhyāṃ yad uta yathā-vādī tathā-kārī ca bhavati buddhaiś ca bhagavadbhiḥ samanvāhriyate | ābhyāṃ Subhūte dvābhyāṃ samanvāgato bodhisattvo mahāsattvo durdharṣo bhavati Māraiḥ pāpīyobhir Māra-kāyikābhir vā devatābhiḥ ‖

ṣaṣṭha[1]-vikalpârtham āha: *aparābhyāṃ Subhūte dvābhyām* ity-ādi. dharma-vastu-prajñapti-vikalpo mayā prahātavya ity uktârthasya niṣpādanād *yathā-vādī tathā-kārī ca bhavati,* [Tib. 294^{b}] ata eva *ca samanvāhriyate.*

evaṃ caratāḥ Subhūte bodhisattvasya mahāsattvasya devā apy upasaṃkramitavyaṃ maṃsyante | upasaṃkramya ca paripraṣṭavyaṃ maṃsyante paripraśnī-kartavyaṃ (449) maṃsyante paryupāsitavyaṃ maṃsyante utsāhaṃ câsya vardhayiṣyanti kṣipraṃ tvaṃ kula-putrânuttarāṃ samyaksambodhim abhisambhotsyase tasmāt tarhi kula-putrânenâiva vihāreṇa vihara yad-uta prajñāpāramitā-vihāreṇa ‖ tat kasya hetoḥ | etenâiva hi

1. °ṣṭhama C.

tvaṃ kula-putra vihāreṇa viharann anāthānāṃ sattvānāṃ nātho bhaviṣyasi atrāṇānāṃ sattvānāṃ trātā bhaviṣyasi aśaraṇānāṃ sattvānāṃ śaraṇaṃ bhaviṣyasi alayanānāṃ sattvānāṃ layanaṃ bhaviṣyasi aparāyaṇānāṃ sattvānāṃ parāyaṇaṃ bhaviṣyasi advīpānāṃ sattvānāṃ dvīpo bhaviṣyasi andhānāṃ sattvānāṃ āloko bhaviṣyasi apariṇāyakānāṃ sattvānāṃ pariṇāyako bhaviṣyasi agatikānāṃ sattvānāṃ gatir bhaviṣyasi mārga-praṇaṣṭānāṃ sattvānām apratisaraṇānāṃ mārga-praṇetā pratisaraṇaṃ bhaviṣyasi | evaṃ te devaputrās tasya bodhisattvasya mahāsattvasyôtsāhaṃ vardhayiṣyanti || tat kasya hetoḥ | etena hi Subhūte prajñāpāramitā-vihāreṇa viharato bodhisattvasya mahāsattvasya ye te 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti te 'pi bhikṣu-saṃgha-parivṛtā bodhisattva-gaṇa-puraskṛtāḥ prajñāpāramitāyāṃ carato viharatas tasya bodhisattvasya mahāsattvasya ebhir evaṃrūpair guṇaiḥ samanvāgatasya yad uta prajñāpāramitā-viharaṇa-guṇair buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharman deśayanti udānaṃ côdānayanti tasya bodhisattvasya mahāsattvasya | tad-yathā 'pi nāma Subhūte 'ham etarhi Ratnaketor bodhisattvasya mahāsattvasya Śikhino bodhi(450)sattvasya mahāsattvasya nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpo dharmaṃ deśayāmy udānaṃ côdānayāmi apareṣāṃ ca bodhisattvānāṃ mahāsattvānāṃ ya etarhi Akṣobhyasya tathāgatasyârhataḥ samyaksambuddhasyântike brahma-caryaṃ caranti | evam eva Subhūte te 'pi buddhā bhagavanto ya etarhîha mama buddhakṣetre bodhisattvā mahāsattvā brahma-caryaṃ caranti anena ca prajñāpāramitā-vihareṇa viharanti teṣāṃ ca bodhisattvānāṃ mahāsattvānāṃ nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca

parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti ||

saptama-vikalpârtham āha: *evaṃ caratah Subhūta* ity-ādi. *yad-uta prajñāpāramitā-vihāreṇêti*. sakti-vikalpa-prahāṇa-kāritvād asya vihārasyêti bhāvaḥ. etad eva spaṣṭayann āha: *tat kasya hetor* ity-ādi. samāhitâsamāhita-bhedād *viharann evaṃ carann* iti boddhavyaṃ. pramuditāṃ bhūmim ārabhya yāvat samanta-prabhā-buddha-bhūmy-adhigama-lābhād yathākramaṃ *nātho bhaviṣyasî*ty-ādy-ekādaśa-padāni vācyāni. upasaṃharam āha: *evaṃ te devaputrā* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *etena hi Subhūta* ity-ādi. yasmād yathôkta-*vihāreṇa viharato bodhisattvasya buddhā bhagavanto nām*'ādi-kīrtana-dharmadeśanā-pūrvakam *udānam*[1] *udīrayanti* tasmād utsāhaṃ vardhayiṣyantîty arthaḥ. etad eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nāmê*ty-ādi. sarva-bodhisattvānām ānantyān nāma-grahaṇâśakyatvā(P. 231[a])d atidiśann āha: *apareṣām* ity-ādi. Śākyamuni-tathāgata-buddhakṣetre[2] praśaṃsanârhā bodhisattvā na vidyanta iti cet. āha: *evam eva Subhūta* ity-ādi. etad uktaṃ: yathā 'haṃ sva-buddha-kṣetrâvasthita-bodhisattvôtsāhanāyâpara-tathāgata-kṣetrâvasthita-bodhisattvānāṃ nām'ādi-kīrtana-paro dharmaṃ deśayāmi *evam eva te 'kṣobhy*'ādayo *'pi* tathāgatā mad-buddha-kṣetrâvasthita-bodhisattvānāṃ nām'ādi-kīrtana-parā *dharmaṃ deśayantî*ti.

Subhūtir āha| kiṃ sarveṣām eva Bhagavan bodhisattvānāṃ mahāsattvānāṃ nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rupās te buddhā bhagavanto dharmaṃ deśayanti udānaṃ côdānayanti ||

Bhagavān āha| no hîdaṃ Subhūte| na Subhūte sarveṣāṃ bodhisattvānāṃ mahāsattvānāṃ nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpās te buddhā bhagavanto dharmaṃ deśayanti udānaṃ côdānayanti| kim tarhi Subhūte ye te 'vinivartanīyā bodhisattvā mahāsattvāḥ sarvasaṃga-vigatās teṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ

1. upād° P. 2. -kṣetre C.

deśayanti udānaṃ côdānayanti ||

aṣṭama-vikalpârtham āha: *kiṃ sarveṣām evêty-ādi. no hîdam* iti parihāra-vacanaṃ vivṛṇvann āha: *na Subhūta* ity-ādi. *kiṃ tarhi Subhūte*[1] *ye te*[2] *'vinivartanīyā* iti pratipakṣa-vikalpa-vigamād[3] ye 'ṣṭamy-ādi-bhūmāv avinivartanīyatāṃ prāptā ity arthaḥ.

Subhūtir āha| santi Bhagavann avinivartanīyān bodhisattvān mahāsattvān sthāpayitvā tato 'nye bodhisattvā mahāsattvā yeṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti ||

Bhagavān āha| santi Subhūte pratipakṣa-balino bodhisattva-yānikāḥ (451) pudgalā avinivartanīyān bodhisattvān mahāsattvān sthāpayitvā yeṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti| te punaḥ katame ya etarhy Akṣobhyasya tathāgatasyârhataḥ samyaksambuddhasya bodhisattva-caryām anuśikṣamāṇa-rūpā bodhisattva-cārikāṃ caranti anuśikṣamāṇa-rūpā viharanti ime te Subhūte bodhisattva-yānikāḥ pudgalā avinivartanīyān bodhisattvān mahāsattvān sthāpayitvā yeṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti| ye 'pi te Subhūte Ratnaketor bodhisattvasya mahāsattvasya bodhisattva-caryāṃ anuśikṣamāṇa-rūpā bodhisattva-caryāṃ caranti anuśikṣamāṇā viharanti ime 'pi te Subhūte bodhisattvā mahāsattvā avinivartanīyān bodhisattvān mahāsattvān sthāpayitvā yeṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti ||

1. Om. PCT, but Ed. & Tib. 2. Om. PT. 3. °lpâdhigam° CT.

navama-vikalpârtham āha: *santi Bhagavann avinivartanīyān* ity-ādi. vidyanta ity āha: *santi Subhūta* ity-ādi. etad eva *te punaḥ katama* ity āśaṅkya pratipādayann āha: *ya etarhi*ty-ādi. *Akṣobhyasyêti*[1] vacanaṃ bāhulyena tad-buddha-kṣetre pariśuddha-saṃtatīnām utpādāt. anyān apy atideśayann āha: *ye 'pi te Subhūta* ity-ādi. *Ratnaketu-bodhisattva*-grahaṇaṃ tat-samāna-jātīya-bodhisattvôpalakṣaṇa-paraṃ jñeyaṃ. prativiśiṣṭa-kalyāṇamitr'ādi-parigraha-balenâcalāyā bhūmer api prāk kathaṃcid yathêccha-gamana-vyāghāta-vikalpa-virahād ṛddhi-vaśitāṃ "prāptā ye 'kṣobhy'ādi-buddha-kṣetre bodhisattvā vihara(P. 231[b])nti te 'vinivartanīyān sthāpayitvā nām'ādi-kīrtana-viṣayā vidyanta ity arthaḥ.

etad uktaṃ: yathāvat-saṃvṛtyā [Tib. 295[b]] grahaṇa-mokṣaṇe, tattvato 'manaskāreṇa manaskaraṇe, dharmatayā traidhātukôpaśleṣaṇe, śūnyatā'navasthānenâvasthāne, anabhiniveśena sarvâbhiniveśe, ·dravya-sadbhāvena sarva-dharma-prajñaptau, tattva-jñānâsaktyā 'bhiniveśa[3]-pūrvaka-saktau, samatā-bhāvanā-pratipakṣatayā pratipakṣe, samyag-avijñāta[4]-prajñāpāramitatvena yathêccha-gamana-vyāghāte ca pāramārthika-bhāvâbhiniveśena dravya-sann ev'[5] ātmā grāhakaḥ pravartate. ity evaṃ pṛthagjana-sambandhī[6] prathamo grāhaka-vikalpo nava-prakāro bodhisattvānāṃ darśana-mārga-prayogâvasthāyāṃ praheyaḥ. tat-tat[7]-pratipakṣâvasthā-pratipādanena vyatireka-mukhena pratipādita iti.

tathā côktaṃ:

grāhakaḥ prathamo jñeyo grahaṇa-pratimokṣaṇe[I]
manaskriyāyāṃ[II] dhātūnām upaśleṣe trayasya[III] ca ‖ (13)
sthāne[IV] câbhiniveśe[V] ca prajñaptau dharma-vastunaḥ[VI]
saktau[VII] ca pratipakṣe[VIII] ca yathêccham ca gati-kṣatau[IX] ‖ iti. (14)

punar aparaṃ Subhūte ye bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ carantaḥ sarva-dharmā anutpattikā ity adhimuñcanti na ca tāvad anutpattika-dharma-kṣānti-pratibabdhā bhavanti sarva-dharmāḥ śāntā ity adhimuñcanti na ca sarva-dharmeṣv avinivartanīya-vaśitā-prāptim avakrāntā bhavanti | anenâpi Subhūte vihāreṇa viharatāṃ teṣāṃ bodhisattvānāṃ

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1. °syêva C. 2. prāgbhāro 'kṣ° (!) C. 3. °ktyā 'nabh° PCT. 4. abhijñ° PC. ma-śes-pa. 5. aiv' C. 6. °ndhanī C. 7. Om. CT.

mahāsattvānāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā (452) dharmaṃ deśayanti udānaṃ côdānayanti ||

katham prajñapti-sat-puruṣâdhiṣṭhāno dvitīyo grāhaka-vikalpo navadhêti prathama-vikalpârtham āha: *punar aparaṃ Subhūta* ity-ādi. *adhimuñcantîti* sarva-sattvâgrat'ādy-uddeśa-gamanâbhiprāyeṇâ*nutpattikāḥ*. *śāntā* iti vā sarva-dharmān manasikurvanti. *na ca tāvat* prakarṣavatīm *anutpattika-dharma-kṣāntim avinivartanīya-vaśitā-prāptiṃ* câdhigatā bhavantîty evam uddeśâniryāṇa-vika(P. 232ᵃ)lpâbhāvo darśitaḥ.

yeṣāṃ khalu punaḥ Subhūte bodhisattvānāṃ mahāsattvānāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti prahīṇā teṣāṃ śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca buddha-bhūmir eva teṣāṃ pratikāṅkṣitavyā ||

dvitīya-vikalpârtham [Tib. 296ᵃ] āha: *yeṣāṃ khalu punar* ity-ādi. *prahīṇā teṣāṃ śrāvaka-bhūmiḥ pratyekabuddha-bhūmis cê*ty anena mārgâmārgâvadhāraṇa-vikalpâbhāvam āha. *buddha-bhūmir eva teṣāṃ pratikāṅkṣitavyê*ty anenâpi svamārgâvadhāraṇa-vikalpa-viraho darśitaḥ. anyathā viparyāsa-sadbhāvena[1] buddha-bhūmer asambhavāt.

te 'pi vyākariṣyante 'nuttarāyāṃ samyaksambodhau || tat kasya hetoḥ | yeṣāṃ hi Subhūte bodhisattvānāṃ mahāsattvānāṃ evaṃ prajñāpāramitāyāṃ caratāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti te 'py avinivartanīyatāyāṃ sthāsyanti ||

tṛtīya-vikalpârtham āha: *te 'pi vyākariṣyante 'nuttarāyām* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yeṣāṃ hi Subhūta* ity-ādi. *evaṃ prajñā-*

1. °paryaya-smabh° C.

pāramitāyāṃ caratām iti utpāda-nirodha-vikalpa-vivekenânutiṣṭhatām ity arthaḥ.

punar aparaṃ Subhūte ye bodhisattvā mahāsattvā imāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ śrutvā 'dhimokṣyanti na dhandhāyiṣyanti na kāṅkṣiṣyanti na vicikitsyanti evam etad yathā tathāgatenârhatā samyaksambuddhena bhāṣitam ity adhimucya vistareṇa śroṣyanti evaṃ ca cittam utpādayiṣyanti imāṃ vayaṃ prajñāpāramitām Akṣobhyasya tathāgatasyârhataḥ samyaksambuddhasyântikād vistareṇa śṛṇuyāmêti teṣāṃ ca bodhisattva-yānikānāṃ pudgalānāṃ ye câsya buddha-kṣetre brahma-caryaṃ caranti teṣāṃ cântikād imām eva prājñāpāramitāṃ śrutvā 'dhimokṣyanti te 'py enāṃ prajñāpāramitām adhimucyamānā yathā tathāgatena bhāṣitā tathā câdhimokṣyante (453) tathā câdhimucyamānā avinivartanīyatāyāṃ sthāsyanti ||

caturtha-vikalpârtham āha: *punar aparaṃ Subhūta* ity-ādi. *avinivartanīyatāyāṃ sthāsyantî*ti ye bodhisattvāḥ kāṅkṣ'ādikam akṛtvā vistareṇa śravaṇ'ādikaṃ kariṣyanti[1] teṣāṃ cântike[2] brahma-carya-caraṇ'ādikam anuṣṭhāsyanti. te 'pi saṃyoga-viyoga-vikalpa-virahād avinivartanīyatve sthāsyantîty arthaḥ.

evaṃ Subhūte bahu-karaṃ prajñāpāramitāyāḥ śravaṇam api vadāmi kaḥ punar vādo ya enām adhimokṣyanti adhimucya tathatvāya sthāsyanti tathatvāya pratipatsyante tathatvāya sthitvā tathatvāya pratipadya tiṣṭhante tathatāyāṃ tathatāyāṃ tiṣṭhantaḥ sarvajñatāyāṃ ca dharmaṃ deśayiṣyanti ||

pañcama-vikalpârtham āha: *kaḥ punar vādo ya enām* ity-ādi. rūp'ādi-sthāna-vikalpânupalambhena ye tv *adhimucya* prajñāpāramitāṃ *tathatvāya* ca *sthitvā* buddhatva-nimittaṃ sattvebhyo *dharmaṃ deśayiṣyanti* te nitarām avinivartanīyatve sthāsyantîti pūrveṇa sambandhaḥ.

Subhūtir āha | yadā Bhagavaṃs tathatā-vinirmukto nânyaḥ

1. °ṣante | C, °ntīti | P, °ntîti T. 2. °ko P.

kaścid dharma upalabhyate tadā ko 'yaṃ Bhagavan dharmaḥ sthāsyati tathatāyāṃ ko vā 'yam anuttarāṃ samyaksambodhim abhisaṃbhotsyate ko vā 'yam imaṃ dharmaṃ deśayiṣyati ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat yat Subhūte evaṃ vadasi yadā tathatā-vinirmukto nânyaḥ kaścid dharma upalabhyate tadā ko 'yaṃ Bhagavan dharmas tathatāyāṃ sthāsyati ko vā 'yam anuttarāṃ samyaksambodhim abhisambhotsyate ko vā 'yam imaṃ dharmaṃ deśayiṣyatîti || na Subhute tathatā-vinirmukto 'nyaḥ kaścid dharmaḥ upalabhyate yo dharmas tathatāyāṃ sthāsyati | tathatâiva tāvat Subhūte nôpalabhyate kaḥ punar vādo yas tathatāyāṃ sthāsyati ||

[Tib. 296^{b}] ṣaṣṭha[1]-vikalpârtham āha: *yadā Bhagavaṃs tathatêty*-ādi. *yat Subhūta* ity-ādinā tad-vacanam anūdya pariharann āha: *na Subhūte ta*(P. 232^{b})*thatā-vinirmukto 'nya* ity-ādi. dharmadhātu-svabhāvatvāt sarva-dharmāṇāṃ *tathatā*-vyatiriktânya-*dharmâ*nupalambhe sati nâiva *kaścit* paramârthatas *tathatāyāṃ sthāsyati.* saṃvṛtyā punar gotra-vipraṇāśa-vikalpa-virahāt sthāsyatîti bhāvaḥ. paramârtham evâdhikṛtya spaṣṭayann āha: *tathâiva tāvad* ity-ādi.

na Subhūte tathatā 'nuttarāṃ samyaksambodhim abhisambudhyate | so 'pi Subhūte dharmo na kaścid upalabhyate yo 'nuttarāṃ samyaksambodhim abhisambuddho vā abhisambhotsyate vā abhisambudhyate vā ||

saptama-vikalpârtham āha: *na Subhūte tathatā 'nuttarām* ity-ādi. tattvato *na tathatā* nânyo vā dharmo *bodhim abhisambudhyate.* kiṃ tu saṃvṛtyā prārthanā'bhāva-vikalpa-virahāt prārthayitavya[2]-vastûpalambhenâbhisambudhyata iti matiḥ.

na Subhūte tathatā dharmaṃ deśayati ||

aṣṭama-vikalpârtham āha: *na Subhūte tathatā dharmaṃ deśayatîti* tattvato

1. °ṣṭhama C. 2. °vyaṃ C.

na tathatā dharmaṃ deśayaty api tu saṃvṛtyā hetv-abhāva-vikalpa-virahād dhetu-sadbhāvena deśayatîty abhiprāyaḥ.

so 'pi Subhūte nôpalabhyate yo dharmo deśyeta‖

navama-vikalpârtham āha: *so 'pi Subhūte nôpalabhyate*[1] *yo dharmo de ś yetê*ti pratyarthika-dharmôpalambha-vikalpâbhāvena deśyamāna-dharmânupalambha ity arthaḥ.

etad uktaṃ: śrāvak'ādi-niryāṇatvena yathôktôddeśâniryāṇe, hitâhita-prāpti-parihāratvena mārgâmārgâvadhāraṇe, saṃvṛti-kārya-kāraṇa-bhāvenôtpāda-nirodhe, nirantarêtara-pratibhāsatvena samasta-vastu-saṃyoga-viyoge, vyomâvasthita-[Tib. 297ᵃ]śakuni-sadṛśatvena rūp'ādi-sthāne, bodhicittôtpād'ādi-dvāreṇa śrāvak'ādi-gotra-vināśe, tathatā-prativiśiṣṭa-(P. 233ᵃ)dharmatā'bhāvenâbhilāṣâbhāve, paramârtha-saty'āśrayeṇa hetv-abhāve, abhyasta-mātsarya-dharmatayā pratyarthika-Mār'ādi-vastûpalambhe ca tāttvika-bhāvâbhiniveśena prajñapti-sann ev' ātmā grāhakaḥ pravartate. ity evam āryāṇāṃ sambandhī[2] dvitīyo grāhaka-vikalpo nava-prakāro darśana-mārga-citta-caitta-pravṛtty-avasthāyāṃ bodhisattvānāṃ praheyaḥ. tat-tat[3]-pratipakṣâvasthā-pratipādanena vyatireka-mukhenôkta iti.

tathā côktaṃ:

yathôddeśam aniryāṇe[I] mārgâmārgâvadhāraṇe[II]
sa-nirodhe samutpāde[III] vastu-yoga-viyogayoḥ[IV]‖ (15)
sthāne[V] gotrasya nāśe[VI] ca prārthanā[VII]-hetv[VIII]-abhāvayoḥ
pratyarthikôpalambhe[IX] ca vikalpo grāhako 'paraḥ‖ iti. (16)

syād grāhya-vikalpo na grāhaka-vikalpa iti catuṣkoṭikaṃ tatra: prathamā koṭiḥ ṣaḍ[4]-viṣaya-pratibhāsā grāhy'ākārā vijñaptiḥ. dvitīyā tv eka-kṣaṇikī grāhak'ākārā. tṛtīyā sâlva[5] kṣaṇântare. caturthī tad-ākāra-vinirmuktā prajñāpāramitêti. syād gotram eva na gotra-vikalpa iti paścātpādakaḥ: yas tāvad [6]gotra-vikalpo[6] gotram api tat, tad-yathā pratipakṣa-samudāgama-kāle gotraṃ. syād gotram eva na gotra-vikalpaḥ, [7]tad-yathā [8]samudāgacchad-gotram iti. syāt samudāgama[8]-vikalpo n' ālambana-vikalpa[7] iti pūrvapādakaḥ: yas tāvat samu-

1. °bhyeta C. 2. °ndho P. 3. Om. CT. 4. ṣad P, yad CT. drug. 5. sauva P. 6...6. Om. P. 7...7. Om. both Tib. sde-dge & gnas-brtan. 8...8. (cchad-g°) (°dāga) Om. C.

dāgama-vikalpa ālambana-vikalpo 'pi saḥ, (P. 233[b]) tad-yathā [Tib. 297[b]] samudāgacchataḥ samyag-ālambane prayogaḥ. syād ālambana-vikalpa eva na[1] samudāgama-vikalpaḥ, tad-yathā 'pariniṣpannam ālambanam iti. anayā diśā śeṣo 'bhyūhyaḥ.

(454) atha khalu Śakro devānām indro Bhagavantam etad avocat| gambhīrā Bhagavan prajñāpāramitā duṣkara-kārakā Bhagavan bodhisattvā mahāsattvā ye 'nuttarāṃ samyaksambodhim abhisamboddhu-kāmāḥ‖ tat kasya hetoḥ| na ca nāma Bhagavan kaścid dharmas tathathāyāṃ tiṣṭhati nâpi kaścid dharmo 'nuttarāṃ samyaksambodhim abhisambudhyate nâpi kaścid dharmaṃ deśayati| atra ca te nâvalīyante nâpi kāṅkṣanti nâpi dhandhāyante‖

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat| yat Kauśikâivaṃ vadasi duṣkara-kārakā bodhisattvā mahāsattvā yeṣām evaṃ gambhīreṣu dharmeṣu bhāṣyamāṇeṣu na bhavati kāṅkṣāyitatvaṃ dhandhāyitatvaṃ vêti| sarva-dharmeṣu Kauśika śūnyeṣu kasyâtra kāṅkṣāyitatā vā bhavati dhandhāyitatā vā bhavati ‖

darśana-mārge vipakṣaṃ sa-pratipakṣam evaṃ nirdiśya yan mahā-bodhi-niṣpattaye[2] darśana-mārgo yena trividha-kāraṇena sahita iṣyate tad idānīṃ vaktavyam iti mahā-bodhau darśan'ādi-mārga-saṃdarśanenânyeṣāṃ pratiṣṭhāpanaṃ prathamaṃ kāraṇaṃ kathayann āha: *gambhīrā Bhagavann* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *na ca nāma Bhagavann* ity-ādi. sarva-dharmânutpāde 'py avalayan'ādikam akṛtvā ye 'nuttarāṃ bodhiṃ saṃvṛtyā boddhu-kāmās te duṣkara-kārakā ity utsāha-pravedanād[3] bodhau darśan'ādi-mārga-saṃdarśanā 'nyeṣāṃ pratipāditā syāt.

paramārtha-samāśrayeṇa na kiṃcid duṣkaram ity āha: *yat Kauśikâivam* ity-ādi.

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1. Om. PC. 2. parinişp° C. grub-par bya-baḥi phyir. 3 veśan° C. ston-pa.

Śakra āha | yad-yad ev' ārya-Subhūtir nirdiśati tad-tad eva śūnyatām ārabhya nirdiśati na ca kvacit sajjati | tad-yathā 'pi nāmântarīkṣe iṣuḥ kṣipto nâiva kvacit sajjati evam ev' ārya-Subhūter dharma-deśanā na kvacit sajjati |

subhāṣitatvena praśaṃsayann āha: *yaḍ-yaḍ*[1] ev' *ārya-Subhūtir* ity-ādi. [2]*na kvacit sajjatîti*[2] na kvacid abhiniviśate.

atha khalu Śakro devānām indro Bhagavantam etad avocat | kaccid ahaṃ Bhagavan Subhūtim sthaviram ārabhya evaṃ bhāṣamāṇa evaṃ nirddiśaṃs tathāgatasyôkta-vādī bhavāmi dharma-vādī ca dharmasya cânudharmaṃ vyākurvan vyākaromi ‖

svôktârthaṃ dṛḍhayann āha: *kaccid*[3] *aham* ity-ādi. *dharmasya cânudharmam iti*[4] yathā-praṇihitasya śūnyatā-dharmasya pratipattiṃ.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | yat khalu tvaṃ Kauśikâivaṃ bhāṣase | evam etat Kauśikâivam etat | evaṃ bhāṣamāṇaḥ evaṃ nirdiśaṃs tathāgatasyôkta-vādī bhavasi dharma-vādī ca dharmasya cânudharmaṃ vyākurvan vyākaroṣi ‖ tat kasya hetoḥ | yad-yad eva hi Kauśika (455) Subhūteḥ sthavirasya pratibhāti tad-tad eva Kauśika śūnyatām ārabhya pratibhāti ‖ tat kasya hetoḥ | Subhūtir hi Kauśika sthaviraḥ prajñāpāramitām api tāvan na samanupaśyati nôpalabhate kutaḥ punar yaḥ prajñāpāramitāyāṃ carati | bodhim eva tāvan nôpalabhate kiṃ punar yo bodhim abhisambhotsyate | sarvajñatām eva tāvan nôpalabhate kutaḥ punar yaḥ sarvajñatām anuprāpsyati | tathatām eva tāvan nôpalabhate kutaḥ punar yas tathāgato bhaviṣyati | anutpādam eva tāvan nôpalabhate kiṃ punar yo 'nutpādaṃ sākṣāt-kariṣyati | bodhisattvam

1. °ha: etad C. 2...2. Om. P. 3. kvacid PC, not in Tib. but Ed. 4. ity-ādi. P.

eva tāvan nôpalabhate kutaḥ punar yo bodhim abhisambhotsyate | balāny eva tāvan nôpalábhate kutaḥ punar yo balasamaṅgī bhaviṣyati | vaiśāradyāny eva tāvan nôpalabhate kutaḥ punar yo viśārado bhaviṣyati | dharmam eva tāvan nôpalabhate kutaḥ punar yo dharmaṃ deśayiṣyati | sarva-dharma-vivikta-vihāreṇa sarva-dharmânupalambha-vihāreṇa hi Kauśika Subhūtiḥ sthaviro viharati ||

sādhûktam ity āha: *yat khalu tvam* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *yad-yad*[1] *eva hî*ty-ādi etad eva kuta iti *tat kasya hetor* ity āśaṅky' aha: [Tib. 298ª] *Subhūtir hi Kauśikê*ty-ādi. kām'ādi-dhātu-traye pratyekaṃ mṛdu-madhyâdhimātra-kleśa-prahā(P. 234ª)ṇa-kāriṇo darśana-mārgasya śūnyatā-rūpeṇa darśitatvād yathākramaṃ *prajñāpāramitām api tāvan nôpalabhata* ity ārabhya yāvad *dharmam eva tāvan nôpalabhata* iti nava padāni vācyāni.

sāmānyena sarva-dharmāṇāṃ kārya-kāraṇayor anupalambhād yathāsaṃkhyaṃ sarva-dharma-vivikta-vihāraḥ sarva-dharmânupalambha-vihāraś ca grāhyaḥ.

yaḥ khalu punar ayaṃ Kauśika Subhūteḥ sthavirasya sarva-dharma-vivikta-vihāraḥ sarva-dharmânupalambha-vihāraś ca eṣa Kauśika vihāro bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato viharataḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śata-sahasratamīm api koṭītamīm api koṭī-śatatamīm api koṭī-sahasratamīm api koṭī-śata-sahasratamīm api koṭī-niyuto-śata-sahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniṣām apy upaniṣadam api na kṣamate | tathāgata-vihāraṃ hi Kauśika sthāpayitvā tato 'nyān sarvān vihārāṃ abhibhavaty ayaṃ vihāro yo 'yaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato viharato vihāraḥ | ayaṃ (456) Kauśika teṣāṃ

1. °ha: tad C.

sarva-vihārāṇām agra ākhyāyate śreṣṭha ākhyāyate jyeṣṭha ākhyāyate vara ākhyāyate pravara ākhyāyate praṇīta ākhyāyate uttama ākhyāyate 'nuttama ākhyāyate niruttara ākhyāyate 'sama ākhyāyate 'sama-sama ākhyāyate sarva-śrāvaka-pratyekabuddha-vihārān ayaṃ vihāro 'bhibhavati yo 'yaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato viharato vihāraḥ | tasmāt tarhi Kauśika sarva-sattvānām agratāṃ gantu-kāmena śreṣṭhatāṃ gantu-kāmena jyeṣṭhatāṃ gantu-kāmena varatāṃ gantu-kāmena pravaratāṃ gantu-kāmena praṇītatāṃ gantu-kāmena uttamatāṃ gantu-kāmena anuttamatāṃ gantu-kāmena niruttaratāṃ gantu-kāmena asamatāṃ gantu-kāmena asama-samatāṃ gantu-kāmena Kauśika kula-putreṇa vā kula-duhitrā vā anena vihāreṇa vihartavyaṃ yo 'yaṃ bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāyāṃ caratāṃ viharatāṃ vihāra iti ||

yady evaṃ bodhisattvaiḥ samāna eva śrāvakāṇāṃ vihāra iti cet. āha: *yaḥ khalu punar* ity-ādi. *teṣām* iti tathāgata-vihāra-vyatiriktānām anyeṣāṃ. *anena vihāreṇa vihartavyam* iti bodhisattva-vihārânuśaṃsa-kathanenâiva mahā-bodhau darśan'ādi-mārga-saṃdarśanā 'nyeṣāṃ nigaditā syāt.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ sāra-parivarto nāma saptaviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ sāra-parivarto nāma saptaviṃśatitamaḥ.

XXVIII.

AVAKĪRṆA-KUSUMA-PARIVARTO NĀMÂṢṬĀVIṂŚATITAMAḤ

(457) atha khalu tasmin samaye 'nyataro deva-putras trāyastrimśair deva-putraiḥ sârddhaṃ māndāravāṇi mahā-māndāravāṇi ca puṣpāṇi gṛhītvā yena Bhagavāṃs tenôpasaṃkrāntaḥ | ṣaṣṭhaṃ śataṃ ca bhikṣūṇāṃ tasminn eva samaye tasyām eva parṣadi saṃnipatitaṃ sannisaṇṇaṃ câbhūt | te utthāy' āsanebhya ekâṃsāny uttar'āsaṅgāni kṛtvā dakṣiṇāni jānu-maṇḍalāni pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenâñjaliṃ praṇamayāmāsuḥ | teṣāṃ bhikṣūṇāṃ Buddhânubhāvena te 'ñjali-pragrahā māndārava-mahā-māndāravāṇāṃ puṣpāṇāṃ paripūrṇā abhūvan | te tair māndāravair mahā-māndāravaiś ca puṣpais Tathāgatam arhantaṃ samyaksambuddham avākirann abhyavākirann abhiprākiran evaṃ ca vācam abhāṣanta vayaṃ Bhagavann asyāṃ prajñāpāramitāyāṃ cariṣyāmo vayaṃ Bhagavann anenânuttareṇa prajñāpāramitā-vihāreṇa viharişyāma iti ||

atha khalu Bhagavāṃs tasyāṃ velāyāṃ smitaṃ prādurakarot | dharmatā khalu punar eṣāṃ buddhānāṃ bhagavatāṃ yadā smitaṃ prāduṣ-kurvanti atha tadā nānā-varṇā aneka-varṇā raśmayo Bhagavato mukha-dvārān niścaranti | tad-yathā nīla-pīta-lohitâvadāta-māñjiṣṭha-sphaṭika-rajata-suvarṇās te niścaryânantâparyantān lokadhātūn ābhayā 'vabhāsya yāvad Brahma-lokam abhyudgamya punar eva pratyudāvṛtya Bhagavantaṃ triḥ pradakṣiṇī-kṛtya Bhagavato mūrdhany antardhīyante ||

(458) atha khalv āyuṣmān Ānanda utthāy' āsanād ekâ-

ṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenâñjaliṃ praṇamayya Bhagavantam etad avocat | nâhetukaṃ nâpratyayaṃ tathāgatā arhantaḥ samyaksaṃbuddhāḥ smitaṃ prāduṣ-kurvanti ko Bhagavan hetuḥ kaḥ pratyayaḥ smitasya prāduṣ-karaṇāya ||

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat | idam Ānanda bhikṣūṇāṃ ṣaṭ-śataṃ śatam anāgate 'dhvani Tārakôpamo kalpo 'nuttarāṃ samyaksambodhim abhisambhotsyate 'bhisambudhya ca sattvebhyo dharmaṃ deśayiṣyati | sarve câika-nāmāno bhaviṣyanti yad utÂvakīrṇakusuma-nāmānas tathāgatā arhantaḥ saṃyaksambuddhāḥ śāstāro loke bhaviṣyanti | eṣāṃ khalu punar ĀnandÂvakīrṇakusuma-nāmnāṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ sarveṣāṃ samaḥ śrāvaka-saṃgho bhaviṣyati | sarveṣāṃ ca teṣām Avakīrṇakusuma-nāmnāṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ samam ev' āyuḥ-pramāṇaṃ bhaviṣyati viṃśati-kalpa-sahasrāṇi | sarveṣāṃ eva câikâikasya vaistārikaṃ pravacanaṃ bhaviṣyati pṛthu-vaipulya-prāptaṃ deva-manuṣyeṣu | sarveṣām eva ca saddharmaḥ samaṃ sthāsyati viṃśatim eva kalpa-sahasrāṇy ekâikasya | sarve ca te yato-yata eva grāma-nagara-nigama-janapada-rāṣṭra-rājadhānīto 'bhiniṣkramiṣyanti abhiniṣkramya yatra-yatra dharma-cakraṃ pravartayiṣyanti pravartya ca yatra-yatra ca viharişyanti yato-yataś ca yatra-yatrâiva ca pravekṣyanti yena-yena ca yato-yata eva câbhiniṣkramiṣyanti tatas-tatas tatra-tatra teṣāṃ praviśatām abhiniṣkrāmatāṃ viharatāṃ ca pañca-varṇikānāṃ puṣpāṇāṃ puṣpa-varṣāḥ pravartiṣyante | (459) tasmāt tarhy Ānanda bodhisattvair mahāsattvair uttamena vihāreṇa vihartu-kāmaiḥ prajñāpāramitā-vihārena vihartavyaṃ tathāgata-vihāreṇ' Ānanda vihartu-kāmaiḥ prajñāpāramitā-vihāreṇa vihartavyaṃ ||

yathôkta-bodhi-darśan'ādi-mārga-saṃdarśanayā sampanna-hetukair darśana-mārgâdhigamād bhikṣubhiḥ kṛtā pūjêty āha: *atha khalv* ity-ādi. gṛhīta-māndārava-puṣpa-devaputra[1]-saṃnipāto bhikṣūṇāṃ puṣpa-prāptaye pūrva-praṇidhāna-balād ity[2] avagantavyam. adhigama-sampratyaya-lābhād uttarôttarâbhivṛddhy-arthaṃ praṇidhānaṃ ca kṛtavanta ity āha: *evaṃ ca vācam abhāṣantê*ty-ādi. *atha khalu Bhagavān* ity-ādi vyākhyātam. *viṃśati-kalpa-sahasrāṇî*ti aparimit'āyuṣo manuṣyān ārabhya[Tib. 298ᵇ] yā(P. 234ᵇ)vad daśa-varṣ'āyuṣo jāyante 'yaṃ śastra-rogābhyāṃ durbhikṣeṇa ca nirgamād apakarṣaḥ prathamo 'ntara-kalpaḥ. tebhyo daśa-varṣ'āyuṣkebhyaḥ krameṇôtkarṣaṃ gacchanto 'śīti-varṣa-sahasr'āyuṣo bhavanti. punaś ca tathâivâpakarṣaṃ pratipadyamānā daśa-varṣ'āyuṣa ity evam utkarṣâpakarṣa-bhedenâṣṭādaśântara-kalpāḥ. tato 'pi daśa-varṣ'āyuṣkebhya evôtkarṣaṃ prāpnuvanto 'śīti-varṣa-sahasr'āyuṣa ity ayam utkarṣo viṃśatitamo 'ntara-kalpaḥ. tathā yāvān evânyeṣām[3] utkarṣaṇâpakarṣaṇa-kālas tāvān eva prathamasyântara-kalpasyâpakarṣa-kālaḥ paścimasyôtkarṣa-kāla iti samāna-kālāḥ sarve bhavanti. evam ekenântara-kalpena bhājanānāṃ dhvaṃsād ekônaviṃśatyā śūnyībhavanād viṃśatim antara-kalpa[4] lokaḥ saṃvartate. viṃśatim antara-kalpān saṃvṛttas tiṣṭhati. tathâikenântara-kalpena bhājanâbhinirvartanād ekônaviṃśatyā vāsanād [5]viṃśatim antara-kalpā[5] loko vivartate.[6] viṃśatim antara-kalpān vivṛttas tiṣṭhati. evam aśīty-antara-kalpa-saṃkhyā'vacchinno mahā-kalpo 'yaṃ Bhadra-kalp'ādiḥ. Tārakôpamas[7] tu[8] kalpo nâivaṃ praṇidhāna-kuśala-mūlā'dhipateyatvenâtidīrghatvāt. ato 'pakarṣa eva kāle yathôktâ(P. 235ᵃ)ntara-kalpa-pramāṇena kālasya paricchedād *viṃśati-kalpa-sahasrāṇî*ty ucyate.

ye hi kecid Ānanda bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ cariṣyanti niṣṭhā tatra gantavyā manuṣyebhya evâite cyutā bhaviṣyanti te ihôpapannās Tuṣitebhya eva vā deva-nikāyebhyaś cyutā bhaviṣyanti manuṣyeṣv evôpannāḥ ‖ tat kasya hetoḥ | tathā hi manuṣyeṣu Tuṣiteṣu ca deveṣv iyaṃ prajñāpā amitā vistareṇa pracariṣyatîti ‖ tathāgatâvalokitāḥ khalu punar Ānanda te bodhisattvā mahāsattvā veditavyāḥ ya iha

1. °trasya C. 2. PCT add eva. 3. any° P. 4. °lpān C. 5...5. °śati-kalpān C. 6. vinivart° C. 7. °ko yam° P. skar-ma lta-bu. 8. °kroṣayant° C.

prajñāpāramitāyāṃ cariṣyanti ya imāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti antaśo likhiṣyanti udgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya antaśo likhitvā bodhisattvān mahāsattvān avavadiṣyanty anuśāsiṣyanti saṃdarśayiṣyanti samādāpayiṣyanti samuttejayiṣyanti sampraharṣayiṣyanti avaropita-kuśala-mūlās te Ānanda bodhisattvā mahāsattvā veditavyās tathāgateṣv arhatsu samyaksambuddheṣu | na kevalaṃ śrāvaka-pratyekabuddhānām antike taiḥ kuśala-mūlāny avaropitāni iha prajñāpāramitāyāṃ śikṣituṃ niḥsaṃśayaṃ khalu punar Ānanda tathāgateṣv arhatsu samyaksambuddheṣu taiḥ kuśala-mūlāny avaropitāni bodhisattvair mahāsattvair ya iha prajñāpāramitāyāṃ śikṣante na côttrāsam āpadyante | ye c' Ānandâināṃ (460) prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathā 'rthataś ca dharmataś ca nayataś cânugamiṣyanti niṣṭh' Ānanda tatra gantavyā sammukhībhūtās te abhūvan bodhisattvā mahāsattvās tathāgatānām arhatāṃ samyaksambuddhānām iti | ye câināṃ prajñāpāramitāṃ na pratikrośanti na prativahanti na pratikopayanti na pratisaṃharanti na pratiṣedhayanti na pratikṣipanti na pratibādhitavyāṃ maṃsyante te 'py Ānanda bodhisattvā mahāsattvāḥ pūrva-jina-kṛtâdhikārā veditavyāḥ || kiṃ cāpy Ānanda bodhisattvena mahāsattvena tathāgatānām arhatāṃ samyaksambuddhānām antike kuśala-mūlam avapopitam evaṃ hi tan na śrāvaka-pratyekabuddhatvāya dāsyati vipākaṃ saced bodhisattvo mahāsattvo 'nuttarāyāṃ samyaksambodhau na visaṃvādayiṣyati praṇidhānam api

tu khalu punar Ānanda prāyeṇa tena bodhisattvena mahāsattvena kṛta-jñena bhavitavyaṃ prajñāpāramitāyāṃ caritavatā |

bodhi-nimittârtham evânyeṣīṃ samyag-granthârth'ādi-dvāreṇa prajñāpāramitā-pratyarpaṇaṃ dvitīyaṃ kāraṇaṃ vaktum upôdghātayann āha: *ye hi kecid Ānandêty*-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi manuṣyeṣv* ity-ādi. *na pratikrośantî*ty[1]-ādi-sapta-padāni [Tib. 299ª] yathākramaṃ sarv'ākārajñat'ādi-[2]saptâbhisamaya-vilomanād[2] iti vācyāni. *na visaṃvādayiṣyati praṇidhānam* iti annuttara[3]-bodhi-viṣaye pravṛtta-praṇidhānam. yady anyathā praṇidhi-karaṇān na visaṃvādayiṣyaty evaṃ tat kuśala-mūlaṃ śrāvaka-pratyekabuddhatvāya na dāsyati vipākam ity arthaḥ.

tasmāt tarhi te Ānanda parīndāmy anuparīndāmîmāṃ prajñāpāramitāṃ bhūyasyā mātrayā akṣara-saṃnipātād udgrahaṇāya dhāraṇāya vācanāya paryavāptaye pravartanāya cirasthitaye yathêyaṃ nântardhīyeta | sacet tvam Ānanda yo mayā te dharmo deśitaḥ sākṣāt sthāpayitvā prajñāpāramitāṃ tāṃ sarvāṃ dharma-deśanām udgṛhya punar eva vipraṇāśayeḥ punar evôtsṛjer vismārayer na me tvam Ānandâîtāvatā 'parāddhaḥ syāḥ | yat khalu punas tvam Ānanda prajñāpāramitā-pratisaṃyaktaṃ padaṃ vā (461) pada-sāmantakaṃ vā nāśayer utsṛjer vismārayes tāvatā tvam Ānanda mamâparāddhaḥ syā na ca me tvaṃ cittam ārādhayeḥ || sacet punas tvam Ānanda prajñāpāramitām udgṛhya punar eva nāśayeḥ punar evôtsṛjer vismārayer na tvayā 'haṃ satkṛto gurukṛtaḥ syāṃ na mānito na pūjito nârcita nâpacāyitaḥ syāṃ ye 'pi te Ānandâtītânāgata-pratyutpannā buddhā bhagavantas te 'pi tvay' Ānanda na satkṛtā na gurukṛtā na mānitā na pūjitā nârcitā nâpacāyitā bhavanti || sacet punas tvam Ānanda prajñāpāramitām udgṛhya punar eva nāśayeḥ punar evôtsṛjer vismārayes tāvatā tvam Ānanda mamâ-

1. ta C. 2 ... 2. °yâv° C. 3. antarā P.

parāddhaḥ syā na me tvaṃ cittam ārādhayeḥ ‖ tat kasya hetoḥ | uktam etad Ānanda Tathāgatena prajñāpāramitā 'tītânāgata-pratyutpannānāṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ Mātā Jananī Janayitrī sarvajñatāyā āhārikêti | tasmāt tarhy Ānanda parīndāmy anuparīndāmi te imāṃ prajñāpāramitāṃ yathêyaṃ nântardhīyeta ‖

upodghātaṃ kṛtvêdānīṃ tathāgata-sambandhena mṛdu-parīndanā'rtham āha: *tasmāt tarhî*ty-ādi. *parīndāmi* pratyarpayāmi. *anuparīndāmi* punar api pratyarpayāmi. *udgrahaṇ*'ādy-arthaṃ pratyarpaṇād ev' ārya'Ānando 'syā Mātuḥ saṃgīti-kāra iti kecit. *dhāraṇ*'ādy-artham eva pratyarpaṇān Mahāvajradhara eva saṃgīti-kāra i(P. 225[b])ty apare. tatra *vipraṇāśanam* anyathā-karaṇam *utsarjanaṃ* sarvathā pratyākhyānam. *vismaraṇam* amanasikāraḥ.[1] *pada-sāmantakaḥ* padâikadeśaḥ. kāya-traya-prāpaṇād yathākramaṃ *Mātā Jananī Janayitrī* tasmād eva[2] *sarvajñatāyāḥ* samutpādanād *āhārikā*

udgrahītavyêyam Ānanda prajñāpāramitā dhārayitavyêyam Ānanda prajñāpāramitā vācayitavyêyam Ānanda prajñāpāramitā paryavāptavyêyam Ānanda prajñāpāramitā pravartayitavyâyam Ānanda prajñāpāramitā deśayitavyêyam Ānanda prajñāpāramitā upadeṣṭavyêyam Ānanda prajñāpāramitā uddeṣṭavyêyam Ānandā prajñāpāramitā svādhyātavyêyam Ānanda prajñāpāramitā likhitavyêyam Ānanda prajñāpāramitā bhāvayitavyêyam Ānanda prajñāpāramitā | su-manasikṛtā ca su-dhṛtā ca su-paryavāptā ca su-pravartitā ca tvay' Ānandêyaṃ prajñāpāramitā kartavyā | su-parivyaktenâkṣara-pada-vyañjanena suniruktā côdgrahītavyā ‖ tat kasya hetoḥ | atītânāgata-pratyut(462)pannānāṃ hy Ānanda tathāgatānām arhatāṃ samyaksambuddhānāṃ dharma-kāyatêti tāṃ dharmatāṃ pramāṇīkṛtya ‖

1. °karaṇaṃ CT. 2. evaṃ P. ñid.

madhya-parīndanârtham āha: *udgrahītavyêyam* ity-ādi.

yathā tattvam Ānanda etarhi me Tathāgatasya tiṣṭhato dhriyamāṇasya yāpayato hitâiṣitayā premato vā gauravato vā kalyāṇato vā sparśa-vihārato vā kartavyaṃ vā dātavyaṃ vā samanvāhartavyaṃ vā manyase tathâiva tvay' Ānandêyaṃ prajñāpāramitôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyôpadeṣṭavyôddeṣṭavyā svādhyātavyā likhitavyā bhāvayitavyā satkartavyā gurukartavyā mānayitavyā pūjayitavyā arcayitavyā apacāyitavyā tayā hitâiṣitayā tena premnā tena gauraveṇa tayā guṇavatayā | evaṃ tvay' Ānandâhaṃ pūjito bhavāmi te ca bodhisattvā mahāsattvā atītânāgata-pratyutpannānāṃ ca buddhānāṃ bhagavatām antike prema ca prasādaś ca gauravaṃ côtpāditaṃ bhavati | yadi te Ānandâhaṃ priyo manāpo 'parityaktas tathāgatas tatas te Ānandêyaṃ prajñāpāramitā priyā manāpā 'parityajanīyā bhavatu yathā te eka-padam api na praṇaśyet yathā nântardhīyeta | bahv api te Ānandâhaṃ bhāṣeyaṃ prajñāpāramitāyāḥ parīndanām ārabhya kalpaṃ vā kalpâvaśeṣaṃ vā kalpa-śa'aṃ vā kalpa-saharaṃ vā kalpa-śata-sahasraṃ vā kalpa-koṭīṃ vā kalpa-koṭī-śataṃ vā kalpa-koṭī-sahasraṃ vā kalpa-koṭī-śata-sahasraṃ vā tato vā upari saṃkṣepeṇ' Ānanda yādṛśas tavâhaṃ śāstā tādṛśī te prajñāpāramitā śāstā | yādṛśās te 'tītânāgata-pratyutpannā buddhā bhagavantaḥ sa-deva-mānuṣâsurasya lokasya śāstāras tādṛśī prajñāpāramitā sa-deva-mānuṣâsurasya lokasya śāstā ‖ tasmāt tarhy Ānandâparimāṇā prajñāpāramitā aparimāṇayā parīndanayā prajñāpāramiti(463)tāṃ te parīndāmy anuparīndāmi sa-deva-mānuṣâsurasya lokasya hitāya sukhāya ‖ yasy' Ānanda tathāgato na parityakto dharmo na parityaktaḥ saṃgho na parityaktaḥ atītânā-

gata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ bodhir na pari=
tyaktā tasya prajñāpāramitā 'parityaktā bhavatu | iyam asmā=
kam anuśāsanīyo 'pi kaścid Ānandâînāṃ prajñāpāramitām ud=
gṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed
upadiśed uddiśet svādhyāyet likhed bhāvayed atītânāgata-pratyu=
tpannānāṃ buddhānāṃ bhagavatāṃ tena bodhir anuparigṛhītā
bhavet || yo hi kaścid Ānandâînāṃ prajñāpāramitāṃ pralujya=
mānām anuparigṛhṇīte 'tītânāgata-pratyutpannānāṃ buddhānāṃ
bhagavatāṃ tena bodhir anuparigṛhītā bhavati | tat kasya he=
toḥ | prajñāpāramitā-nirjātā hy Ānanda buddhānāṃ bhaga=
vatāṃ bodhiḥ ||

adhimātra-parīndanā'rtham āha: *yathā tad* ity-ādi tat-tad iti-*kartavyaṃ vêty*-ādinā sambandhaḥ. *tayā 'hitâ'ṣitayêti* tathāgata-hitâiṣitayā[1].

ye 'pi te Ānandâbhūvann atīte 'dhvani tathāgatā arhantaḥ
samyaksambuddhās teṣām apy Ānanda buddhānāṃ bhagavataṃ
prajñāpāramitā-nirjātâîvânuttarā samyaksambodhir abhūt ||

bodhisattva-sambandhenâpi mṛdu-parīndanârtham āha: *ye 'pi ta* ity-ādi.

ye 'pi te Ānanda anāgate 'dhvani bhaviṣyanti tathāgatā
arhantaḥ samyaksambuddhās teṣām apy Ānanda buddhānāṃ
bhagavatāṃ prajñāpāramitā-nirjātâîvânuttarā samyaksambodhir
bhaviṣyanti | ye 'pi te Ānandâprameyeṣv asaṃkhyeyeṣu loka-
dhātuṣu tathāgatā arhantaḥ samyaksambuddhā etarhi tiṣṭhanti
dhriyante yāpayanti teṣām apy Ānanda buddhānāṃ bhagavatāṃ
prajñāpāramitā-nirjātâîvânuttarā samyaksambodhiḥ || tasmāt ta=
rhy Ānanda bodhisattvena mahāsattvenânuttarāṃ samyaksam=
bodhim abhisamboddhu-kāmena ṣaṭsu pāramitāsu śikṣitu-kā=

1 ... 1. hitâiṣitayā PC.

mena iyam eva prajñāpāramitā śrotavyôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayita(464)vyôpadeṣṭavyôddeṣṭavyā svādhyātavyā likhitavyā ihâlva prajñāpāramitāyāṃ śiksitavyaṃ yogam āpattavyaṃ ‖

madhya-parīndanā'rtham āha *ye 'pi*[1] *kecid* ity-ādi.

tat kasya hetoḥ | eṣā hy Ānanda prajñāpāramitā bodhisattvānāṃ mahāsattvānāṃ Mātā Jananī Janayitrī | ye 'pi kecid Ānanda bodhisattvā mahāsattvāḥ ṣaṭsu pāramitāsu śikṣitvā niryātā niryāsyanti niryānti cânuttarāyāṃ samyaksambodhau sarve te Ānanda prajñāpāramitām āgamya ṣaṭsu pāramitāsu śikṣitāḥ | te 'pi sarve enām eva prajñāpāramitām āgamya ṣaṭsu pāramitāsu nirjātāḥ | tat kasya hetoḥ | prajñāpāramitānirjātā hy Ānanda sarvāḥ pāramitā āhārikā bhavanty anuttarāyāḥ samyaksambodheḥ | tasamāt tarhy Ānanda bhūyasyā mātrayā enāṃ prajñāpāramitāṃ dvitīyakam api tṛtīyakam api parīndāmy anuparīndāmi te yathêyaṃ nântardhīyeta | eṣā hy Ānanda tathāgatānām arhatāṃ samyaksambuddhānām akṣayo dharma-koṣo yad uta prajñāpāramitā ‖ tat kasya hetoḥ | yo hy Ānandâtīte 'dhvani anavarâgre saṃsāre sattvānāṃ buddhair bhagavadbhir dharmo deśitaḥ sarvaḥ sa ita eva dharma-koṣād yad uta prajñāpāranamitātaḥ | ye 'pi te Ānandânāgate 'dhvani buddhā bhagavanto 'parimite saṃsāre anuttarāṃ samyaksambodhim abhisambudhya sattvānāṃ dharmaṃ deśayiṣyanti te 'pi buddhā bhagavanta ita eva dharma-koṣād yad uta prajñāpāramitātaḥ | ye 'pi te Ānanda etarhy aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti dharmaṃ ca deśayanti teṣām apy Ānanda buddhānāṃ bhagavatām ita eva dharma-koṣāt prabhāvanā bhavati yad uta

1. hi PCT, but Ed.

prajñāpāramitātaḥ ‖ tasmāt tarhy Ānanda akṣaya eṣa dharma-koṣo yad uta prajñāpāramitā-koṣaḥ ‖

[Tib. 299b] adhimātra-parīndanā'rtham āha: *eṣā hy Ānandêty*-ādi.

sacet tvam Ānanda śrāvaka-yāni[1]-

bodhi-prāptaye câvyavahitaṃ svataḥ pracuratara-prajnāpāramitā-bhāvan'ādi[2]-puṇya-lakṣaṇaṃ tṛtīyaṃ kāraṇaṃ kathayann āha: *sacet tvam Ānanda śrāvaka-yānikānām* ity-ādi. *eka-kṣaṇa-lava-muhūrtam apîti* kṣaṇ'ādi-grahaṇaṃ yathākramaṃ tīkṣṇa-madhya-mṛdv-indriya-pudgala-jñāpanârtham.[3] tatrâdhva-paryantaḥ *kṣaṇaḥ* viṃśat-kṣaṇa-śataṃ punas tat-kṣaṇaḥ. te punaḥ ṣaṣṭir *lavaḥ*. triṃśal-lavā *muhūrtaḥ*.

(P. 85a) sarvântyo 'pi hi varṇ'ātma nimeṣa-tulita-sthitiḥ |

iti nyāyāt katham kṣaṇenâikena dharmaṃ deśayatîti cet. ucyate: deśaka-bodhisattv'ādhipatyāc chrotuḥ kṣaṇenâikena deśanā-dharma-nirbhāsavataḥ pratyayasyôtpādāt tena tasya dharmo deśita iti vyapadiśyate.

yathôktāny evaṃ[4] trīṇi samyaksambodhi-prāpti-kāraṇāny avagantavyāni.[5] tathā côktam:

bodhau saṃdarśanā 'nyeṣāṃ[I] tad-dhetoś ca parīndanā[II]
tat-prāpty-anantaro hetuḥ[III] puṇya-bāhulya-lakṣaṇaḥ | iti. (17)

(465)gatam arhantaṃ samyaksambuddhaṃ paśyanti sma bhikṣu-saṃgha-parivṛtaṃ bodhisattva-gaṇa-puraskṛtaṃ dharmaṃ deśayantaṃ sāgarôpamāyāṃ gambhīrāyām akṣobhyāyāṃ parṣadi bodhisattvair mahāsattvair acintya-guṇa-samanvāgataiḥ parivṛtaṃ puraskṛtaṃ sarvaiś cârhadbhiḥ kṣīṇ'āsravair niḥkleśair vaśībhūtaiḥ su vimukta-cittaiḥ su-vimukta-prajñair ājāneyair mahā-nāgaiḥ kṛta-kṛtyaiḥ kṛta-karaṇīyair apahṛta-bhārair anuprāpto-svakârthaiḥ parikṣīṇa-bhava-saṃyojanaiḥ samyag-ājñā-su-vimukta-cittaiḥ sarva-ceto-vaśi-parama-pārami-prāptaiḥ ‖

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1. Acc. to the commentary some passages are wanting. 2. °n'ādhip° P. 3. C adds āha. 4. eva PCT. de ltar. 5. °nîti PC.

atha khalu Bhagavāṃs tam ṛddhy-abhisaṃskāraṃ punar eva pratisaṃharati sma| pratisaṃhṛte ca Bhagavatā tasmin ṛddhy-abhisaṃskāre na bhūyaḥ sa Bhagavān Akṣobhyas tathāgato 'rhan samyaksambuddhaḥ saṃdṛśyate sma| te ca sarve bodhisattvā mahāsattvās te ca mahā-śrāvakās tac ca buddhakṣetraṃ tāsāṃ catasṛṇāṃ gandharvâsura-garuḍa-kiṃnara-mahoragāṇāṃ manuṣyâmanuṣyāṇāṃ ca na cakṣuṣa ābhāsaṃ bhūya āgacchanti sma‖ tat kasya hetoḥ| pratisaṃhṛto hi tathāgatenârhatā samyaksambuddhena sa ṛddhy-abhisaṃskāras tena te sarve sarveṣāṃ teṣāṃ na bhūyaś cakṣuṣa ābhāsam āgacchanti sma‖

yathā-nirdiṣṭa-kāraṇa-sahitasyâiva darśana-mārgasya vikalpâpratibhāsane sāmarthyam iti pratipādayitum Akṣobhya-tathāgata-saṃdarśanā'nābhāsa'-gamanôdāharaṇaṃ kathayann āha: *atha khalu Bhagavān* ity-ādi. tatra: sarva-guṇa-ratn'ākaratvāt *Sāgarôpamā.* gambhīra-dharmâvabodhād *gambhīrā.* sarva-Māra-viṣayâtikrāntatvād *Akṣobhyā.*

atha khalu Bhagavān āyuṣmantam Ānandam āmantrayate sma| evam Ānanda sarva-dharmā na cakṣuṣo 'py ābhāsam āgacchanti na dharmâdharmāṇām ābhāsam āgacchanti na dharmâdharmān paśyanti na dharmâdharmān jānanti‖ tat kasya hetoḥ| sarva-dharmā hy Ānandâjānakā apaśyakā na kāryasamarthāḥ‖ tat kaśya hetoḥ| nirīhakā hy Ānanda sarva-dharmā agrāhyā ākāśa-nirīhakatayā| acintyā hy Ānanda sarva-dharmā māyā-puruṣôpamāḥ| avedakā hy Ānanda sarva-dharmā asad-bhāvatām upādāya‖ evaṃ caranta Ānanda bodhisattvā mahāsattvāś caranti prajñāpāramitāyāṃ na kiṃcid dharmam abhi(466)niviśante| evaṃ śikṣamāṇā Ānanda bodhisattvā mahāsattvāḥ śikṣante prajñāpāramitāyāṃ‖

dārṣṭāntikam artham vaktum āha: *evam Ānanda sarva-dharmā* ity-ādi.

1. °rśan'ābhā° C.

caturvidha-grāhya-grāhaka-vikalpānāṃ darśana-mārge 'nābhāsa-saṃdarśa(P.85^{b})-nā'rthaṃ *sarva-dharmā* [Tib. 300^{n}] *na cakṣuṣo 'py ābhāsam āgacchantî*ty-ādi pada-catuṣṭayam. etad eva samarthayitum āha: *tat kasya hetor* ity-ādi. etad eva kuta iti *tat kasya hetor* ity āśaṅky 'āha: *nirīhakā hî*ty-ādi. etad uktaṃ bhavati: kalpito dharmo 'jānakaḥ yasmād *ākāśa-nirīhakatayā* nirīhakaḥ. tathā paratantro 'paśya-
5 akaḥ yato *māyā-puruṣôpamat*venâcintyaḥ. parinişpanno[1] 'pi na kārya-samartho yasmād *a-*[2]*sadbhāva*tvenâ*vedaka* iti. upasaṃharann āha: *evaṃ caranta* ity-ādi.

sarva-śikṣā-parama-pāramitāṃ mahābodhiṃ prāptu-kāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyaṃ ‖ tat kasya hetoḥ | eṣā hy Ānanda śikṣā sarva-śikṣāṇām agrā
10 ākhyāyate śreṣṭhā ākhyāyate jyeṣṭhā ākhyāyate varā ākhyāyate pravarā ākhyāyate praṇītā ākhyāyate uttamā ākhyāyate anuttamā ākhyāyate niruttarā ākhyāyate asamā ākhyāyate asama-samā ākhyāyate sarva-loka-hit'āvahā sarva-loka-sukh'āvahā anāthānāṃ nātha-karī buddhânujñātā buddha-praśastā ‖ asyām
15 Ānanda prajñāpāramitāyāṃ śikṣitvā 'tra śikṣāyāṃ sthitvā tathāgatā arhantaḥ samyaksambuddhā imaṃ tri-sāhasra-mahā-sāhasraṃ lokadhātum ekena padâṅguṣṭhenôtkṣipya punar eva nikṣipeyuḥ | na ca teṣāṃ buddhānāṃ bhagavatām evaṃ syād utkṣipto vā 'yaṃ tri-sāhasra-mahā-sāhasro lokadhātur nikṣipto
20 vêti ‖ tat kasya hetoḥ | aprameyâsaṃkhyeya-guṇa-samanvāgatā hi prajñāpāramitā | asyām Ānanda prajñāpāramitā-śikṣāyāṃ śikṣitvā buddhā bhagavanto 'tītânāgata-pratyutpanneṣu dharmeṣv asaṃgatām anuprāptāḥ | yāvatya Ānanda kāścic chikṣā atītânāgatā-pratyutpanne 'dhvani sarvāsāṃ tāsām Ānanda śikṣā-
25 ṇām iyam eva prajñāpāramitā-śikṣā agrā ākhyāyate śreṣṭhā ākhyāyate jyeṣṭhā ākhyāyate varā ākhyāyate pravarā ākhyāyate praṇītā ākhyāyate uttamā ākhyāyate anuttamā ākhyāyate nirut-

1. °nne P. 2. sambh° C, sambhavatv° T.

tarā ākhyāyate asamā ākhyāyate asama-samā ākhyāyate | apramāṇā hy Ānanda prajñāpāramitā ||

kā punar iyaṃ mahā-bodhir yad-arthaṃ „yathôkta-kāraṇa-traya'-sahāyo darśana-mārgo 'bhipreta iti mahā-bodhiṃ vaktum upodghātayann aha: *sarva-śikṣā-parama-pāramitāṃ mahā bodhim* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *eṣā hî*ty-ādi. *utkṣipya punar eva nikṣipeyur* ity ūrdhvam unnīya punar eva pātayeyur ity arthaḥ. *na ca teṣām* ity-ādi vineya-jana-pratibhāsâpekṣayôcyate. na tu bhagavatāṃ vikalpaḥ samudācarati. tathâiva *tat kasya hetor* ity āśaṅky' āha: *aprameyâ*ty-ādi. nirvikalpatvād iti bhāvaḥ. nanv anyadān'ādi-śikṣā-sadbhāve kasmāt prajñāpāramitā-[Tib. 300ᵇ]śikṣā vidhīyata ity āha: *yāvaty' Ānandê*ty-ādi.

akṣayā (467) hy Ānanda prajñāpāramitā | aparyantā hy Ānanda prajñāpāramitā || tat kasya hetoḥ | asattvād eva prajñāpāramitāyāḥ || ākāśasya hi sa Ānanda pramāṇaṃ vā kṣayaṃ vā paryantaṃ vā grahītavyaṃ manyeta yaḥ prajñāpāramitāyāḥ pramāṇaṃ vā kṣayaṃ vā paryantaṃ vā grahītavyaṃ manyeta ||

sāmānyenôpodghātaṃ kṛtvêdānīṃ mahā-bodhi-svarūpaṃ kathayann āha: *akṣayā hî*ty-ādi. kṣayâbhāvād akṣaya-jñāna-svabhāvā mahā-bodhiḥ prajñāpāramitā. etad eva *tat kasya hetor* ity āśaṅkya kathayann āha: *asattvād* iti. kṣayâbhāvād ity arthaḥ. etad eva vistārayann āha: *ākāśasya hî*ty-ādi. tatra: pratyakṣeṇa svarūpa-paricchedaḥ *pramāṇam*. anumānena viviktatā'vabodhaḥ *kṣayaḥ*. Āgamenôbhābhyāṃ vêyattā'vadhāraṇaṃ *paryantaḥ*.

ayam abhiprāyaḥ: yath' ākāśasya dravyâbhāva-mātra-svabhāvatvāt pramāṇ'ādi-grahītuṃ na śakyate tathā Mātur apîti.

tat kasya hetoḥ | apramāṇā hy Ānanda prajñāpāramitā | akṣayā hy Ānanda prajñāpāramitā | aparyantā hy Ānanda prajñāpāramitā | na may' Ānanda prajñāpāramitāyāḥ pramāṇaṃ vā kṣayo vā paryanto vā ākhyātaḥ | nāma-kāya-pada-kāya-vya-

1. Om. P & Tib.

ñjana-kāyāḥ khalu punar Ānanda pramāṇa-baddhā nêyam Ānanda prajñāpāramitā pramāṇa-baddhā‖ tat kasya hetoḥ | na hy Ānanda nāma-kāya-pada-kāya-vyañjana-kāyāḥ prajñāpāramitā | na hi pramāṇavatī 'yam Ānanda prajñāpāramitā | aparimāṇā hy Ānanda prajñāpāramitā‖

etad eva spaṣṭayann āha: *tat kasya hetor* ity-ādi.

grantha-pramāṇa-kathanena pramāṇ'ādikam ākhyātam iti cet. āha: *na may' Ānandêty*-ādi prajñāpāramitāyās tattva-rūpāyā iti bhāvaḥ.

kasyās tarhi pramāṇ'ādikaṃ syād ity āha: *nāma-kāyêty*-ādi. tatra: dharmāṇāṃ svabhāvâdhivacanaṃ *nāma-kāyāḥ*. 'teṣām eva' viśeṣâdhivacanam *pada-kāyāḥ*. tad-ubhay'āśrayâkṣarāṇi *vyañjana-kāyāḥ*. nām'ādi-svabhāvā[2] prajñāpāramitā pramāṇa-baddhā sā 'pi na mukhyataḥ prajñāpāramitêty arthaḥ. tad eva (P. 238[b]) spaṣṭayitum āha: *tat kasya hetor* ity-ādi.

etad uktam: paramârthatas tāthāgataṃ jñānaṃ prajñāpāramitā tat-pratipādanād upacāra-[Tib. 301[a]]vṛttyā granth'ātmikā prajñāpāramitā na tattvata iti. ata eva tattvam adhikṛty' āha: *na hi pramāṇavatī 'yam* ity-ādi

Ānanda āha | kena punaḥ kāraṇena Bhagavan Bhagavatā prajñāpāramitāyāḥ pramāṇaṃ n' ākhyātam‖

Bhagavān āha | akṣayatvād Ānanda prajñāpāramitāyās tathāgataḥ pramāṇaṃ na nirdiśati | viviktatvād Ānanda prajñāpāramitāyāḥ pramāṇaṃ tathāgatena n' ākhyātaṃ | na hy Ānanda viviktasya dharmasya viviktatā 'py upalabhyate kutaḥ punar asya pramāṇaṃ bhaviṣyati | evam Ānanda prajñāpāramitā 'prameyatvād apramāṇā 'parimāṇā | ye 'pi te Ānanda atîte 'dhvany abhūvaṃs tathāgatā arhantaḥ samyaksambuddhās te 'py Ānanda ita eva prajñāpāramitātaḥ prabhāvitā na (468) c' Ānanda iyaṃ prajñāpāramitā kṣīṇā vā parikṣīṇā vā | ye 'pi te Ānanda anāgate 'dhvani bhaviṣyanti tathāgatā arhantaḥ sam-

1...1. tathā sa ca C. de-rnams ñid-kyi. 2. bhāva- C.

yaksambuddhās te 'py Ānanda ita eva prajñāpāramitātaḥ prabhāvayiṣyante na c' Ānanda iyaṃ prajñāpāramitā kṣeṣyate vā parikṣeṣyate vā | ye 'pi te Ānanda etarhy aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhās tiṣṭhanti dhriyante yāpayanti te 'py Ānanda ita eva prajñāpāramitātaḥ prabhāvyante na cêyam Ānanda prajñāpāramitā kṣīyate vā parikṣīyate vā | aham apy Ānanda etarhi tathāgato 'rhan samyaksambuddho mamâpy Ānanda ita eva prajñāpāramitātaḥ prabhāvanā na c' Ānanda iyaṃ prajñāpāramitā kṣīyate vā parikṣīyate vā || tat kasya hetoḥ | ākāśaṃ hi sa Ānanda kṣayayitavyaṃ manyeta yaḥ prajñāpāramitāṃ kṣayayitavyāṃ manyeta | tasmāt tarhy Ānanda akṣayêyaṃ prajñāpāramitā ||

tattva-rūpāyāḥ pramāṇâkathane kāraṇaṃ pṛcchann āha: *kena punar* ity-ādi. parihārârtham āha: *akṣayatvād* ity-ādi. *viviktatvād* iti utpādâbhāvenânutpāda-jñāna-svabhāvatvād ity arthaḥ. *viviktasyêti* anutpannasya bhāvasya śūnyatā *nôpalabhyate*. dharmiṇo 'sattvād iti bhāvaḥ. *aprameyatvād* iti kṣayôtpādâbhāvena pramātum aśakyatvāt. traiyadhvika-tathāgatānāṃ kṣayânutpāda-jñāna-prabhāvitatvam ity āha: *ye 'pi ta Ānanda* ity-ādi. tatra: kṣaṇikânityatayā *kṣīṇā*. prabandhânityatayā *parikṣīṇā*. upasaṃharann āha: *tasmāt tarhî*ty-ādi.

etad uktam: kleśa-jñey'āvaraṇa-malānām utpannânutpannatvena[1] kalpitānāṃ

dharma-dhātu-vinirmukto yasmād dharmo na vidyata

iti dharma-dhātu-svabhāvānām ākāśasyêva nirodhôtpādâbhāvād ekâneka-svabhāva-kārya-kāraṇa-vicāraṇa[2]-pramāṇ'ādy-upapanna-bhāva-[3]vaidhuryād gagana[3]-kamalavad[4] yathākramaṃ malānāṃ kṣayôtpādâbhāvād akṣayânutpāda-jñān'ātmikā sarva-dharmâviparītâdhigati-lakṣaṇā mahā-bodhir yathāvat prajñāpāramitā dharma-kāyo 'bhidhīyata [Tib. 301[b]] iti.

tathā côktam:

kṣayânutpādayor jñāne malānāṃ bodhir ucyate,

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1. utpannatv° P. 2. °raka PT. 3...3. °ryāṅgama C. 4. °la-baddhā (!) PC, °lavad vā (!) T. pad-ma bṣiḥ-du.

kṣayâbhāvād anutpādāt te hi jñeye yathākramam ‖ iti. (18)

atha khalv āyuṣmataḥ Subhūter etad abhavat | gambhīram idaṃ sthānaṃ tathāgatena bhāṣitaṃ yan nv ahaṃ tathāgataṃ pṛccheyam etat sthānaṃ ‖

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | akṣayā Bhagavan prajñāpāramitā ‖

evaṃ ca tattve nirdiṣṭe kecid [1]bahulatarôpalambhâbhi(P. 239[a])niveśena bhāva-[2]vināśâbhisaṃdhinā kṣīṇe[3] kṣīṇam[4] iti jñānaṃ kṣaya-jñānam. anāgata-bhāvânutpādâbhisaṃdhinā cânutpāda-jñānaṃ[5] varṇayanti. iti mahā-bodhi-svarūpaṃ [6]vipratipatti-sthānatvena satyaṃ[7] pratipādayitum āha: *gambhīram idam* ity-ādi.

Bhagavān āha | akṣayā hi Subhūte prajñāpāramitā yad ut' ākāśâkṣayatvāt sarva-dharmânutpādataḥ ‖

tathâivânuvadann āha: *akṣayê*ty-ādi. *ākāśâkṣayatvāt sarva-dharmânutpāda* iti ākāśasyêva kṣayâbhāvād dharmāṇāṃ côtpādâbhāvena kṣayânutpāda-jñān'ātmikā mahā-bodhir akṣayêty arthaḥ.

Subhūtir āha | katham Bhagavan bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā ‖

Bhagavān āha | rūpâkṣayatvena Subhūte bodhisattena Mahāsattvena prajñāpāramitā 'bhinirhartavyā | evaṃ vedanā-saṃjñā-saṃskārā vijñānâkṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā | evaṃ (469) khalu Subhūte bodhisattvena Mahāsattvena prajñāpāramitā 'bhinirhartavyā ‖ avidyā'kṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā evaṃ saṃskārâkṣayatvena vijñānâkṣayatvena nāma-rūpâkṣayatvena ṣaḍ-āyatanâkṣayatvena sparśâkṣayatvena vedanā'kṣayatvena tṛṣṇā'kṣayatvena upādānâkṣaya-

1. So PT, bahut° C. dṅos-po-la śin śas-cher mṅon-par ṣen-pa=bahulatara-bhāvâbhiniv°? 2. nāś° C. 3. kṣiṇe P, om. C. 4. °ṇām C. 5. mi-skye-ba-la mi-skye-bar śes-pa=cânutpāde 'nutpāda-jñā°? 6. prat° C. log-par bsgrub-paḥi. 7. °nāhatyaṃ C, nāhatya PT. dṅos-su.

tvena bhavâkṣayatvena jāty-akṣayatvena jarā-maraṇâkṣayatvena śoka-parideva-duḥkha-daurmanasyôpāyāsâkṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā | iyaṃ Subhūte bodhisattvasya mahāsattvasyânta-dvaya-vivarjitā pratītyasamutpāda-vyavalokanā || evaṃ vyavalokayan Subhūte bodhisattvo mahāsattvaḥ pratītyasamutpādam anādy-anta-madhyaṃ taṃ vyavalokayati | ayaṃ Subhūte bodhisattvasya mahāsattvasy' āveṇiko dharmo bodhi-maṇḍe niṣaṇṇasya yad evaṃ pratītyasamutpādaṃ vyavalokayati || evaṃ vyavalokayataḥ Subhūte bodhisattvasya mahāsattvasya pratītyasamutpādaṃ sarvajña-jñāna-pratilambho bhavati || yo hi kaścit Subhūte bodhisattvo mahāsattvo 'nenâkṣayâbhinirhāreṇa prajñāpāramitāyāṃ caran pratītyasamutpādaṃ vyavalokayati sa na śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā sthāsyati api tu sthāsyati sarvajñatāyāṃ || ye kecit Subhūte bodhisattvā mahāsattvā vivartante 'nuttarāyāḥ samyaksambodheḥ sacet imān manasikārān idaṃ côpāya-kauśalyaṃ anāgamya na jānanti kathaṃ prajñāpāramitāyāṃ caratā bodhisattvena mahāsattvenâkṣayâbhinirhāreṇa prajñāpāramitā 'bhinihartavyā kathaṃ câkṣa(470)yâbhinirhāreṇa prajñāpāramitāyāṃ pratītyasamutpādo vyavalokayitavya iti | ye kecit Subhūte bodhisattvā mahāsattvā vivṛttā vivartante vivartsyante cânuttarāyāḥ samyaksambodheḥ sarve te idam upāya-kauśalyam anāgamya vivṛttā vivarante vivartsyante ca || ye kecit Subhūte bodhisattvā mahāsattvā na vivṛttā na vivartante na vivartsyante ca sarve te imāṃ prajñāpāramitām āgamya na vivṛttā na vivartante na vivartsyante cânuttarāyāḥ samyaksambodheḥ || evaṃ prajñāpāramitāyāṃ caratā bodhisattvena mahāsattvenâkṣayâbhinirhāreṇa prajñāpāramitā 'bhinirhartavyā | evaṃ câkṣayâbhinirhāreṇa prajñāpāramitāyāṃ pratītyasamutpādo

vyavalokayitavyaḥ‖ evaṃ khalu punaḥ Subhūte bodhisattvo mahāsattvaḥ pratītyasamutpādaṃ vyavalokayan na kaṃcid dharmam ahetukam utpādyamānaṃ samanupaśyati na kaṃcid dharmaṃ nityaṃ vā dhruvaṃ vā śāśvataṃ vā 'viparināma-dharmakaṃ vā samanupaśyati na kaṃcid dharmaṃ kārakaṃ vā vedakaṃ vā samanupaśyati| iyaṃ Subhūte bodhisattvasya mahāsattvasyêmāṃ prajñāpāramitām akṣayâbhinirhāreṇâbhinirharato 'syāṃ prajñāpāramitāyāṃ caratah pratītyasamutpāda-vyavalokanā‖ yasmin samaye Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitām akṣayâbhinirhāreṇâbhinirharan pratītyasamutpādaṃ vyavalokayati tasmin samaye Subhūte bodhisattvo mahāsattvo na rūpaṃ samanupaśyati na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānaṃ samanupaśyati nâvidyāṃ (471) samanupaśyati evaṃ na saṃskārān na vijñānaṃ na nāma-rūpaṃ na ṣaḍ-āyatanaṃ na sparśaṃ na vedanāṃ na tṛṣṇāṃ nôpādānaṃ na bhavaṃ na jātiṃ na jarā-maraṇaṃ na śoka-parideva-duḥkha-daurmanasyôpāyāsān samanupaśyati idaṃ buddha-kṣetram iti na samanupaśyati anyad buddha-kṣetram iti na samanupaśyati tam api dharmaṃ na samanupaśyati yena dharmeṇa idaṃ vā 'nyad vā buddha-kṣetraṃ samanupaśyet| iyaṃ sā Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā‖ yasmin samaye Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati tasmin samaye Māraḥ pāpīyān parama-śoka-śalya-samarpito bhavati| tad-yathā 'pi nāma Subhūte puruṣo mātā-pitṛṣu kāla-gateṣu parama-śoka-śalya-samarpito bhavati evam eva Subhūte yasmin samaye bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati tasmin samaye Māraḥ pāpīyān parama-śoka-śalya-samarpito bhavati‖

Subhūtir āha| kim eka eva Bhagavan Māraḥ pāpīyān pa-

rama-śoka-śalya-samarpito bhavati ut' āho bahavo Mārāḥ pāpīyāṃsaḥ parama-śoka-śalya-samarpitā bhavanti ut' āho ye tri-sāhasra-mahā-sāhasre lokadhātau Mārāḥ pāpīyāṃsas te 'pi sarve tasmin samaye parama-śoka-śalya-samarpitā bhavanti ||

ādikarmikâvasthāyām upalambhâbhiniveśena bhāvanāyāṃ kasmād īdṛśī prajñāpāramitā 'dhigamyata ity āha: *kathaṃ Bhagavann* ity-ādi. nâiṣa doṣo yasmāt prayoga-kālam ev' ārabhya vināśôtpāda[1]-vigatān māyôpamān sarvadharmān bhāvayatîty āha: *rūpâkṣayatvenê*ty-ādi. prakārântareṇâpi spaṣṭayann āha: *evaṃ khalu Subhūta* ity-ādi. tatra: pūrva-janmani kleśâvasthêhâ*vidyā*. tathā puṇy'ādi-karmâvasthāḥ[2] *saṃskārāḥ*. tathêha janmani pratisaṃdhi-kṣaṇe pañca skandhā *vijñānam*. saṃdhi-cittāt pareṇa ṣaḍ-āyatanôtpādāt pūrvaṃ *nāma-rūpam*. tato [Tib. 302ᵃ] yāvad indriya-viṣaya-vijñāna-trika-saṃnipāto na bhavati tāvat *ṣaḍ-āyatanam*. yāvad vedanā-traya-kāraṇa-pariccheda-samartho na bhavati tāvat trika-saṃnipātāt *sparśaḥ*. maithuna-rāgāt prāk sukh'ādy-anubhavâvasthā *vedanā*. viṣaya-paryeṣaṇâvasthātaḥ prāk kāma-guṇa-maithuna-rāga-samudācārâvasthā *tṛṣṇā*. viṣaya-paryeṣaṇâvasthô*pādānam*. viṣaya-prāpti[3]-hetu-paridhāvanôpārjita-paunarbhavikaṃ karma *bhavaḥ*. tena karmaṇ' āyatyāṃ punaḥ pratisaṃdhir *jātiḥ*. tataḥ pareṇa yāvad ve(P. 239ᵇ)danā'vasthā sā[4] *jarā-maraṇam*. ity ādy-antayor dve dve madhye 'ṣṭāv iti tri-kāṇḍo dvādaśâṅgaḥ pratītyasamutpādaḥ. asya kṣayâbhāvād *akṣayatvenê*ti pūrvavat. śāśvatôcchedarahitatvenâ*nta-dvaya-varjitā pratītyasmutpāda-vyavalokanā. anādy-anta-madhyaṃ tam*[5] iti māyôpamatvena janma-nāśa-sthiti-virahitaṃ taṃ[5] *pratītyasamutpādaṃ vyavalokayati*. ittham-bhūta eva pratītyasamutpādo grāhya ity āha: *evaṃ vyavalokayata* ity-ādi. tatra: *manasikāro* 'kṣayâbhinirhāraḥ. *upāya-kauśalyaṃ*[6] pratītyasamutpāda-vicāraṇā. tad eva kathayann āha: *kathaṃ prajñāpāramitāyām* ity-ādi.

saṃvṛtes [7]tarhy uccheda[7] iti cet. āha: *evaṃ khalu punar* ity-ādi. *ahetukam* iti saṃvṛtyā hetor vidyamānatvāt. *nityam* ity-ādi. tatrôtpāda-hetor asattvān [Tib. 302ᵇ.] *nityaḥ*. utpannasya vināśâbhāvād *dhruvaḥ*. āvirbhāva-tirobhā-

1. °di P. 2. °sthāṃ P. 3. prati P. 4. Om. C. 5. Om. C. 6. °laṃ PT. 7 ... 7. tad gaccheda C, tad vyucch° P. de-ltar-na kun-rdsob-tu chad-par ḥgyur-ro.

va-rūpeṇâvivartanāc[1] *chāśvataḥ.* avasthā'ntara-prāptivirahād *avipariṇāma-dharmakaḥ.* kathaṃ punar upalabhyamāna-rûp'ādīn akṣay'ākāreṇâbhimukhīkuryād ity āha: *yasmin samaye Subhūta* ity-ādi. rūp'ādi-sarva-dharmânupalambhena sarv'ātma-dharma-grāha[2]-prahāṇād darśana-mārga-vyāpāro dyotitaḥ syāt. yasmād evaṃ[3] sarva-dharmâdarśanam ato ye bhāva-vināśâbhisaṃdhinā kṣīṇe kṣīṇam iti jñānaṃ kṣaya-jñānaṃ bhāvânutpādâbhisaṃdhinā cânutpanne 'nutpannam iti jñānam anutpāda-jñānaṃ varṇayanti teṣāṃ kṣayânutpāda-vaikalyād etaj[4] jñānaṃ na ghaṭate. tathā hy[5] utpannânutpannayor yathākramaṃ kṣayô(P. 240[a])tpatti[6]-vighāta-lakṣaṇa-nirodhenâniruddhāyāṃ paramârthatas tathatā-rūpāyāṃ prakṛtau satyāṃ katarad vikalp'ādi-rūpam utpannaṃ[7] kṣīṇaṃ katarac cânutpannam anutpatti-dharmakaṃ[8] jātaṃ darśana-mārga-balena [9]vitatha-bhāvâbhiniveśināṃ[9] vādināṃ. yāvatā nâiva kiṃcit. tasmād yathôktam eva kṣayânutpāda-jñānaṃ pratipattavyaṃ.

tathā côktam:

prakṛtāv aniruddhāyāṃ darśan'ākhyena vartmanā
vikalpa-jātaṃ kiṃ kṣīṇaṃ kiṃ[10]vā 'nutpattim[10] āgatam‖ iti. (19)

anyathā tāttvika-dharma-sattôpagame[11] Bhagavataḥ sarvathā vikalpa-kleśa-jñey'āvaraṇa-prahāṇaṃ durupapādaṃ[12] syāt. tathā hy udaya-vyaya-śūnyatvān nâsty ātmêti vibhāvayann ātmâbhiniveśaṃ parityajya[13] tad vivikta-svabhāvaṃ skandh'ādikaṃ pratītyasamutpannam udaya-vyaya-dharmakaṃ [Tib. 303[a]] samupalabhya nīla-tad-dhiyoḥ[14] sahôpalambha-niyamāc citta-mātram evêdam na bāhyo 'rtho 'stîti manasikurvan, aparityakta-grāhak'ākāra-[15]cittâbhiniveśo bāhyârthâbhiniveśaṃ tiraskṛtya, grāhyâbhāve grāhakâbhāva iti nidhyāyaṃs tām api grāhak'ākāra-lakṣaṇāṃ vijñapti-mātratām avadhūyâdvaya-jñānam eva kevalaṃ bhāva(C. 203[b])to bhāva-rūpam iti niścitya, tad api pratītyasamutpannatvān māyāvan niḥsvabhāvaṃ tattvato 'pagatâikânta-bhāvâbhāv'ādi-parāmarśa-rūpam iti bhāvayan, bhāvanā-bala-niṣpattau keṣāṃcin maṇi-rūpy'ādi-jñānavad utsārita-sakala-bhrānti-nimittāyā māyôpam'ātma-pratibhāsa-dhiyo nirvikalpāyāḥ (P. 240[b]) kathaṃcit pratyātma-vedyāyāḥ samutpāde jñey'āvaraṇaṃ samyag yogī praja-

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1. °nāvic P, °ṇa viv° C. mi-ḥjug-pas. 2. °haka CP. 3. eva C. de-ltar. 4. eta C, eva ta P. ḥdi. 5. dy (ādy) PC. Not in Tib. 6. °ttir C. 7. °nna-C. 8. °ka-C. 9.... 9. °thâbhin° C & Tib. 10... 10. cânutp° C. 11. °ttvôp° T. 12. °rupaṇap° P. 13. °tyājya P. 14. viy° PC. blo. 15. nimittâbh° C.

hyāt. anyathā paraiḥ sarvad' ākāśasya dravyâbhāva-mātra-rūpa-dhāraṇavad anādheyânapaneya-sva-rūpa-dhāraṇād dharmāṇāṃ kṣaṇikānāṃ jñāna-mātra-rūpāṇāṃ jñeya-lakṣaṇānāṃ ca yadi paramârthato vidyamānatā syāt tadā pratipakṣabhāvanay' ākāśasyêva teṣāṃ na kiṃcit kriyate. ato bhāvâbhiniveśa-viparyāsâvinivṛttyā yad[1] Bhagavataḥ sarvathā jñey'āvaraṇa-prahāṇaṃ dharmāṇāṃ ca yat sattôpagamyate tat paraspara-viruddhârthâbhyupagaṃe vismaya-sthānīyaṃ bhavet.

tathā côktam:

sattā ca nāma dharmāṇāṃ jñeye c' āvaraṇa-kṣayaḥ
kathyate yat paraiḥ śāstur atra vismīyate mayā‖ iti. (20)

yasmād [Tib. 303[b]] evaṃ bhāvâbhiniveśena mukter anutpattir ato 'pavādasamāropa-rūpaṃ apanayana-prakṣepaṃ kasyacid dharmasyâkṛtvêdam eva pratītyasamutpannaṃ saṃvṛtyā tathya[2]-rūpaṃ rūp'ādi-niḥsvabhāv'ādi-rūpato [3]nirūpaṇīyam. evaṃ ca māyā-gajenâpara-māyā-gaja-parājayavad viparyāsa-nivṛttyā[4] tattva-darśī vimucyata iti pratipattavyam.

tathā côktam:

nâpaneyam ataḥ kiṃcit prakṣeptavyaṃ na kiṃcana,
draṣṭavyaṃ bhūtato, bhūtaṃ bhūta-darśī vimucyate‖ iti. (21)

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| yasmin samaye Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa viharanti tasmin samaye ye tri-sāhasra-mahāsāhasre lokadhātau Mārāḥ pāpīyāṃsas te sarve parama-śoka-śalya-samarpitā bhavanti svaka-svakeṣv āsaneṣu na ramante‖ tat (472)kasya hetoḥ| prajñāpāramitā-vihāreṇa hi viharato 'sya Subhūte bodhisattvasya mahāsattvasya sa-deva-mānuṣâsuro loko 'vatāraṃ na labhate grahaṇāya gādhaṃ na labhate yatrâînaṃ gṛhītvā viheṭhayed vā vivartayed vā 'nuttarāyāḥ samyaksambodheḥ‖ tasmāt tarhi Subhūte bodhisattvena mahāsattve-

1. Tib. has here gṣan-dag-gis.=paraiḥ. cf. the following verse. 2. tasya C. 3. nIr° C. 4. nirvṛtyā PCT. ldog-pas.

nânuttarāṃ samyaksambodhim abhisamboddhu-kāmena prajñāpāramitāyāṃ caritavyaṃ | tat kasya hetoḥ | prajñāpāramitāyāṃ hi Subhūte carato bodhisattvasya mahāsattvasya dāna-pāramitā bhāvanā-paripūriṃ gacchati evaṃ śīla-pāramitā kṣānti-pāramitā vīrya-pāramitā dhyāna-pāramitā bhāvanā-paripūriṃ gacchati | prajñāpāramitāyāṃ hi Subhūte carato bodhisattvasya mahāsattvasya sarvāḥ ṣaṭ pāramitā bhāvanā-paripūriṃ gacchanti sarvāṇi côpāya-kauśalyāni bhāvanā-paripūriṃ gacchanti | tasya bodhisattvasya mahāsattvasya prajñāpāramitāṃ carato yāni kānicit Māra-karmāṇy utpadyeran sarvāṇi tāny utpadyamānāny eva sa prajñāsyati prajānan visarjayiṣyati ‖

yathôktâviparyasta[1]-[2]tattva-bhāvanayā[2] sakala-vipakṣa-dharmâtikrama iti Mārāṇāṃ vaimanasya-pratipādanen' āha: *yasmin samaye Subhūta* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitā-vihāreṇa hî*ty-ādi. upasaṃharann āha: *tasmāt tarhî*ty-ādi. nanu mukhyato darśana-(P. 241ᵃ)mārgasya mahā-bodhi-kāraṇatvāt kathaṃ *prajñāpāramitāyāṃ caritavyam* ity uktam iti *tat kasya hetor* ity āśaṅkya prakṛtam[3] eva darśana-mārgaṃ vistareṇa vaktum āha: *prajñāpāramitāyāṃ hî*ty-ādi. pratyekam evaṃ[4] nirdiśya samudāyatvena vaktuṃ punar apy āha: *prajñāpāramitāyām* ity-ādi. ṣaṭ-pāramitā-pūrṇâdhivacanam etad yad uta prajñāpāramitêti prāg-vacanāt prajñāpāramitā-caryayâiva *ṣaṭ pāramitā bhāvanā-paripūriṃ gacchanti*ty arthaḥ. iha tu[5] grantha-saṃkṣepasya vivakṣitatvād[6] [Tib. 304ᵃ] upalakṣaṇatvena pratyekaṃ dān'ādi-pāramitā-caryayā 'pi ṣaḍ eva pāramitā bhāvanā-niṣpattiṃ pratipadyanta ity avagantavyam. tathā côktaṃ Pañcaviṃśatisahasrikāyām[7]: iha Subhūte bodhisattvasya dānaṃ dadataḥ sattveṣu maitraṃ kāya-vāṅ-manas-karma pratyupasthitaṃ bhavaty evaṃ śīlapāramitā, tasyâiva pratigrāhakāṇām ākrośa-paribhāṣ'ādi-kṣamaṇena kṣāntipāramitā, tasyâiva yācak'ākrośa-paribhāṣ'ādibhir dānôtsāha-parityāgād vīryapāramitā, tasyâiva ca tad dānaṃ sarv'ākārajñatāyāṃ pariṇāmayataḥ śrāvaka-pratyekabuddha-bhūmi-vikṣepa-cittâbhāvena dhyāna-pāramitā, tasyâiva dānaṃ da-

1. °vivapary° C. 2 ... 2. tva-bh° C, tathāvanayā P. de-kho-na-ñid bsgoms-pas. 3. prakṛtyam C, suk° P. dkyus-ma. 4. etan C. de-ltar. 5. Om. P. 6. pasyâbhipretatv° T. 7. °sāhasr° T.

dato māyā-buddhi-pratyupasthānena kasyacid upakārâpakārâdarśanāt prajñā-pāramitêti. evaṃ śīlaṃ rakṣato yāvat prajñāṃ bhāvayataḥ pratyekaṃ ṣaṭ-pāramitā-paripūri-saṃgraho yathāsūtraṃ vācyaḥ. tasmād etad uktaṃ bhavati: dān'ādi-ṣaṭ-pāramitānāṃ pratyekam ekâika-bhāve dān'ādau yaḥ parasparaṃ sarva-pāramitā-saṃgrahaḥ so 'trâika-kṣa(P. 241ᵇ)ṇiko mūrdhâbhisamaye duḥkha-dharma-jñāna-kṣānti-saṃgṛhītas tri-maṇḍala-viśuddhi-prabhāvitaḥ ṣaṭtriṃśad-ākāra-nirjāto darśana-mārgo 'vasātavya iti.

tathā côktam:

ekâikasyâiva dān'ādau teṣāṃ yaḥ saṃgraho mithaḥ
sa eka-kṣ:ṇikaḥ kṣānti-saṃgṛhīto 'tra dṛk-pathe‖ iti. (22)

evaṃvidha-vikalpānāṃ prāg eva prahāṇa-sambhavāt katham asyāṃ prakarṣa[1]-paryantâdhigamâvasthāyāṃ [Tib. 304ᵇ] prahāṇaṃ nirdiśyata iti cet. nâyaṃ doṣaḥ. yasmāt [2]sūkṣma-guhyânupraveśa-mahā'bhijñā-vibandhaka-saṃmohau tad-bījaṃ[3] ca daśamyāṃ bhūmau prahīyata ity ārya-Saṃdhinirmocan'ādi-sūtre[4] paṭhyate tasmād yathôkta-sa-vāsanā[5]-saṃmoha-nidāna-samucchedena nidāninām evaṃvidha-grāhya-grāhaka-catur-vikalpānāṃ prakarṣa-paryantâdhigama-svabhāvatvena daśamyāṃ bhūmau pratividdhe mūrdhâbhisamaye niyamāt prahāṇaṃ pratipadyate. anyatra tu[6] kādācitkaṃ prahāṇam iti Pūrv'ācāryāḥ. manda-buddhīnāṃ vyutpādanād anugrahâbhiprāyeṇa yathā-nirdiṣṭa-vikalpānāṃ viṣaya-bhedāt pratyekaṃ navadhā bhedaḥ kṛtaḥ. tīkṣṇa-prajñānām avajñā-nirākaraṇāya nâtiprabhedaḥ. tathā pratipakṣāṇām ity avagantavyam.

ayaṃ punar iha samāsârthaḥ: yathôditā grāhya-grāhaka-vikalpāḥ sarva eva viparyāsa-samutthāḥ. sa ca viparyāso 'nādikālīna[7]-bhāv'ādy-abhiniveśa-lakṣaṇas tasmāt tad-viparīt'ālamban'ākāratayā tad-virodhi[8]-naihsvābhāvya-jñānāt prahīyata eva. tasmin prahīṇe tan-mūlī grā(P-242ᵃ)hya-vikalp'ādayaḥ katham avasthānaṃ labherann iti.

sarvôpāya-kauśalyāni Subhūte parigṛhītu-kāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyaṃ prajñā-pāramitā bhāvayitavyā‖

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1. °karma C. 2. °kṣma-grahy° PC. gsaṅ-ba phra-mo. 3. P, vīj° P, vīrya C.
4. 解深密經第四 (正藏一六 704ᵇ). 5. °na PCT. 6. Om. PT. 7. °lino P. 8. °dhe C.

asmiṃś ca darśana-mārge samutpanne kāma-rūp'ārūpya[1]-dhātu-bhedena pratyekaṃ catur-vikalpa-nava-prakāratayā 'ṣṭôttara-śata-grāhya-grāhaka-vikalpa-prahāṇena tat-saṃgṛhīta-vikalpa-janaka[2]-vāsanā-kleśâṣṭôttara-śata-prahāṇaṃ pratītyasamutpāda-dharmatayôpalabhya tatra vaśitvârthaṃ tām eva punaḥ-punar bhāvayatîty[3] āha: *sarvāṇi côpāya-kauśalyānî*ty-ādi. [Tib. 305ª] sa[4] darśana-mārga-prāpto yogī kleśa-jñey'āvaraṇa-bhayâbhāvāt siṃhavijṛmbhitaṃ nāma samādhiṃ samāpadyôttarakālam avidyā-pratyayāḥ saṃskārā ity-ādy anulomaṃ, jarā-maraṇa-nirodho jāti-nirodhād ity-ādi pratilomaṃ, pratītyasamutpādaṃ nirūpayati. idam atrôpāya-kauśalaṃ pratipattavyam.

tathā côktam:

samādhiṃ sa samāpadya tataḥ siṃhavijṛmbhitam
anulomaṃ vilomaṃ ca pratītyôtpādam īkṣate‖ iti. (23)

darśana-mārgam evam abhidhāya vipakṣa-prahāṇ'ādikam ādhāra-pratipatti-pūrvakaṃ subodham ity ādhāraṃ bhāvanā-mārgaṃ vaktum āha: *sarvôpāya-kauśalyāni Subhūta* ity ādi. sarvôpāya-kauśalyam atra bhāvanā-mārgaḥ. sa punar navânupūrva-samāpatti-saṃgṛhītaḥ. tāḥ punar avaskanda-samāpatti-saṃgṛhītā ity avagantavyam. tasmād etad uktaṃ bhavati: prathama-dhyānam ārabhya yāvan nirodhaṃ gatvā, tato nirodham ārabhya yāvat prathama-dhyānam āgamyâivam anuloma-pratiloma-krama-dvayena catur-dhyāna-catur-ārūpya-nirodha-lakṣaṇā nava sa(P. 242ᵇ)māpattīr gatv' āgamya, punaḥ prathamaṃ dhyānaṃ samāpadya, tato vyutthāya nirodham evaṃ yāvan nâivasaṃjñānâsaṃjñ'āyatanān nirodhaṃ samāpadya, tato vyutthāyânantara-samāpattim ālambya kāmâvacaraṃ vijñānaṃ maryādā-rūpeṇâvasthāpyôpāya-kauśalya-balena vyutthāya, [Tib. 305ᵇ] tad evaṃ[5]-[6]vijñānam asamāhitam[6] āmukhīkṛtya, tato nirodhaṃ, tato 'samāhitaṃ, tato nirodham ekaṃ parityajya nâivasaṃjñānâsaṃjñ'āyatanaṃ,[7] tato 'samāhitaṃ, tato dvayaṃ parityajy' ākiṃcany'āyatanaṃ, tato 'samāhitam. evaṃ yāvad aṣṭau parityajya prathamaṃ dhyānaṃ tato 'samāhitam ity ek'ādi-parityāgen' ā nirodhaṃ yāvad visadṛśa-dvāreṇa gacchatîty atulyagām avaskanda-[8]samāpattiṃ vaśitva-lakṣaṇāṃ bhāvanā-mārge svabhāvāṃ *sarvôpāya-kauśaly'ātmikāṃ parigrahītu-kāmena prajñāpāramitāyāṃ caritavyam* iti.

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1. rūpârūpa C. 2. °kara C. 3. °vanīty (!) C. 4. Om. CT. de. 5. eva PCT. de-lta-bu. 6...6. °na-sam° C. 7. nâivasaṃjñāyatanaṃ P. 8...8. Om. P.

tathā côktam:

kām'āptam avadhīkṛtya[8] vijñānam asamāhitam
sa-nirodhāḥ samāpattīr gatv' āgamya nava dvidhā‖ (24)
eka-dvi-tri-catuḥ-pañca-ṣaṭ-saptâṣṭa-vyatikramāt
avaskanda-samāpattir ā nirodham atulyagā‖ iti. (25)

Pañcaviṃśatisahasrikāyām[1] amum evârtham adhikṛtya vistareṇa: punar iha Subhūte bodhisattvo mahāsattvo viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmaih sa-vitarkaṃ sa-vicāraṃ vivekajaṃ prīti-sukhaṃ prathamaṃ dhyānam upasampadya viharatîty-ādy-abhidhānān na saṃdehaḥ kāryaḥ.

[2]yas tv āha[2]:

gatv' āgamya dvidhā bhūmir aṣṭau śliṣṭâika-laṅghitāḥ[3]
vyutkrāntaka-samāpattir[4] visabhāga[5]-tṛtīyagā

iti vacanāt katham evam avaskanda-samāpattir iti. kiṃ khalu vāyasasya[6] pāyasena sālakṣaṇyam. [7]anyad evêdaṃ[7] prasthānaṃ yasmād itthambhūtôpāya-kauśalavatāṃ bodhisattvānāṃ [Tib. 306[a]] asaṃkhyeya[8]-kalpa-(P. 243[a])koṭi[9]-niyuta-śata-sahasra-prasthānâparimita-buddha-paryupāsanena hetu-mahattvena bhāvanā-mārgasya prativiśiṣṭatā[10] syād ity adoṣaḥ.

yasmin samaye Subhūte bodhisattvo mahāsattvaḥ prajñā-pāramitāyāṃ carati prajñāpāramitāṃ abhinirharati tasmin sa-maye Subhūte na bodhisattvena mahāsattvena ye 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhri-yante yāpayanti te samanvāhartavyās teṣām api ito nirjātâva sarvajñatā yad uta prajñāpāramitātaḥ| evaṃ samanvāhṛtya tena bodhisattvena mahāsattvena punar evaṃ cittam utpādayita-vyam aham apy etān dharmān anuprāpsyāmi ye tair buddhair bhagavadbhir anuprāptā iti‖ evaṃ Subhūte bodhisattvena mahāsattvena prajñāpāra(473)mitāyāṃ caratā ime cittôtpādā

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1. °sāh° T. 2 ... 2. °haḥ P, svastvāhaṅ (!) C. 3. śliṣṭekalahitāḥ (!) C. 4. °tti- C. 5. °sarbh° P. rigs mi-mthun-pa. 6. °yasampa P. bya-rog. 7 ... 7. anyadevêndra- C. 8. saṃkhy° PC. graṅs-med-pa. 9. °ṭī C. 10. ṣṭatvātā (!) C.

utpādayitavyā abhinirhartavyā divasasyâtyayenântaśo 'cchaṭā-saṃghāta-mātrakam api | yaś ca Subhūte aupalambhiko bodhi-sattvo mahāsattvo gaṅgā-nadī-vālukôpamān kalpān dānaṃ da-dyād ayam eva tata aupalambhikād bodhisattvān mahāsattvād bahutaraṃ puṇyaṃ prasavati yo 'yam bodhisattvo mahāsattvo divasasyâtyayenêmāṃ prajñāpāramitām abhinirhared antaśo 'cchaṭā-saṃghāta-mātrakam api | ayaṃ bodhisattvo mahāsattvo 'vinivartanīyatāyāṃ sthāsyati | tathāgata-samanvāhṛtaḥ sa bo-dhisattvo mahāsattvo veditavyo yo 'syāṃ prajñāpāramitāyāṃ caraṃn imāṃś cittôtpādān utpādayati divasayâtyayenântaśo 'cchaṭā-saṃghāta-mātrakam api kaḥ punar vādo yasyême cittô-tpādā divasam anuvarteran || tathāgata-samanvāhṛtasya hi Su-bhūte bodhisattvasya mahāsattvasya kā gatiḥ pratikāṅkṣitavyā | tathāgata-samanvāhṛtasya hi Subhūte bodhisattvasya mahāsatt-vasya nânyā gatiḥ pratikāṅkṣitavyā 'nyatrânuttarāyāḥ samya-ksambodheḥ | abhavyaś câsāv apāyeṣûpapattuṃ svargôpapa-ttir eva tasya pratikāṅkṣitavyā tatrâpi tathāgatair avirahito bha-viṣyati | tathāgatâvirahiteṣu ca buddha-kṣetreṣûpapatsyate sat-tvāṃś ca paripācayiṣyati | ime 'pi Subhūte guṇā ime 'py anuśaṃsā bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah prajñāpāramitām abhinirharata imāṃś cittôtpādā(474)n utpādayato 'ntaśo 'cchaṭā-saṃghāta-mātrakam api kaḥ punar-vādo yasyême cittôtpādā divasam anuvarteran | tad-yathā 'pi nāma Subhūte Gandhahastino bodhisattvasya mahāsattva-sya ya etarhy Akṣobhyasya tathāgatasyârhataḥ samyaksambud-dhasyântike brahma-caryaṃ caratîti ||

tathāgatânusmaraṇa-pūrvakaṃ[1] bhāvanā-mārg'ālocanaṃ[2] vidheyam[3] ity āha :

1. °ke P. 2. °ga-l° C. 3. viṣayam C.

yasmin samaye Subhūta ity-ādi. *divasasyâtyayenêti* [1]divasâika-paryavasānenâ*py*[1] *antaśo 'cchaṭā-saṃghāta-mātrakam* ity arthaḥ.

bhāvanā-mārgâbhyāsasya pracura-vicitrânuśaṃsa-paridīpanârtham āha: *yaś ca Subhūta aupalambhika* ity-ādi. *prajñāpāramitām abhinirhared* iti bhāvanā-mārgam utpādayet.

gati-praśna-parihāra-bhedena punar apy anuśaṃsāṃ[2] kathayann āha: *tathāgata-samanvāhṛtasya hîty-ādi. kā gatir* iti kīdṛśī sabhāgatā. *nâṇyā gatir* ity api tu samyaksambodhi-gatiḥ. [3]*ime 'pi Subhūte guṇā,*[3] *ime 'py anuśaṃsā* iti bahu-puṇya-prasavan'ādikā[4] *guṇāś*, tathāgata-samanvāhār'ādayo *'nuśaṃsāḥ.*

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyām avakīrṇa-kusuma-parivarto nāmâṣṭāviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām avakīrṇa-kusuma-parivarto nāmâṣṭāviṃśatitamaḥ.

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1 ... 1. divasasa-pary° C, hivasasyâpary° P. ñin-ṣag gcig mthar-thug-paḥi bar-la yaṅ. 2. °ṃsa P, °ṃsaṃ T. 3 ... 3. °ṇā iti T, Om. C. 4. °vanā P. skye-ba la-sogs-paḥi.

XXIX.

ANUGAMA-PARIVARTO NĀMÂIKÔNATRIMŚATTAMAḤ

(475) punar aparaṃ Subhūte bodhisattvena mahāsattvenâivaṃ prajñāpāramitā 'nugantavyā | sarva-dharmâsaṅgataḥ prajñāpāramitā 'nugant vyā ||

bhāvanā-mārgam evam abhidhāya tatra praheyaś caturvidho 'grāhya-grāhaka-vikalpaḥ[1] vipakṣa-pratipakṣa-pratipādanatvena vaktavya ity upodghātayann āha: *punar aparam* ity-ādi. tatra ca prathamo grāhya-vikalpo viṣaya-bhedān navadhêti prathama-vikalpârtham āha: [Tib. 306[b]] *sarva-dharmâsaṅgataḥ prajñāpāramitā 'nugantavyêti*. dharma[2]-saṃkṣepa-vikalpa-prahāṇârthaṃ sarva-dharmânabhinivešād bhāvanā-mārgo bhāvayitavyaḥ. evam uttaratra vikalpâdhikāre[3] prajñāpāramitā'rtho bhāvanā-mārgârtha ity avagantavyam.

sarva-dharmâsambhedanataḥ prajñāpāramitā 'nugantavyā ||

(P. 243[b]) dvitīya-vikalpârtham āha: *sarva-dharmâsambhedata*[4] iti. dharma[5]-vistara-vikalpa-prahāṇârthaṃ sarva-dharmāṇāṃ dharma-dhātu-rūpeṇâsambhedād eka-rūpatvāt.

sarva-dharmâsambhavataḥ prajñāpāramitā 'nugantavyā ||

tṛtīya-vikalpârtham āha: *sarva-dharmâsambhavata*[6] iti. tathāgata-sānāthyâbhāva-vikalpa-prahāṇârthaṃ sarva-dharmāṇāṃ tattvenânutpādāt.

sarva-dharmā nirvikāra-samā iti prajñāpāramitā 'nugantavyā ||

caturtha-vikalpârtham āha: *sarva-dharmā nirvikāra-samā* iti. prayoga-

1 ... 1. Om. PC. 2. sarva-dh° CT. 3. °reṇa C. 4. °da P. 5. Om. C. 6. °vā C, °va P.

mārga-guṇâbhāva-vikalpa-prahāṇârtham sarva-dhārmāṇām dharma-dhātunā nirvikāreṇa[1] tulyatvāt.

sarva-dharmāṇām anātma-vijñapt:itaḥ prajñā'nubodhanataḥ prajñāpāramitā 'nugantavyā ‖

pañcama-vikalpârtham āha: *sarva-dharmāṇām anātmâvijñaptitaḥ prajñā'nubodhanata* iti. darśana-mārga-guṇâbhāva-vikalpa-prahāṇârtham sarva-dharmāṇām anātma-rūpeṇâvijñapti[2]-rūpam[3] iti prajñayā 'vabodhāt.

sarva-dharmāś ca nāma-mātreṇa vyavahāra-mātreṇâbhilapyante iti prajñāpāramitā 'nugantavyā | vyavahāraś ca na kvacin na kutaścin na kaścid vyavahāraḥ ‖

ṣaṣṭha[4]-vikalpârtham āha: *sarva-dharmāś ca nāma-mātreṇa vyavahāra-mātreṇâbhilapyanta* iti. bhāvanā-mārga-gunâbhāva[5]-vikalpa-prahāṇârtham antarjalpa-bahir-jalpa-mātreṇa sarva-dharmāṇām saṃvṛtyā 'bhilapanāt. bahir-[6]jalpe tu[6] [7]kasyacid abhiniveśa ity āha: *vyavahāraś cêty*-ādi.

sarva-dharmā avyavahārā avyāhārā avyavahṛtā avyāhṛtā iti prajñāpāramitā 'nugantavyā ‖

saptama-vikalpârtham āha: *sarva-dharmā avyavahārā* ity-ādi. prayoga-mārga-vikalpa-[Tib. 307ª]prahāṇârtham sarva-dharmāṇām māyôpamatvena śruta-cintā-laukika-lokôttara-jñānair yathākramam abhilapitum[8] aśakyatvād *avyavahārâvyavahārâvyavahṛtâvyāhṛta*tvena.

sarva-dharmâpramāṇataḥ prajñāpāramitā 'nugantavyā | rūpâpramāṇataḥ prajñāpāramitā 'nugantavyā | evaṃ vedanā'pramāṇataḥ saṃjñā'pramāṇataḥ saṃskārâpramāṇato vijñānâpramāṇataḥ prajñāpāramitā 'nugantavyā ‖

aṣṭama-vikalpârtham āha: *sarva-dharmâpramāṇata* iti. darśana-mārga-

1. °kāraṇa C. 2. °ṇâvijñāna P, °ṇa vijñāna C. rnam-par rig-pa-med-pa. 3. Om. Tib. 4. °ṣṭhama C. 5. °va-bhāva C. 6...6. °lpârtha C. brjod-pa-la ni. 7. rusy° (!) P. 8. °payitum CT.

vikalpa-prahāṇârtham dharma-dhātu-rūpeṇa sarva-dharmā(P. 244[a])ṇām apramāṇatvāt. tad eva spaṣṭayann āha: *rūpâpramāṇata* ity-ādi.

sarva-dharmânimittataḥ prajñāpāramitā 'nugantavyā ||

navama-vikalpârtham āha: *sarva-dharmânimittata* iti. bhāvanā-mārga-vikalpa-prahāṇârtham sarva-dharmāṇām śūnyatvenânimittatvāt.

etad uktaṃ syāt: saṃkṣipta-ruci-sattvânugraheṇa dharma-saṃkṣepe, vistara-ruci-sattvânukampayā dharma-vistare, yathā-vihitârthânanuṣṭhānena buddha-sānāthyâparigrahe, samutpanna-niruddhatvena prayoga-mārga-guṇâbhāve, samyag-utpatti-vaidhuryād darśana-mārga-guṇâbhāve, anāgatâsattvena bhāvanā-mārga-guṇâbhāve, śāntatv'ādinā nirvāṇa-prayoga-mārge, śūnyatā'bhinirhāratvena darśana-mārge, [1]naiḥsvābhāvya-bhāvakatvena[1] bhāvanā-mārge ca māyôpamatayā pravṛttir mayā kāryêty evaṃ pravṛtti-pakṣâdhiṣṭhānaḥ prathamo grāhya-vikalpo nava-prakāro bhāvanā-mārga-prayogâvasthāyāṃ bodhisattvānāṃ praheyas tat-tat-pratipakṣâvasthā[2]-pratipādanena vyatireka-mukhenôkta iti.

tathā côktam:

saṃkṣepe[I] vistare[II] buddhaiḥ sānāthyenâparigrahe[III]
traikālike [Tib. 307[b]] guṇâbhāve[IV–VI] śreyasas trividhe pathi[VII–IX] || (26)
eko grāhya-vikalpo 'yaṃ prayog'ākāra-gocaraḥ. iti.

sarva-(476)dharma-nirvedhataḥ prajñāpāramitā 'nugantavyā ||

prathamaṃ evaṃ nirdiśya dvitīyo grāhya-vikalpo nava-prakāro vaktavya iti prathama-vikalpârtham āha: *sarva-dharma-nirvedhata*[3] iti. bodhicittânutpāda-vikalpâpanodârtham[4] sarva-dharmāṇām dharma-dhātu-rūpeṇâdhigamāt.

sarva-dharma-prakṛti-pariśuddhitaḥ prajñāpāramitā 'nugantavyā ||

dvitīya-vikalpârtham āha: *sarva-dharma-prakṛti*[5]*-pariśuddhita* (P. 224[b]) iti.

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1 ... 1. naiḥsvābhāva-bhāvatv° C. 2. Om. P. 3. °dha C, °mânirvedha P. chos thams-cad ṅes-par ḥbyed-paḥi phyir. 4. °lpârthanod° C. 5. °rmâpr° C. & Ed.

bodhi-maṇḍâmanasikāra-vikalpâpanodârtham sarva-dharmāṇāṃ svabhāva-viśuddhi-parijñānāt.

sarva-dharmâvacanataḥ prajñāpāramitā 'nugantavyā ‖

tṛtīya-vikalpârtham āha: *sarva-dharmâvacanata* iti. śrāvaka-yāna-manasikāra-vikalpâpanodârtha[m][1] sarva-dharmāṇāṃ vākyârthâtikrāntatvāt.

sarva-dharmāṇām anirodhataḥ prahāṇa-samatayā prajñāpāramitā 'nugamtavyā ‖

caturtha-vikalpârtham āha: *sarva-dharmāṇām anirodhataḥ prahāṇa-samatayêti*. pratyekabuddha-yāna-manasikāra-vikalpâpanodârtham sarva-dharmāṇām utpādâbhāvenânirodhāt[2] prahāṇa-tulyatvena.[3]

sarva-dharmāṇāṃ nirvāṇa-prāptitas tathatā-samatayā prajñāpāramitā 'nugantavyā ‖

pañcama-vikalpârtham āha: *sarva-dharmāṇāṃ nirvāṇa-prāptita* iti. samyaksambodher amanasikāra-vikalpâpanodârtham tathatā-samatayā sarva-dharmāṇāṃ nirvāṇâdhigamāt.

sarva-dharmā n' āgacchanti na gacchanti ajānānā ajātā atyantâjātita iti prajñāpāramitā 'nugantavyā ‖

ṣaṣṭha[4]-vikalpârtham āha: *sarva-dharmā* ity-ādi. bhāvanā-vikalpâpanodârtham atītânāgatâdhvanor asattvād yathākramaṃ *n' āgacchanti na gacchanti* tasmād *ajānānāḥ* santo dharmā vartamāne nôtpannā dharma-dhātur iva[Tib. 308ª] tyantânutpādāt.

ātma-parâdarśanataḥ prajñāpāramitā 'nugantavyā ‖

saptama-vikalpârtham āha; *ātma-parâdarśanata* iti. abhāvanā[5]-vikalpâpanodârtham sva-parânupalambhāt.

sarva-dharmā āryârhantaḥ prakṛti-pariśuddhā iti prajñāpā-

1. °danârth° C. 2. °vena nir° C. 3. °ṇâtuly° C. 4. °ṣṭhama C. 5. °na P.

ramitā 'nugantavyā |

aṣṭama-vikalpârtham āha: *sarva-dharmā* ity-ādi. nâiva-bhāvanā[1]-nâbhāvanā-vikalpâpanodârtham utpād'ādi-doṣâbhāvād *āryā* bhāvanā'rhād *arhanto*[2] yasmān māyôpamatvena svabhāva-viśuddhatvāt.

apahṛta-bhārāḥ sarva-dharmā bhārânāropaṇatayêti prajñā-pāramitā 'nugantavyā | 5

navama-vikalpârtham āha: *apahṛta-bhārā* iti. ayathā'rtha-vikalpâpanodârthaṃ kleśa-jñey'āvaraṇa-bhārâbhāvād apahṛta-bhāratvena.

etad uktaṃ bhavati: kalyā(P. 245[a])ṇa-mitr'ādi-vaikalyād bodhicittânutpāde, viśiṣṭa-buddh'ālambana-puṇyâbhāvād[3] bodhi-maṇḍâmanaskāre, śrāvaka-gotratvāt 10 tad-yāna-manaskaraṇe, pratyekabuddha-gotratvāt tad-yān'āmukhīkaraṇe, prajñā-pāramitā-pratipatti-vaidhuryāt samyaksambodhy-amanaskaraṇe, sôpalambhatvena bhāvanāyām, nirupalambhatvenâbhāvanāyām,[4] anupalambhânanupalambhatvān na-bhāvanā-nâbhāvane, viparītâbhiniveśād ayathā'rthatve[5] ca bhāv'ādy-abhiniveśād duṣṭatvena[6] nivṛttir mayā kāryêty evaṃ nivṛtti-pakṣâdhiṣṭhāno dvitīyo grāhya- 15 vikalpo nava-prakāro bhāvanā[7]-[Tib. 308[b]]mārga[8]-citta-caitta-pravṛtty-avasthāyāṃ bodhisattvānāṃ praheyas tat-tat-pratipakṣâvasthā-pratipādanena vyatireka-mukhenôkta iti.

tathā côktam:

dvitīyaś[9] citta-caittānāṃ pravṛtti-viṣayo mataḥ ‖ (27) 20
anutpādas tu cittasya[I] bodhi-maṇḍâmanaskriyā[II]
hīnayāna-manaskārau[III, IV] sambodher amanaskṛtiḥ[V] ‖ (28)
bhāvane[VI] 'bhāvane[VII] câiva tad-viparyaya[VIII] eva ca
ayathā'rthaś[IX] ca vijñeyo vikalpo bhāvanā-pathe ‖ iti. (29)

sarva-dharmâdeśâpradeśataḥ prajñāpāramitā 'nugantavyā ‖ 25
tat kasya hetoḥ | rūpaṃ hi Subhūte 'deśam apradeśaṃ prakṛti-svabhāvataḥ | evaṃ vedanā saṃjñā saṃskārāḥ vijñānaṃ hi

1. °vonā C. 2. ahanto C, arhabho P. 3. °ṇya-bh° C. 4. °tvena bh° P. 5. ayathātve C. 6. ṛṣṭ° PC. ma-ruṅ-bar gyur-pa-ñid. 7. °vinā P. 8. °rge PT. 9. °yāś C, °ya P.

Subhūte 'deśam apradeśaṃ prakṛti-svabhāvataḥ ||

dvitīyam [1]evaṃ grāhya-vikalpaṃ nirdiśya prathamo grāhaka-vikalpo nava-prakāro vaktavya iti prathama-vikalpârtham āha: *sarva-dharmâdeśâpradeśata* iti. sattva-prajñapti-vikalpa-nirāsârthaṃ sarva[1]-dharmāṇāṃ prakṛtyā dharma-dhātu-svabhāvatvena sāmānya-viśiṣṭa-deśa[2]-viviktatvāt. tad eva spaṣṭayituṃ[3] *tat kaya hetor* ity āśaṅky' āha: *rūpaṃ hî*ty-ādi. *prakṛti-svabhāvata* iti śūnyatā-prakṛtitvena sāmānya-viśeṣa-deśa-vivikta-svabhāvatvāt.

sarva-dharma-nirodha-prahlādanatvād iti prajñāpāramitā 'nugantavyā ||

dvitīya-vikalpârtham āha: *sarva-dharma-nirodha-prahlādanatvād* iti dharma-prajñapti-vikalpa[4]-nirāsârtham sarva-dharmāṇāṃ nirodhasya śūnyatô(P. 245[v])ru-karuṇ'ādy-apramāṇa-guṇa-garbhatvena harṣa-karaṇāt.

araty-aviratitaḥ prajñāpāramitā 'nugantavyā ||

tṛtīya-vikalpârtham āha: *araty*[5]*-aviratita* iti. [6]aśūnyatva-vikalpa-nirāsâ-rtham sarva-dharmeṣu māyôpamatvenâbhiniveśânabhiniveśa-viyogāt.

araktâviraktatayā prajñāpāramitā 'nugantavyā || tat kasya hetoḥ | rūpaṃ hi Subhūte satattvena svabhāvena na rajyate na virajyate | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ hi Subhūte satattvena svabhāvena na rajyate na virajyate ||

caturtha-vikalpâ[309[a]]rtham āha: *araktâviraktatayêti*. sakti-vikalpa-nirā-sârthaṃ sarva-dharmāṇāṃ dharmadhātu-svabhāvena rāgârāga-viviktatvāt. tad eva kathayituṃ *tat kasya hetor* ity āśaṅky' āha: *rūpaṃ hî*ty-ādi. [7]*sa-tattvenêti*[7] tattva[8]-paryāya eva sa-tattva-śabdo[9] draṣṭavyaḥ.

prakṛti-pariśuddhatvād iti prajñāpāramitā 'nugantavyā ||

pañcama-vikalpârtham āha: *prakṛti-pariśuddhatvād* iti. dharma-pravicaya-

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1 ... 1. Om. P. 2. darśana CT. 3. °yan CT. 4. °lpā P, om. C. 5. ār° C. 6. śūny° C. 7 ... 7. sattvenêti P, sattvatvenêti C. 8. sattva C. 9. viś° (!) P.

vikalpa-nirāsârthaṃ sarva-dharmāṇāṃ svabhāvânupapannatvena pariśuddhatvāt.

sarva-dharmā asaktāḥ saṅgâsaṅga-vigatā iti (477) pra=jñāpāramitā 'nugantavyā ||

ṣaṣṭha-vikalpârtham āha: *sarva-dharmā* ity-ādi. vastûddeśa[1]-vikalpa-nirā=sârthaṃ māyôpamatvena *saṅgâsaṅga-viga*mād *asakta*tvena sarva-dharmāṇām.

bodhiḥ sarva-dharmā buddha-jñānâvabodhanatayêti pra=jñāpāramitā 'nugantavyā ||

saptama-vikalpârtham āha: *bodhir* ity-ādi. [2]yāna-tritaya[2]-niryāṇa-vikalpa-nirāsârthaṃ.

dharma-dhātu-vinirmukto yasmād dharmo na vidyate|

iti *buddha-jñānâvabodhanatayā* sarva-dharmāṇāṃ bodhi-svabhāvatvena.

sarva-dharma-śūnyânimittâpraṇihitatayā prajñāpāramitā 'nugantavyā ||

aṣṭama-vikalpârtham āha: *sarva-dharma-śūnyânimittê*ty-ādi. dakṣiṇā'śud=dhi-vikalpa-nirāsârthaṃ sarva-dharmāṇāṃ tri-vimokṣa-mukha-svabhāvatvena.

sarva-dharmā bhaiṣajya-maitrī-pūrvaṃgamatayêti prajñā=pāramitā 'nugantavyā ||

navama-vikalpârtham āha: *sarva-dharmā bhaiṣajyê*ty[3]-ādi. caryā-vikopana-vikalpa-nirāsârthaṃ maitrī-svarūpatayā dveṣ'ādi-doṣa-praśamanena[4] sarva-dhar=māṇāṃ bhaiṣajya-[Tib. 309[b]]svā(P. 246[a])bhāvyāt.[5]

etad uktam: dravya-sad-anutpattyā sattva-prajñaptau, pratibhāsa-mātratvāt dharma[6]-prajñaptau, sarvatragatvāt sarv'ākārajñat'ādi-dharmâśūnyatve,[7] sarva=thā'bhiniveśâprahāṇād dharma-saktau, niḥsvabhāvâvabodhena dharma-pravicaye, samuddeśâkaraṇena vastûddeśa-karaṇe, rūp'ādy-upalambhatvād yāna-traya nir=yāṇe, samyag-apratipannatvena dakṣiṇā'śuddhau, dān'ādy-upalambha-pratipattyā

1. °śā P, om. C. 2 ... 2. yānat naya P, om. C. 3. °jyām PC°, jyam ity T. 4. apr° PC. rab-tu ṣi-bar byed-pas. 5. °bhāvāt P. 6. sarva-dh° P. 7. °nyârthe P. stoṅ-pa ma-yin-pa-ñid.

caryā-vikopane ca dravya-sann ev' ātma-grāhaka ity evaṃ dravya-sat-puruṣâdhiṣṭhānaḥ prathamo grāhaka-vikalpo nava-prakāro bodhisattvānāṃ bhāvanā-mārga-prayogâvasthāyāṃ praheyas tat-tat-pratipakṣâvasthā-pratipādanena vyatireka-mukhenôkta iti.

tathā côktam:

grāhakaḥ prathamo jñeyaḥ sattva-prajñapti-gocaraḥ[I]
dharma-prajñapty[II]-aśūnyatve[III] sakti[IV]-pravicay'ātmakaḥ[V]‖ (30)
kṛtena vastuno[VI] yāna-tritaye ca sa kīrtitaḥ[VII]
dakṣiṇāyā aśuddhau[VIII] ca caryāyāś ca vikopane[IX]‖ iti. (31)

sarva-dharmā maitrī-vihāriṇaḥ karuṇā-vihāriṇo muditā-vihāriṇa upekṣā-vihāriṇa iti prajñāpāramitā 'nugantavyā‖

prathamam evaṃ grāhaka-vikalpaṃ nirdiśya dvitīyo grāhaka-vikalpo nava-prakāro vaktavya iti prathama-vikalpârtham āha: *sarva-dharmā maitrī-vihāriṇa* ity-ādi. sarv'ākārajñat'āvaraṇa-saṃmoha-vikalpâpanayanârthaṃ sarva-dharmāṇāṃ catur-brahma-vihāra-svābhāvyāt.[2]

sarva-dharmā Brahma-bhūtā doṣânutpādanataḥ sarva-doṣânutpādanata iti prajñāpāramitā 'nugantavyā‖

dvitīya-vikalpârtham āha: *sarva-dharmā Brahma-bhūtā* ity-ādi. mārgajñat'āvaraṇa-saṃmoha-[Tib. 310ᵃ]vikalpâpanayanârthaṃ *sarva-doṣāṇām* ahetutvenâ*nutpāda*katvāt sarva-dharmāṇāṃ nirvāṇa-rūpatvena.

sarva-dharmāṇām apraṇihitato 'pratihatita iti prajñāpāramitā 'nugantavyā‖

tṛtīya-vi(P. 246ᵇ)kalpârtham āha: *sarva-dharmāṇām* ity-ādi. sarvajñat'āvaraṇa-saṃmoha-vikalpâpanayanârthaṃ sarva-bhāvānāṃ prārthanā-pratigha-vivikta-tvena.

samudrâparyyantatayā prajñāpāramitā'paryantatā 'nugantavyā‖

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1. °naḥ PC. 2. °bhāvāt P.

caturtha-vikalpârtham āha: *samudrâparyantatayêti*. sarva-śānta-mārga-saṃmoha-vikalpâpanayanârthaṃ sarva-dharmāṇāṃ daśa-bal'ādi-guṇa-ratna-hetutvena samudra-samatvāt samudrâparyantatvena.

gaganâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

pañcama-vikalpârtham āha: *gaganâparyantatayêti*. tathat'ādi[1]-[2]saṃyoga-viyoga[2]-saṃmoha-vikalpâpanayanârthaṃ sarva-dharmāṇāṃ śūnyatvena gagana-samatvād *gaganâparyantatayā*.

Meru-vicitratayā prajñāpāramitā-vicitratā 'nugantavyā ‖

ṣaṣṭha[3]-vikalpârtham āha: *Meru-vicitratayêti*. asamatva-saṃmoha-vikalpâpanayanârthaṃ sarvâniṣṭôpanipātâkṣobhyatvena Meru-samatvāt sarva-dharmāṇāṃ Meru-vicitratvāt.

rūpâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā | evaṃ vedanā saṃjñā saṃskārā vijñānâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

saptama-vikalpârtham āha: *rūpâparyantatayêti*. duḥkh'ādi[4]-saṃmoha-vikalpâpanayanârthaṃ dharmadhātu-svarūpatvād[5] rūp'ādīnām aparyantatvena.

sūrya-raśmi-maṇḍalâparyantâvabhāsanatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

aṣṭama-vikalpârtham āha: *sūrya-raśmîty*-ādi. kleśa-prakṛti-saṃmoha-vikalpâpanayanârthaṃ prakṛti-prabhāsvaratvena sūrya-maṇḍala-[Tib. 310ᵇ]raśmy-utpāda-samatvāt sarva-dharmāṇāṃ *sūrya-raśmi-maṇḍalâparyantâvabhāsanatayā*.

sarva-śabdâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

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1. °th'ādi P, °thāgat'ādi CT. de-bṣin-ñid la-sogs-pa. 2...2. viyoga-saṃyoga P. 3. °ṣṭhama C. 4. sdug-bsṅal-ba la-sogs-paḥi bden-pa=duḥkh'ādi-satya. 5. svabhāvatvād C.

navama-vikalpârtham āha: *sarva-śabdâparyantatayêti.* advaya-saṃmoha-vikalpâpanayanârthaṃ nāma-mātra-svabhāvena[1] sarva-śabdâparyanta-samatvāt sarva-dharmāṇāṃ *sarva-śabdâparyantatayā prajñāpāramitā 'nugantavyā.*

etad uktam: sarv'ākārâparijñānena sarv'ākārajñat'āvaraṇa-saṃmohe, sarva-mārgâparijñânena mārgajñat'ā(P. 247[a])varaṇa-saṃmohe, sarva-vastv-aparijñānena sarvajñat'āvaraṇa-saṃmohe, prajñāpāramitā'parijñānena sarva-śānta-mārga-saṃmohe, tathatā-jñeya-rūp'ādy-aparijñānena tathat'ādi-saṃyoga-viyoga-saṃmohe, Mār'ādi-[2]svarūpâparijñānenâsamatva-saṃmohe, yathā-rutârtha[3]-grāhitvena duḥkh'ādi-satya-saṃmohe, rāg'ādi-svabhāvâparijñānena kleśa-prakṛti-sammohe, grāhya-grāhaka-lakṣaṇâparijñānenâdvaya-saṃmohe ca sattva-prajñapti-tad-vyavasthāpana-pratibhāsa-mātra[4]-hetu-viṣayaḥ prajñapti-sann ev' ātmā grāhaka iti prajñapti-sat-puruṣâdhiṣṭhāno dvitīyo grāhaka-vikalpo nava-prakāro bhāvanā-mārga-citta-caitta-pravṛtty-avasthāyāṃ bodhisattvānāṃ praheyas tat-tat-pratipakṣâvasthā-pratipādanena vyatireka-mukhenôkta iti.

tathā côktam:

sattva-prajñapti-tad-dhetu-viṣayo [Tib. 311[a]] navadhā 'paraḥ
bhāvanā-mārga-sambaddho vipakṣas tad-vighātataḥ ‖ (32)
sarva-jñatānāṃ tisṛṇāṃ yathāsvaṃ trividh'āvṛtau[I–III]
śānti-mārge[IV] tathat'ādi-samprayoga-viyogayoḥ[V] ‖ (33)
asamatve[VI] ca duḥkh'ādau [VII] kleśānāṃ prakṛtāv[VIII] api
dvayâbhāve[IX] ca saṃmohe vikalpaḥ paścimo mataḥ ‖ iti. (34)

sarva-buddha-dharma-samudāgamâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

yathôkta-bhāvanā-mārge vipakṣam evaṃ sa-pratipakṣaṃ nirdiśya tad-adhigamenâiva catur-vikalpa-prahāṇāt sarva-guṇa-sampado bhavantîty āha: *sarva-buddha-dharma-samudāgamâparyantatayêti.*

etad uktam: bhāvanā-mārgâbhyāsād āsāṃ catur-vikalpa-jātīnām upadravatvenêtīnāṃ[5] kṣaye sati saṃrodha-vaikalyena [6]saṃharṣôcchvā(P. 247[b])sa-prāptā iva sarvās tri[7]-yāna-saṃgṛhītā guṇa-sampadaḥ kṛpā-pāratantryāt sarva-prakāra-ja-

1. bhāv° C. 2. svabhāvâp° C. 3. rūt° PC. 4. māna CT. 5. °tvenêtītānāṃ C. 6. harṣ° C. 7. ti PC.

gat-saukhyôtpādana-dakṣāḥ[1] sarvathā 'bhimukhy' āgamana-prakāreṇa prakarṣa-paryantâdhigama-phalaiḥ prāpta-śobhaṃ bhāvanā-mārgasthaṃ bodhisattvam āśrayante mahā-samudram iva nadyaḥ[2] ity evaṃ *sarva-buddha-dharmāṇāṃ samudāgamâparyantat*vena mahā'nuśaṃsā-svabhāvena bhāvanā-mārgo 'vasātavya iti.

tathā côktam: 5

āsāṃ kṣaye sat' ītīnāṃ cirāyôcchvasitā iva
sarv'ākāra-jagat-saukhya-sādhanā guṇā-sampadaḥ | (35)
sarvāḥ sarvâbhisāreṇa nikāma-phala-śālinam
bhajaṃte[3] taṃ mahā-sattvaṃ mahôdadhim ivâpagāḥ‖ iti. (36)

sarva-sattva-dhā[4]tu-puṇya-jñāna-sambhārâparyantatayā pra- 10
jñāpāramitā'paryantatā 'nugantavyā ‖

bhāvanā-mārgânantaram ānantarya[4]-mārga [5]ity ānantarya[5]-samādhy-artham āha: *sarva-sattva*-[Tib. 311[b]]dhātv ity-ādi.

etad uktam: śrāvaka-pratyekabuddha-bhūmau bodhisattva-nyāmâvakrāntau ca tri-sāhasra-mahāsāhasra-lokadhātavīya-sattvān pratiṣṭhāpya kaścid yat puṇyaṃ 15
prasavati tad upamīkṛtya tad-viśiṣṭa-puṇya-bahutvena yā sarv'ākārajñatā tad buddhatvam iti buddha-prāpter avyavahito[6] yaḥ pūrva-samanantaraḥ samādhiḥ so 'tr' ānantarya-samādhis tasyâîvaṃ *sarva-sattva-dhātu-puṇya-jñāna-sambhārāt* prativiśiṣṭatvenâ*paryantatayā prajñāpāramitā* bhāvanīyêti.

tathā côktam: 20

tri-sāhasra[7]-janaṃ śiṣya-khaḍgâdhigama-sampadi
bodhisattvasya ca nyāme pratiṣṭhāpya śubhôpamāḥ || (37)
kṛtvā puṇya-bahutvena buddhatv'āpter anantaraḥ
ānantarya-samādhiḥ sa sarv'ākārajñatā ca tat‖ iti (38)

asya c' ānantarya-samādheḥ (P. 248[a]) sarva-dharmâbhāv'ālambana-pratyayaḥ, 25
smaraṇaṃ câdhipati-pratyayaḥ, prakṛti-śāntatā c' ākāro 'rthād ākṣipto veditavyaḥ. anyath' ānantarya-samādher adhigantum aśakyatvāt.

tathā côktam:

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1. °nakṣāḥ C. 2. °dyam C. 3. °jaṃkṛ PC. rten-bar byed. 4. °rg'ānantarya P, °rganantarya C. lam-gyi rjes-la bar-chad-med-pa. 5 ... 5. Om. P. 6. °tā P. 7. °sraṃ C.

ālambanam abhāvo 'sya, smṛtiś câdhipatir mataḥ,
ākāraḥ śāntatā câtra ‖ iti.

pṛthivī-dhātv-aparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

atra ca[1] sthāne duravagāhatvād aviditôpāya-kauśalānāṃ pravādināṃ nānācodya-mukha-paramparā-prasarpiṇī vipratipattir idānīṃ nirākartavyêti prathama-vipratipatty-artham āha: *pṛthivī-dhātv-aparyantatayêti*. saṃskṛtâsaṃskṛtadhātvor abhāvatven' ālambanôpapattau vipratipa[Tib. 312ᵃ]tter nirākaraṇāya māyôpamatayā sarva-guṇa-pratiṣṭhā'bhāvāt pṛthivī-samatvena saṃvṛtyā sarvadharmāṇām ālambana-svābhāvyāt[2] *pṛthivī-dhātv-aparyantatay'* ānantarya-samādhir *anugantavya* ity arthaḥ. evam uttaratràpy ānantarya-samādhiḥ prajñāpāramitā'rtho 'sminn adhikāre pratipattavyaḥ.

evam ab-dhātu-tejo-dhātu-vāyu-dhātv-ākāśa-dhātu-vijñāna-dhātv-aparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

sarvathā [3]nīrūpatvāt ālambana-svabhāvâvadhāraṇe[4] dvitīya-vipratipattiṃ nirākartuṃ prakṛti-viśuddhatvād [5]ap-samatvena[5] sarva-dharmāṇāṃ tathâiv' ālambana-svabhāva-vyavasthāpanād [6]*ab-dhātv*[6]*-aparyantatayā*.

bhāvâbhāvânupalambhena sarv'ākārajñatā-jñāne tṛtīya-vipratipatti-nirācikīrṣayā prakṛti-prabhāsvaratvāt tejaḥ-samatvena sarva-dharmāṇāṃ pūrvavat [7]sarv'ākārajñatā-jñāna[7]-rūpatvāt *tejo-dhātv-aparyantatayā*.

tathatā-svabhāvatvena saṃvṛti-paramârtha-satya-dvaye caturtha-vipratipatter[8] nirākaraṇāyânavasthita-vṛttitvād vāyu-sama(P. 248ᵇ)tvena sarva-dharmāṇāṃ saṃvṛtyā 'niścita-satya-dvaya-rūpatvād *vāyu-dhātv-aparyantatayā*.

dān'ādy-anupalambhena prayoge pañcama-vipratipattiṃ nirākartuṃ prajñapti-sattvād ākāśa-samatvena sarva-dharmāṇāṃ pūrvavat prayoga-svabhāva-niścayād *ākāśa-dhātv-aparyantatayā*.

boddhavyâbhāvād buddha-ratne ṣaṣṭha-vipratipatti-nirācikīrṣayā vijñapti-

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1. Om. P. 2. °bhāvyā P, bhāvāt C. 3. nir° C. raṅ-bṣin-med-paḥi phyir. 4. °bhāva-dh° CT. ṅo-bo-ñid ñes-pa ḥdsin-paḥi chos-can. 5 ... 5. apa-samarthena P. 6 ... 6. arthātv (!) PC. chuḥi khams. 7 ... 7. °kāra-jñāna C. 8. °tti- C.

mātr'ātmakatvād vijñāna-samatvena sarva-dharmāṇāṃ tathâiva tathāgata-rūpatvād [Tib. 312b] *vijñāna-dhātv-aparyantatayā* ca[1] *prajñāpāramitā 'nugantavyêty* āha: *evam ab-dhātu-tejo-dhātv* ity-ādi.

kuśa(478)lâkuśala-dharma-saṃcayâpramāṇatayā prajñāpāramitā'pramāṇatā 'nugantavyā ‖

saptama-vipratipatty-artham āha: *kuśalâkuśalêty*-ādi. nāmadheya-mātratvād dharma-ratne vipratipatter nirākaraṇāya tattvato 'nutpannatvāt kuśalâkuśala-dharma-saṃcaya-vigatatvena sarva-dharmāṇāṃ saṃvṛtyā vyavasthāpita-dharma-rūpatvāt *kuśalâkuśala-dharma-saṃcayâpramāṇatayā.*

sarva-dharma-saṃcayâpramāṇatayā prajñāpāramitā'pramāṇatā 'nugantavyā ‖

aṣṭama-vipratipatty-artham āha: *sarva-dharmêty*-ādi. rūp'ādy-ālambana-pratiṣedhāt saṃgha-ratne vipratipattiṃ nirākartuṃ māyôpamatvāt sarva-dharma-saṃcaya-vigatatvena sarva-dharmāṇāṃ pūrvavat saṃgha-rūpatvāt[2] *sarva-dharma-saṃcayâpramāṇatayā.*

sarva-dharma-samādhy-aparyantatā-pratilambhitayā prajñāpāramitā'paryan atā 'nugantavyā ‖

navama-vipratipatty-artham āha: *sarva-dharma-samādhîty*-ādi. dān'ādy-anupalambhenôpāya[3]-kauśale[4] vipratipatter nirācikīrṣayā dharmadhātu-rūpatvāt sarva-dharma-samādhy-aparyantatā-samatvena sarva-dharmāṇāṃ tathâivôpāya-kauśala-sadbhāvāt *sarva-dharma-samādhy-aparyantatā-pratilambhitayā.*

sarva-buddha-dharmâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

daśama-vipratipatty-artham āha: *sarva-buddha-dharmêty*-ādi. bhāvâbhāvôbhaya-rūpâdhigama-pratiṣedhāt tathāgatâbhisamaye vipratipatter nirā(P. 249a)karaṇāya tathatā[5]-rūpeṇa buddha-dharma-svabhāvatvāt sarva-dharmāṇāṃ yogi-

1. Om. P. 2. svar° C. ño-bo-ñid yin-pas. 3. up° PC. mi-dmigs-pas. 4. °la-C. 5. °thātā P, °thāgaiā C. de-bṣin-ñid.

saṃvṛtyā tathāgatâbhisamayâvasthānāt *sarva-buddha-dharmâparyantatayā.*

sarva-dharmâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

ekādaśa-vipratipatty-artham āha: *sarva-dharmâ*[Tib. 313ᵃ]*paryantatayêti.* prapañca-vyavasthāpitânity'ādityena nity'ādi-viparyāse vipratipatter nirācikīrṣayā dharmatā-rūpeṇâparyanta-dharmat'ātmakatvāt sarva-dharmāṇāṃ pūrvavad [1]vyavasthāpitânity'ādi-viparyāsâbhāvāt[1] *sarva-dharmâparyantatayā.*

śūnyatā'paryantatayā prajñāpāramitā'paryantatā 'nugantavyā||

dvādaśa-vipratipatty-artham āha: *śūnyatā'paryantatayêti.* vibhāvita-mārga-phalâsākṣātkaraṇena mārge vipratipatter nirākaraṇāya māyôpamatvena śūnyatā'paryanta[2]-dharmatvāt sarva-dharmāṇām tattvenâdhigamâbhāvāc *chūnyatā'paryantatayā.*

citta-caitasikâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

trayodaśa-caturdaśa-vipratipatti-dvayârtham āha: *citta-caitasikâparyantatayêti.* hānôpādānâbhāvena vipakṣe pratipakṣe ca vipratipattiṃ nirākartuṃ avidyôdbhūta[3]-pratibhāsāc[4] citta-caitasikâparyantatvena sarva-dharmāṇāṃ saṃvṛtyā vyavasthāpita[5]-vipakṣa-pratipakṣâbhāvāc[6] *citta-caitasikâparyantayā.*

citta-caritâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

pañcadaśa-vipratipatty-artham āha: *citta-caritâparyantatayêt.* [7]dharmyabhāvād[7] dharma-lakṣaṇe vipratipatter nirācikīrṣayā pratibhāsa-nibandha[8]-mātra-padârthâvasthānāc citta-caritôtpatti-lakṣaṇatvena sarva-dharmāṇāṃ tathâiva sthita[9]-lakṣaṇâbhāvāc[10] *citta-caritâparyantatayā.*[11]

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1 ... 1. Ex conj. °sthāpita-nity'ādi-viparyāsa-sadbhāvāt P, °sthāpita-nity'ādi-viparyāsabh° C, °sthāpitam ity ādi-viparyāsa-sadbhāvāt T. mi-rtag-pa la-sogs-pa-med-pas = °sthāpitânity'ādy-abhāvāt. 2. °ntatā? C. 3. vidy° PC. ma-rig. 4. °sa- PT. 5. 'vasth° PT. rnam-par bṣag-pa. 6. °kṣa-bh° PCT. med-pas. 7 ... 7. °rmmâbh° C, °rma-bhāvā P. chos-can-med-pas. 8. °bandhana P. 9. °ti T. 10. °ṇa-bh° PCT. med-pas. 11. °ntatayêti T.

kuśalâkuśala-dharmâparimāṇatayā prajñāpāramitā'parimāṇatā 'nugantavyā ||

ṣoḍaśa-vipratipatty-artham āha: *kuśalâkuśala-dharmâparimāṇatayêti.* (P. 249[b]) sva-sāmānya-lakṣaṇânupapattyā bhāvanāyāṃ[1] vipratipatter nirākaraṇāya bhūta-koṭi-rūpeṇa kuśalâkuśalânupalabdhi-svabhāvatvāt sarva-dharmāṇāṃ [Tib. 313[b]] pūrvavad bhāvanā'sadbhāvāt *kuśalâkuśala-dharmâparimāṇatayā prajñāpāramitā'parimāṇatā 'nugantavyā.*

viṣaya-bhedena [2]bhedād anantyo 'pi vipratipattīnāṃ[2] saṃnihita-vineyajana-vipratipatti-nirācikīrṣayā yathôktā eva paraspara-viruddhā bhāṣârthânuṣṭhānenâyujyamānatayā saṃśaya-rūpāḥ ṣoḍaśa vipratipattīr yathā-nirdiṣṭa-viṣayatvena sarv'ākārajñatā'dhiṣṭhānāḥ sarveṣām evâvidita[3]-bodhisattvôpāya-kauśala-jana-pravādināṃ yathāsambhavam ubhaya-saty'āśritôpāya-kauśalena nirākṛtya samyak sarvathā niścayam utpādya kalyāṇa-kāmair bodhisattvair ānantarya-samādhir adhigamyata iti pratipattavyam.

tathā côktam:

jalpā-jalpi-pravādinām || (39)
ālambanôpapattau[I] ca tat-svabhāvâvadhāraṇe[II]
sarv'ākārajñatā-jñāne[III] paramârthe sasaṃvṛtau[IV] || (40)
prayoge[V] triṣu ratneṣu[VI–VIII] sôpāye[IX] samaye muneḥ[X]
viparyāse[XI] sa-mārge[XII] ca pratipakṣa[XIII]-vipakṣayoḥ[XIV] || (41)
lakṣaṇe[XV] bhāvanāyāṃ[XVI] ca matā vipratipattayaḥ
sar'vākārajñat'ādhārāḥ ṣoḍhā daśa ca vādinām || iti. (42)

[4]Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ mūrdhâbhisamayâdhikāraḥ pañcamaḥ samāptaḥ.[4]

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1. PCT. add ca. 2...2. bhedānantyo 'pi pr° P, °ntyo 'pi pr° C, bhedânantye 'pi v° T. tha-dad-paḥi phyir log-par rtogs-pa. mthaḥ-yas-na yaṅ. 3. eva vid° CT. 4...4. mūrdhâbhisamayâdhikāraḥ pañcamaḥ P, mūrdhâbhisamayasamādhikāraḥ pañcamaḥ T.

siṃha-nāda-nadanatayā prajñāpāramitā-nadanatā 'nuganta-
vyā ||

prāpta-mūrdhâbhisamayo vyasta-samastatvenâdhigatān arthān anupūrvīkṛtya sthirīkaraṇāya vibhāvayatîty anupūrvâbhisamayârtham āha: *siṃha-nāda-nada-*
5 *natayê*ti.

ctad uktaṃ: tri-maṇḍala-[Tib. 314ª]viśuddhi-prabhāvita-dān'ādi-ṣaṭ-pāramitā-sarv'ākāra-paripūraṇena (prajñāpāramitā'ntargata-pāramitā-catuṣṭayatvāt)[1] samyag-daśa-bhūmi-niṣpādakena, smṛtyupasthān'ādinā, sapta-[2]bodhyaṅg'ā(P. 250ª)kāreṇ', āryâṣṭâṅga-mārgatayā ca paramârthato 'smaraṇa-lakṣaṇena,[3] trividha-bud-
10 dhânusmaraṇena yathākramaṃ nirvedhabhāgīya-darśana-bhāvanā-mārga-dyotakena, tathâiva kuśalâkuśalâvyākṛta-dharmânusmaraṇena, pūrvavad āryâvaivartika-bodhisattva-saṃgha-smaraṇena,[3] tathâiva śīla-tyāga-devatānām anusmaraṇena ca,[4] rūp'ādi-sarva-dharmâbhāva-svabhāvâvabuddhena[5] ca yo 'dhigamaḥ sā 'nupūrva-kriyā matêty evaṃ aviparītârtha[6]-pratipādanena siṃha-nāda-samatvāt sarva-
15 dharmāṇāṃ *siṃha-nāda-nadanatayā* 'nupūrvâbhisamayo *'nugantavya* iti.

tathā côktam:

dānena prajñayā yāvad buddh'ādau smṛtibhiś ca sā
dharmâbhāva-svabhāvenêty anupūrva-kriyā matā || iti. (1)

[7]Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām anpūrvâbhisamayâ-
20 dhikāraḥ ṣaṣṭhaḥ samāptaḥ.[7]

sarva-dharmâkopyatayā prajñāpāramitā'kopyatā 'nuganta-
vyā ||

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1. Om. Tib. 2. samb° C. 3. °ne C. 4. Om. CT. 5. Ex conj. °bhāvenâ-vab° P, °bhāva-svabhāvenā ca buddhenā ca buddhena (!) C, °bhāve svabhāvenâvab° T. dṅos-po-med-paḥi ṅo-bo-ñid-du khon-du chud-pas. 6. api parīttârtha PC. phyin-ci-log-paḥi don. 7 ... 7. anupūrvâbhisamayâdhikāraḥ ṣaṣṭhaḥ P, anupūrvâdhikāraḥ ṣaṣṭhaḥ T.

vibhāvitânupūrvâbhisamayasya [1]teṣām eva[1] sv-abhyastīkarṇāya teṣām eva [2]kṣaṇenâikenâdhigama ity ekakṣaṇâbhisambodhârtham[3] āha: *sarva-dharmâkopyatayêti*. ekakṣaṇâbhisambodhaṃ[4] praty anyathā-kartum aśakyatvenâkopyatvād rūp'ādīnāṃ *sarva-dharmâkopyatayā prajñāpāramitā* [Tib. 314[b]] *'nugantavyêty* avayavârthaḥ.

samudāyârthas tûcyate:[5] lakṣaṇenâikakṣaṇâbhisambodhaś caturvidha iti.

prathamaṃ tāvad

eko bhāvaḥ sarva-bhāva-svabhāvaḥ.
sarve bhāvā eka-bhāva-svabhāvāḥ.|
eko bhāvas tattvato yena dṛṣṭaḥ
sarve bhāvās [6]tattvatas tena[6] dṛṣṭā ||

iti nyāyān na kevalaṃ bahubhir ekasya saṃgrahaḥ. api tv eka-kṣaṇa-dān'ādi-jñānen' [7]ālambyamānānām apagata[7]-pratiniyata-vastu-grahaṇa-viparyaya[8]-rūpeṇânāsrava-[9]dān'ādy-aśīty-anuvyañjana[9]-lakṣaṇānāṃ dharmāṇāṃ saṃgraheṇa bodhisattvasyâvabodhād avipākânāsrava-sarva-dharmâi(P. 250[b])ka-kṣaṇa-lakṣaṇo bhavaty ekakṣaṇâbhisambodhaḥ prathamaḥ.

tathā côktam:

anāsravāṇāṃ sarveṣām ekâikenâpi saṃgrahāt
eka-kṣaṇâvabodho 'yaṃ jñeyo dān'ādinā muneḥ || iti. (1)

[10]kim eva[10] punar ekânāsrava-jñān'ālambane [11]sarvânāsrava-saṃgraha iti cet. ucyate: yathâikā 'pi padikā puruṣa-preritā sakṛd eka-vāraṃ sarvam arghaṭṭaṃ sac-chilpi[12]-pūrva-parikarma-sāmarthyāc calayati tathā[13] pūrva-praṇidhān'ādhān'āvedha[14]-dharmadhātu-sāmarthyād ekasminn eva kṣaṇe jñānam ekam anāsravam ālambamānaṃ[15] kārya-kāraṇa-sambandha-balāt sarvam sa-jātīyam abhimukhīkārayatîti.

tathā côktam:

araghaṭṭaṃ yathâikā 'pi padikā puruṣêritā

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1 ... 1. Supplied from Tib. de-dag-ñid. 2. lakṣ° C. 3. °dhanârth° P, °dhyarth° C. 4. °dhi C. 5. °rtham ucy° C, sūcy° T. spyiḥi don yaṅ brjod-par bya-ste. 6 ... 6. °ttvato yena P. 7 ... 7. °mānenâpanapag° P, °mānenâp° CT. 8. visabodha P. phyin-ci-log. 9 ... 9. sbyin-pa la-sogs-pa-nas dpe-byad bzan-po brgyad cuḥi bar-gyi. dān'ādi yāvad aśīty-anuvyañjana. 10 ... 10. °m iva PCT. ji-ltar-na. 11. sattvân° P. 12. °lpika C. 13. °thāṣṭha C. 14. praṇidhān'āv° CT. smon-lam-gyi ḥphyen-baḥi ṣugs. 15. ālambyamānaṃ PT, ālambyamāna C. dmigs-na.

sakṛt sarvaṃ calayati jñānam eka-kṣaṇe tathā‖ iti. (2)

tad-anu yadā[1] bodhisattvasya pratipakṣa-bhāvanayā sarva-vipakṣâpagamena sakala-vyavadāna-pakṣa-vipāka-dharmatā'vasthā sarva-kalaṅkâ[Tib.315ᵃ]pagamena śarad-indu-jyotsnāvac chukla-svabhāvā jātā tadâikasminn eva kṣaṇe vipākâvasthā-prāptānām anāsrava[2]-sarva-dharmāṇāṃ bodhāt[3] jñānaṃ prajñāpāramitêty evaṃ vipāka-dharmatā'vasthā'nāsrava[4]-sarva-dharmâika-kṣaṇa[5]-lakṣaṇo bhavaty ekakṣaṇâbhisambodho dvitīyaḥ.

tathā côktam:

vipāka-dharmatā'vasthā sarva-śukla-mayī yadā
prajñāpāramitā jātā[6] jñānam eka-kṣaṇe tadā[7]‖ iti. (3)

tad-anu pūrvaṃ svapnôpama-sarva-dharmâbhyāsena sambhāra-dvayam anubhūyâdhigamâvasthāyāṃ svapna-svabhāveṣu sarva-dharmeṣûpādāna-skandh'ādiṣu sthitvā[8] dān'ādi-ṣaṭ-pāramitā-(P. 251ᵃ)pratipattyā dān'ādi-rūpa-nirūpaṇ'ākāreṇâlakṣaṇāḥ sarva-dharmā iti saṃkleśa-vyavadāna-rūpāṇāṃ dharmāṇām ekenâiva kṣaṇenâlakṣaṇatvaṃ jānātîty [9]evam alakṣaṇa[9]-sarva-dharmâika[10]-kṣaṇa-lakṣaṇo[11] bhavaty ekakṣaṇâbhisambodhas tṛtīyaḥ.

tathā côktam:

svapnôpameṣu dharmeṣu sthitvā dān'ādi-caryayā
a-lakṣaṇatvaṃ dharmāṇāṃ kṣaṇenâikena vindati‖ iti. (4)

tad-anu nirantara-dīrgha-kāla-dvaya-pratibhāsa-prahāṇâbhyāsa-svātmībhāvād[12] unmūlita-dvaya-[13]pratibhāsa-vāsano[13] yadā bodhisattvo grāhya-grāhaka-yogena svapnaṃ[14] grāhyaṃ svapna-darśinaṃ[15] grāhakaṃ nêkṣate tadā sarve 'py evaṃ-dharmāṇo dharmā iti dharmāṇām advayaṃ tattvam ekenâiva kṣaṇena paśyatîty evam advaya-lakṣaṇa-sarva-dharmâika-[Tib. 315ᵇ]kṣaṇa-lakṣaṇo bhavaty ekakṣaṇâbhisambodhaś caturthaḥ.

tathā côktam:

svapnaṃ tad-darśanaṃ[16] câiva dvaya-yogena nêkṣate
dharmāṇām advayaṃ tattvaṃ kṣaṇenâikena paśyati‖ iti. (5)

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1. yathā P. gaṅ-gi thse. 2. Om. Tib. 3 °dhā C. 4. °rmâv° P. 5. skad-cig-ma gcig-la rtogs-pa = eka-kṣaṇâvabodha? but cf. similar passages above and below. 6. jñātā PT. 7. Om. P. 8. sthitā C. 9 ... 9. eva kṣaṇa P. 10. °rmeka PC. 11. eka-kṣaṇa-lakṣaṇo is wanting in Tib. 12. svāpībhāvad (!) C, sātm° PT. raṅ-du gyur-pa. 13 ... 13. °bhāsano P. 14. °pna- C. 15. °śana- C. 16. °rśin° PT.

ekakṣaṇâbhisambodhaṃ prati hetu-phala-bhedena yathākramam avipāka-vipāka[1]-dharmatā'vasthā'nāsrava-sarva[2]-dharmâikakṣaṇâbhisambodha[3]-dvayaṃ nirdiśyâivaṃ viśiṣṭâdhigamâvasthāyāṃ dharmatâika-rasatvenâsambhedāt svapna-svabhāvībhūta-sarva-dharmâvagamârthaṃ tṛtīyam alakṣaṇa-sarva-dharmâika-kṣaṇâbhisamayaṃ pratipādya, svapnâvasthāyām api grāhya-grāhakayos tattvenânupalambhād advaya-pratipatty-artham advaya-lakṣaṇa-sarva-dharmâika-kṣaṇâdhigamo nirdiṣṭa ity evaṃ[4] lakṣaṇenâikakṣaṇâbhisamayaś catuḥ[5]-pra(P. 251[b])kāro 'pi yogibhir adhigantavya ity eke.

anye tu yadi nāma catuḥ[6]-prakāraḥ[7] saṃnihita-vineya-janânurodhena vyāvṛtti-bhedāt kathaṃcid upāttas[8] tathā 'py anyatama evâikaḥ prakāro yoginā kenacit sākṣātkartavya iti manyanta iti.

[9]Abhisamayâlaṃkār'ālokāyāṃ prajñāpāramitā-vyākhyāyām
ekakṣaṇâbhisamayâdhikāraḥ saptamaḥ samāptaḥ.[9]

tat kasya hetoḥ | rūpaṃ hi Subhūte samudra-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ hi Subhūte samudra-samaṃ | rūpaṃ hi gagana-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ gagana-samaṃ | rūpaṃ vicitra-Meru-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ vicitra-Meru-samaṃ | rūpam aparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñām aparyanta-samaṃ | rūpaṃ sūrya-maṇḍala-raśmy-utpāda-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sūrya-maṇḍala-raśmy-utpāda-samaṃ | rūpaṃ sarva-śabdâparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-śabdâparyanta-samaṃ | rūpaṃ

1. Om. C. 2 Om. Tib. 3. °dhi P. 4. eva P. 5. °turthaḥ C. 6. caturthaḥ C. 7. °ra- C. 8. upātuḥ P. 9 ... 9. ekakṣaṇâbhisamayâdhikāraḥ saptamaḥ PT.

sarva-sattva-dhātv-aparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-sattva-dhātv-aparyanta-samaṃ | rūpaṃ sarva-buddha-dharma-samudāgamâparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-buddha-dharma-samudāgamâparyanta-samaṃ | rūpaṃ sarva-sattva-dhātu-puṇya-jñāna-sambhārâparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-sattva-dhātu-puṇya-jñāna-(479)sambhārâparyanta-samaṃ | rūpaṃ pṛthivī-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ pṛthivī-samaṃ | rūpam ap-samam evaṃ vedanā saṃjñā saṃskārā vijñānam ap-samaṃ | rūpaṃ tejaḥ-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ tejaḥ-samaṃ | rūpaṃ vāyu-samam evaṃ vedanā saṃjñā saṃskārā vijñanaṃ vāyu-samaṃ | rūpam ākāśa-samam evaṃ vedanā saṃjñā saṃskārā vijñānam ākāśa-samaṃ | rūpaṃ vijñāna-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ vijñāna-samaṃ | rūpaṃ kuśalâkuśala-dharma-saṃcaya-vigatam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ kuśalâkuśala-dharma-saṃcaya-vigataṃ | rūpaṃ sarva-dharma-saṃcaya-vigatam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-dharma-saṃcaya-vigatam | rūpaṃ sarva-dharma-samādhy-aparyantatā-samam evaṃ vedanā saṃjñā saṃskārā vijñānam sarva-dharma-samādhy-aparyantatā-samaṃ | rūpaṃ vigamo rūpasvabhāvo rūpa-tathatā-buddha-dharmā evaṃ vedanā saṃjñā saṃskārā vijñānaṃ vigamo vijñāna-svabhāvo vijñāna-tathatā-buddha-dharmāḥ | rūpaṃ sarva-dharmâparyanta-dharmatā evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-dharmâparyanta-dharmatā | rūpaṃ śūnyam aparyanta-dharmatā evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śūnyam aparyanta-dharmatā | rūpaṃ citta-caitasikâparyantatā evaṃ vedanā saṃjñā saṃskārā vijñānaṃ citta-caitasikâparyantatā | rūpaṃ citta-caritôtpattir evaṃ vedanā

saṃjñā saṃskārā vijñānaṃ citta-caritôtpattiḥ | rūpaṃ kuśalam akuśalaṃ yāvad anupalabdhir evaṃ vedanā saṃjñā saṃskārā vijñānaṃ kuśalam akuśalaṃ yāvad anupalabdhiḥ | rūpaṃ siṃha-nāda-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ siṃha-nāda-samaṃ | rūpam akopyam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ akopyaṃ ‖ evaṃ hi Subhūte bodhisattvena mahāsa-ttvena prajñāpāramitā 'nugantavyā ‖

kasmāt *samudrâparyantatayā prajñāpāramitā'paryantatā 'nugantavyê*ty ucyata iti *tat kasya hetor* ity āśaṅky' āha: *rūpaṃ hi Subhūte samudra-samam* ity-ādi. yena sādharmyeṇa rūp'ādīnāṃ samudr'ādibhis tulyatvaṃ tathā samudrâparya-ntatayêty-ādi-pada-vyākhyāne[1] prāg eva vyākhyātam iti na punar ucyate. upasaṃharann āha: [Tib. 316ª] *evaṃ hi Subhāta* ity-ādi.

yadā 'yaṃ Subhūte bodhisattvo mahāsattva evaṃ enāṃ prajñāpāramitām anu(480)gamiṣyati vyavacārayiṣyati avata-riṣyati avabhotsyate cintayiṣyati tulayiṣyati upaparīkṣiṣyate bhā-vayiṣyati sarva-māyā-śāṭhya-vivarjitair manasikāraiḥ sarva-manyanā-vivarjitair manasikāraiḥ ātmôtkarṣaṇa-vivarjitair ma-nasikāraiḥ sarva-kausīdya-vivarjitair manasikāraiḥ para-paṃsa-nā-vivarjitair manasikāraiḥ ātmasaṃjñā-vivarjitair manasikāraiḥ sattva-saṃjñā-vivarjitaitr manasikāraiḥ lobha-satkāra-śloka-viva-rjitair manasikāraiḥ pañca-nīvaraṇa-vivarjitair manasikāraiḥ īrṣyā-mātsarya-vivarjitair manasikāraiḥ sarvêñjanā-vivarjitair manasikāraiḥ tadā nâsya durlabhā bhaviṣyati sarva-guṇānāṃ paripūrir buddha-kṣetrasyânuttarāṇāṃ ca buddha-dharmāṇāṃ paripūrir iti ‖

vibhāvitâikakṣaṇâbhisambodhasya dvitīye kṣaṇe dharmakāyâbhisambodha iti tad-artham āha: *yadā 'yaṃ Subhūte bodhisattva* ity-ādi. yadā *sarva-māy'ādi*[2]-

1. °khyānena C. 2. māyā PT. sgyu dań gyo thams-cad rnam-par spańs-ba la-sogs-pa=sarva-māyā-śāṭhy'ādi-vivarjitair?

vivarjitair manasikārair yathôkta-krameṇa *prajñāpāramitām enāṃ*[1] sarva-dharmamāyôpamatāṃ sarv'ākārajñatayā *'nugamiṣyati*, mārgajñatayā *vyavacārayiṣyati*, sarvajñatayā *'vatariṣyati*, sarv'ākārâbhisambodhenâ*vabhotsyate*, mūrdhâbhisamayena *cintayiṣyate*, anupūrvâbhisamayena *tulayiṣyati*, ekakṣaṇâbhisamayenô*papa*5 *rīkṣiṣyate*, dharmakāyâbhisambodhena ca *bhāvayiṣyati tadā nâsya* bodhisattvasya *durlabhā sarva-guṇānāṃ* dharmakāya-svabhāvānāṃ, *buddha-kṣetrasya*,[2] sāmbhogika-kāya[3]-lakṣaṇasyânuttarāṇāṃ ca *buddha-dharmāṇāṃ* sakarmaka[4]-nirmāṇakāya-*svarūpāṇāṃ paripūrir* ity avayavârthaḥ.

samudāyârthas tûcyate: (P. 252[a]) sa ca dharma*kā*yâbhisambodhaḥ svābhā10 vika-kāy'ādi-bhedena caturvidha iti. tatra: prathamo ye smṛtyupasthān'ādayo jñān'ātmakā[5] lokôttarā dharmadhātu-rūpatvād anāsravā malānām āgantukatvena sarva-prakārāṃ viśuddhiṃ prakṛti-vivikta-lakṣaṇāṃ prāptās teṣāṃ yā prakṛtiḥ [Tib. 316[b]] svabhāvo 'nutpāda-rūpo 'yaṃ muner buddhasya bhagavato lokôttareṇa mārgeṇa prāpyate na kriyata ity akṛtrimârthena[6] [7]māyôpama-vijñāna15 sarva-dharma-pratipattyā[7] 'dhigataḥ svābhāvikaḥ kāyaḥ. pariśiṣṭa-kāya-trayaṃ tathya[8]-saṃvṛtyā pratibhāsamānaṃ paramârthato dharmatā-rūpaṃ yathā'dhimokṣa-prabhāvitaṃ buddha-bodhisattva-śrāvak'ādi-gocaratvena vyavasthāpitam iti kathanāya.

viviktâvyatirekitvaṃ[9] vivekasya yato matam |

20 iti[10] nyāyāt [11]tad-avyatireke[11] 'pi pṛthag vyavasthāpyata ity avasātavyaṃ.

tathā côktaṃ:

sarv'ākārāṃ viśuddhiṃ ye dharmāḥ prāptā nirāsravāḥ
svābhāviko muneḥ kāyas teṣāṃ prakṛti-lakṣaṇaḥ || iti. (1)

tad-anu smṛtyupasthān'ādy-āryâṣṭâṅgamārgântā bodhipakṣāḥ pūrvavat. a25 pramāṇāni maitry-ādi-catur-brahmavihārāḥ. adhyātmaṃ rūpy-arūpī[12] bahirdhā rūpāṇi paśyatîti dvau, śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvôpasampadya viharatîty ekaḥ, ākāśa-vijñān'ākiṃcanya-nâivasaṃjñānâsaṃjñ'āyatanānîti catvāraḥ, saṃjñā-vedita-nirodha ity eka ity aṣṭau vimokṣāḥ. rūpadhātu-catur-dhyānāni,

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1. °t'ātmanā P. 2. °traḥ P. 3. °bhogikasya kāya C. 4. sarva-k° P. ḥphrin-las daṅ byas-pa. 5. °tmā C. 6. Ex conj. °tiṃ° PC. ma-byas-pa; but see P 12[a] where reads akṛtrima=bcas-bu-ma-yin-pa. 7...7. °jñānaṃ sarva-dharmâpr° C. cf. similar passage in P. 12[a]. 8. tathā C. 9. °rekatvaṃ P. 10. This half verse also in P. 12[a]. 11...11. tadāvyatireko C. 12. aṃr° P.

catur-ārūpya-samāpatta(P. 252ᵇ)yo, nirodha-samāpattir iti nava samāpattayaḥ· pṛthivy-ap-tejo-vāyu-nī[1]a-pīta-lohitâvadāta-vijñān'ākāśam iti kṛtsnaṃ daśavidham. [1]adhyātma-rūpârūpa[1]-saṃjñinau pratyekaṃ parīttâdhimātr'ākārābhyāṃ bahirdhā rūpāṇi [Tib. 317ᵃ] paśyatas[2] tāny abhibhūya jānīta iti catuṣṭayam, adhyātmâ= rūpasaṃjñy eva[3] nīla-pīta-lohitâvadātān[4] abhibhūya paśyatîti catuṣṭayam ity aṣṭavidham abhibhvāyatanam. para-saṃtāna-gata-kleśa-raṇa[5]-prabandhônmūlanāt samādhir ity araṇā. samyag-apagata-sarva-nimitta-saṅga-vyāghātam saṃśayâ= panayana-kāri-praṇidhāna-samṛddhy' ā saṃsāram asamāhitâvasthāyāṃ pravar= tata iti praṇidhijñānam. ṣaḍ-abhijñāś catasraś ca pratisamvidaḥ pūrvôktāḥ- āśray'ālambana-citta-jñāna[7]-pariśuddhaya iti catasraḥ śuddhayaḥ. āyuś-citta= pariṣkāra-karmôpapatty-adhimukti-praṇidhāna-[1]rddhi-jñāna[1]-dharma-vaśitā iti da. śa vaśitāḥ. balāni daśa, catvāri vaiśāradyāni pūrvôktāni. pariśuddha-kāya-vāṅ- manaḥ-samudācāras tathāgato nâsty asya viparīta-samudācāratā yāṃ para-pa= rijñāna-bhayāt pracchādayitavyāṃ manyetêty[2] arakṣaṇaṃ trividham. dharma- deśanāyāṃ śrotukāmâśrotukāmôbhaya-kāmeṣu yathākramam anunaya-pra= tighôbhaya-vivikta evôpekṣakaḥ smṛtimān viharatîti smṛtyupasthānaṃ tridhā. sattvârtha-kriyā-kālânatikrama-lakṣaṇêty asaṃmoṣa-dharmatā. kleśa-jñey'āvara= ṇânuśaya-rūpa-bīja-prahāṇād vāsanāyāḥ samudghātaḥ. sakala-jana-hit'āśayatā mahatī karuṇā jane. (P. 253ᵃ) aṣṭādaś'āveṇikā buddha[10]-dharmāḥ. [Tib. 317ᵇ] sarv'ākārajñatā cêti.[11] tathā mārgajñat'ādayo 'pi prāg uktāḥ. sarve c' āśraya- parāvṛttyā parāvṛttā bodhipakṣ'ādayo niṣprapañca-jñān'ātmakā dharmakāyo dvitīyo 'bhidhīyata iti kecit.

tathā côktam:

bodhipakṣâpramāṇāni[I, II] vimokṣā[III] anupūrvaśaḥ
nav'ātmikā samāpattiḥ[IV] kṛtsnaṃ daśavidh'ātmakam[12 V] ‖ (2)
abhibhvāyatanāny aṣṭa prakārāṇi prabhedataḥ[VI]
araṇā[VII] praṇidhijñānam[VIII] abhijñāḥ[IX] pratisamvidaḥ[X] ‖ (3)
sarv'ākārāś catasro 'tha śuddhayo[XI] vaśitā daśa[XII]

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1 ... 1. °tmaṃ rūp'ārūpyaṃ C. 2. °ty aṭas C. 3. °tma-r° P, °tma-rūpa-saṃjñâiva C. naṅ gzugs med-par ḥdu-śes-pa-dag (!) kho-na. 4. °dātāny C. 5. var° C. dgra 6. āś° PCT. mñam-par ma-bṣag-pa. 7. nimitta-saṅga-vyāghāta (!) P. 8 ... 8. vijñ° CT. 9. manet° C. 10. Supplied from Tib. 11. ca T. Om. C. & Tib. 12. °tmikam C.

balāni daśa[XIII] catvāri vaiśāradyāny[XIV] arakṣaṇam[XV] ‖ (4)
trividhaṃ smṛtyupasthānaṃ[XVI] tridhā 'saṃmoṣa-dharmatā[XVII]
vāsanāyāḥ samudghāto[XVIII] mahatī karuṇā jane[XIX] ‖ (5)
āveṇikā muner eva dharmā ye 'ṣṭādaśêritāḥ[XX]
sarv'ākārajñatā[XXI] cêti dharmakāyo 'bhidhīyate ‖ iti. (6)

anye tu

sarv'ākārāṃ viśuddhiṃ ye dharmāḥ prāptā nirāsravāḥ
svābhāviko muneḥ kāyas teṣāṃ prakṛti-lakṣaṇaḥ | iti

yathā-rutatvena lokôttarān evânāsravān dharmān abhyupagamya teṣāṃ yā prakṛtir anutpādatā[1] tal-lakṣanaḥ svābhāvika-kāyaḥ.[2] sa eva ca dharmatā-kāyo dharmakāya iti bhāva-pratyaya-lopād vyapadiśyata iti vyākhyāya[3] ke punas te 'nāsravā dharmā yeṣāṃ prakṛti-lakṣaṇo dharmakāya ity āśaṅkya bodhipakṣêty-ādi-kārikām avatārayanti.

teṣāṃ yogi-saṃvṛtyā viśiṣṭârtha-pratibhāsa-janana-dvāreṇ' āśraya-[Tib. 318ᵃ] parāvṛttyā parāvṛttā dharma-deśan'ādy-artha-kriyā-kāriṇo 'vaśyam advayāś ci(P. 253ᵇ)tta-caittāḥ katham abhyupagantavyāḥ saṃgṛhītā ity apare.[4]

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā |

iti nyāyād dharmat'ātmaka-kāya-pratipādanād evâdvaya-jñān'ātmako dharmakāyaḥ pratipādita iti cet. evaṃ tarhi nyāyasya tulyatvāt sāmbhogika-nairmāṇika-kāya-dvayam api pratipāditam iti pṛthag-nirdeśo na kartavyaḥ syāt. atha pravacane paṭhitatvāt. yogi-saṃvṛtyā tan-nirdeśa iti matam. amunâiva nyāyenâdvaya-jñān'ātmako 'pi dharmakāyas tathâiva pṛthag nirdiśyatām iti prāptaṃ.

kecit kāya-catuṣṭaya-vyākhyāne

svābhāvikaḥ sa-sāmbhogo nairmāṇiko 'paras tathā
dharmakāyaḥ sa-kāritraś caturdhā samudīritaḥ ‖

iti kārikāyāṃ svābhāvika-śabdânantaraṃ dharmakāya-śabdasyâpāṭhāt kāya-trayam evêti.

anye tûpadarśita-prayojana-sāmarthyāt kārikā-bandhânurodhena[5] jñānasyâiva kāritreṇa sambandhârthaṃ câivam uktaṃ. ato 'viruddhaṃ sarvaṃ pradeśântarâbhihitaṃ kāya-catuṣṭayaṃ bhavatîti.

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1. °data C, anuyodatā P, °das T. 2. °vikaḥ k° C. 3. °khyā P. 4. °raḥ PC. gṣan-dag. 5. vaccānur° C. sbyar-baḥi ṅo-bor byas-pa.

syād etat: śrāvak'ādy-araṇā-samādhes tathāgatasya ko viśeṣo 'raṇā-samādher iti. mā 'smad[1]-darśanāt kasyacit kleśôtpattiḥ syād iti manuṣya-kleśôtpatti-parihāritā śrāvak'ādy-araṇā-samādhiḥ. tathāgatānāṃ tu[2] sakala-jana-kleśa-prabandhônmūlanaṃ [3]syād grām'ādiṣu. ity araṇā[3]-samādhi-viśeṣaḥ.[4]

[Tib. 318[a]] tathā côktaṃ: 5

śrāvakasyâraṇā-dṛṣṭer[5] ṇ[6]-kleśa-parihāritā.[7]

tat-kleśa-srota-ucchittyai grām'ādiṣu jinâraṇā‖ ti. (7)

śrāvak'ādi-praṇidhijñānāt[8] tathāgata-praṇidhijñānasya ko viśeṣa iti cet. ucyate: nirnimittatvena sva-rasa-pravṛttaṃ[9] vastv-anabhiniveśād rūp'ādi-saṅga-vigataṃ sa-vāsana-kleśa-jñey'āvaraṇa-prahāṇā(P. 254[a])t sarva-jñeyâvyāghātam[10] ā saṃsāram avasthānāt sadā sthitaṃ samyak-pratisaṃvil-lābhāt praśna-visarjana-kāri tāthāgataṃ praṇidhijñānaṃ iti śrāvak'ādi[11]-praṇidhijñānād viśiṣṭam iṣṭaṃ. 10

tathā côktaṃ:

anābhogam anāsaṅgam avyāghātaṃ sadā sthitaṃ 15

sarva-praśnâpanud bauddhaṃ[12] praṇidhijñānam iṣyate‖ iti. (8)

sa-vāsanā-susūkṣma-kleśa-jñey'āvaraṇa-sammoha[13]-dvaya-prahāṇa-prativiśiṣṭatvena[14] sarveṣām eva tathāgata-saṃtāna-varti-bodhipakṣ'ādi-dharmāṇāṃ niratiśaya-viśeṣa-sadbhāvād etad-viśeṣaṇa[15]-dvayam anantarôditam[16] upalakṣaṇatvena grāhyaṃ.

syād evaṃ[17] nityaṃ mahā-karuṇāmaya-dharmakāyâvasthāne kathaṃ sakala-prāṇṛbhatānām[18] sadā nârtha-kriyêti. kalyāṇa-mitr'ādi-samavadhānād buddh'ādy-ālambane paripoṣaṃ gate hetau pūrvâvaropita-kuśala-mūla-bīje sati yasya sattvasya yasmin kāle dharma-deśan'ādikaṃ kriyamāṇam āyati-pathyaṃ[19] bhavati tadā tasyârtha-karaṇāya pūrva-praṇidhāna-samṛddhyā [Tib. 319[a]] tat-pratibhāsânurūpeṇârtha-kriyā-kārī bhagavān[20] iti mahā-karuṇā-svabhāva-dharmakāyâvasthānena sarvadā cintāmaṇir ivôpasthito 'pi sva-karmâparādha-janita-hetu-vaidhuryān

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1. smā C, 'smād T. 2. °nārtha C. 3 ... 3. Ex conj. syād iti grām'ādiṣv ar° PCT. Tib. omits viśeṣaḥ. 4. °dikār° C. 5. °ṣṭe PC. 6. nu P, tat C. miḥi. 7. °hāretā C. 8. °dhi-vijñānā C. 9. °tta P. 10. °vyākhyāt° C. 11. °kā P. 12. °ddha P. 13. °ṇāmamm° P. 14. °ṇāviś° P. 15. °ṣa CT. 16. ant° PCT. dema-thag-tu bśad-pa. 17. etat C. de-ltar yin-du chug-na. 18. °ṇa-bhūtāṃ C, °ṇatūtā P. srog-chags. 19. °ṇayatrip° C, °yamāhāṃ āy° P. mdsad-pas yun-du phan-par ḥgyur-ba. 20. °vatān P.

na[1] phala-dāyakaḥ pratibhāsate. tato[2] yathā deva-rāje[3] varṣaty api sati pūtībhāv'ādinā 'bījībhūtaṃ bījaṃ til'ādi na[4] prādurbhavati tadvad buddhānāṃ sakalamanoratha-paripūraṇa-dakṣāṇāṃ samutpāde 'pi abhavyo na bhadraṃ saddharmaśravaṇ'ādikaṃ prāpnotîty avasātavyaṃ.

tathā côktaṃ:

paripākaṃ gate hetau yasya-yasya yadā-yadā
hitaṃ bhavati kartavyaṃ prathate tasya-tasya (P. 254[b]) saḥ || (9)
varṣaty api hi parjanye nâivâbījaṃ prarohati[5]
samutpāde 'pi buddhānāṃ nâbhavyo bhadram aśnute || iti. (10)

yathôkta-nyāyenâivaṃ[6] sarvatra-pratibhāsa-dvāreṇârtha-kriyā-karaṇa-vaipulyāt prabandhatay' ā saṃsāram avasthānena[7] ca bhagavataḥ kṣayâbhāvād yathākramaṃ buddho vyāpī[8] nitya ity abhidhīyate. tasmāt[9] kathaṃ jñān'ātmako dharmakāyaḥ pratiniyata-yogi-[10]saṃtān'ādhāra-vartī pratikṣaṇam utpadyamāno[11] vyāpī nitya ity api kathyata iti na mantavyaṃ.

tathā côktaṃ:

iti kāritra-vaipulyād buddho vyāpī nirucyate
akṣayatvāc ca tasyâiva nitya ity api kathyate || iti. (11)

tad-anu daśa-bhūmi-praviṣṭa-mahā-bodhisattvaiḥ saha paramânavadya-mahāyāna-dharma-sambhoga-prīti-sukhôpabhogāt sāmbhogiko 'yaṃ kāyo dvātriṃśal-lakṣaṇâśīty-anuvyañjana[12]-virājita-gātro rūpa-kāya-svabhāvas tṛtīyo [Tib. 319[b]] buddhasya bhagavato grāhyaḥ.

tathā côktaṃ:

dvātriṃśal-lakṣaṇâśīti-vyañjan'ātmā muner ayam
sāmbhogiko mataḥ kāyo mahāyānôpabhogataḥ || iti. (12)

tāni punar dvātriṃśal-lakṣaṇāni yad uta gurūṇām anugamana[13]-pratyudgaman'ādinā[14] cakrâṅkahastapādatā[15] 1. dṛḍha-saṃvara-samādānatvāt kūrmavat supratiṣṭhitapādatā 2. catuḥ-saṃgrahavastu-sevanād rāja-haṃsavaj jālâvanaddhâṅgulipāṇipādatā[16] 3. praṇīta-khādya-bhojy'ādi-dānān mṛdutaruṇahastapādatā 4.

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1. °ryānū C. 2. ato CT. 3. °ji C. 4. °l'ādita C, °l'āhita P. til la-sogs-pa.... mi. 5. viroh° C. 6. °va P. de-ltar. 7. °sthāne C. 8. °pi P. 9. kasm° C. de-bas-na. 10. sat° P, sasant° C. 11. utpādy° P. 12. °śītivy° P. 13. °ma P. 14 °manadiṇinā (!) P. 15. °ṅkrāh° C. 16. °ṅgulipādatā CT.

praṇītatara-lehy'ādi-dānena samucchrita[1]-hasta-pāda-skandha-grīvā-pradeśatvāt saptôcchrayatā 5. vadhya-mokṣaṇatvād dīrghâṅgulitā 6. jīvitânugraha-karaṇād āyatapārṣṇitā 7. prāṇâtipāta-viratyā bṛhadṛjugātratā 8. kuśala-dharma-samādānād u(P. 255[a])cchaṅkhapādatā[2] 9. gṛhīta-kuśala-samādāna-vardhanād ūrdhvaṃgaromatā[3] 10. satkṛtya vidyā-śilp'ādi-dānād eṇeya[4]-jaṅghatā 11. saṃvidyamānârtha-[5]yācanaka-janâpratyākhyānāt paṭûrubāhutā 12. sarva-jana-brahmacarya[6]-samādāpana-guhya-mantr'ārakṣaṇāt kośagatavastiguhyatā 13. praṇītôpāstaraṇa-dānāt suvarṇavarṇatā 14. prāsāda-vara[7]-dānāc chlakṣmacchavitā 15. saṅgaṇik'ādi-parivarjanāt pradakṣiṇ'āvartâikâikaromatā 16. sarva-guru-jana-yathā-sthāna-niveśanād ūrṇâṅkitamukhatā 17. sarvathā mukhara-vacanânavasādanāt[8] siṃhapūrvârdhakāyatā 18. [Tib. 320[a]] priya-vāditva-su-bhāṣitânulomatvāt [9]susaṃvṛttaskandhatā 19. bhaiṣajy'ādi-dānāc citântarâṃsatā 20. glāna-janôpasthānād rasarasâgratā 21. van'ārām'ādi[10]-karaṇa-samādāpanān nyagrodhaparimaṇḍalatā 22. vihār'ādy-abhyadhika[11]-pradānād uṣṇīṣaśiraskatā[12] 23. ślakṣṇ'ādi-vacanāt prabhūtajihvatā 24. sarva-lokadhātu-sattva-saddharma[13]-vijñapanād[14] brahmasvaratā 25. sambhinna-pralāpa-viratyā siṃhahanutā 26. sarva-janasaṃmān'ādinā[15] śukladantatā 27. viśuddh'ājīvatvāt samadantatā 28. satya-vacana-samudācārād aviraladantatā 29. piśuna-vacanânabhyāsāt samacatvāriṃśaddantatā 30. sarva-sattvâika-putra-darśanād abhinīlanetratā 31. pratigh'ādi[16]-viveka-darśanād gopakṣmanetratā cêti 32.

tathā (P. 255[b]) côktaṃ:

cakrâṅka-hasta-krama[I]-kūrma-pādo[II]
jālâvanaddhâṅguli-pāṇi-pādaḥ[III]
karau sa-pādau taruṇau mṛdū ca[IV]
samutsadaiḥ saptabhir āśrayo 'sya[V] || (13)
dīrghâṅgulir[17] [VI] vyāyata-pārṣṇi[18] [VII] gātraṃ
prājyam[19] [VIII] ṛjûcchaṅkha[20]-padôrdhva-romā[IX. X]

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1. °cchita P, °mutthita C. mtho-ba. 2. ucchaṅgaḥ° C. ṣabs-ḷbur mi-mñon-pa-ñid. 3. ūrdhvāṃg° P, ūrdhvāg° C. skuḥi spu gyen-du phyods-pa-ñid. 4. yaṇ° C. 5. °caka C. 6. °rye P. 7. °d'āvaraṇa PT. dam-pa. 8. °canādanavasādanatāt C, vacanād anavas° T. 9. °ṃvṛtask° CT. 10. °nāgām° C. 11. abhyavaka C. 12. °skṛtā P. 13. dharma C. 14. °jñayātād C. 15. saṃsān° P. 16. °ghāt'ādi PT. 17. °li C. 18. metri causa for °ṣṇir. 19. °jyasv C. 20. °jyatvṛjūcchaṃkhya P.

eṇeyajaṅghaś[XI] ca paṭûrubāhuḥ[1 XII]
[2]kośâvanaddhôttamavasti-guhyaṃ[3 XIII] (14)
suvarṇa-varṇaḥ[XIV] pratanucchaviś[XV] ca
pradakṣiṇâikâika-sujāta-romā[4 XVI]
ūrṇâṅkit'āsyo[XVII] hari-pūrva-kāyaḥ[XVIII]
skandhau vṛtāv asya[XIX] citântarā'ṃsaḥ[XX] (15)
hīno rasaḥ khyāti rasôttamo 'sya[XXI]
nyagrodhavan maṇḍala-tulya-mūrtiḥ[XXII]
uṣṇīṣamūrdhā[XXIII] pṛthu-cāru-jihvo[XXIV]
brahmasvaraḥ [5]siṃhahanuḥ[XXVI] suśuklāḥ[5 XXVII] (16)
tulyāḥ[6] pramāṇe[7 XXVIII] 'viralāś ca dantā[XXIX]
[Tib. 320[b]] anyūna-saṃkhyā-daśikāś catasraḥ[XXV]
nīlêkṣaṇo[8 XXXI] go-vṛṣa-pakṣma-netro[XXXII]
dvātriṃśad etāni[9] hi lakṣaṇāni‖ (17)
yasya-yasyâtra[10] yo hetu-lakṣaṇasya prasādhakaḥ
tasya-tasya prapūryā 'yaṃ samudāgama-lakṣaṇaḥ | (18)
gurūṇām anuyān'ādi[11 I] dṛḍhatā saṃvaraṃ prati[II]
saṃgrah'āsevanaṃ[III] dānaṃ praṇītasya ca vastunaḥ[V] | (19)
vadhya-mokṣa-samādānaṃ[VI] vivṛddhiḥ kuśalasya[VII] ca
ity-ādiko yathāsūtram hetur[12] lakṣaṇa-sādhakaḥ‖ iti. (20)

aśīty-anuvyañjanāni punar yad uta sarva-saṃskāra-viraktatvena[13] tāmranakhatā 1. sarva-sattva-hitâdhyāśayatvena[14] snigdhanakhatā 2. śreṣṭha-vaṃśa-prasavatvena[15] tuṅganakhatā 3. vṛttânavadyatvena vṛttâṅgulitā 4. samupacita[16]-kuśala-mūlatvena citâṅgulitā 5. samyag-anupūrva-pravṛttenânupūrvâṅguli(P. 256[a])tā 6. su-nigūḍha-kāy'ādi-karmânt'ājīvatvena[17] gūḍhaśiratā[18] 7. kleśa-granthi-bhedakatvena nirgranthiśiratā[19] 8. su-nigūḍha-dharma-matitvena gūḍhagulphatā 9. sarva-[20]durga-sthāna[20]-janôttārakatvenâviṣamapādatā 10. narâbhibhavana-kuśa-

1. °ruvāṅga P. paṭukavāṅgaḥ C. 2. kośâvadhān° C. 3. °hyaḥ PT. 4. °māḥ P. 5...5. °nuś ca śukl° C. śin-tu dkar. 6. tulya C. 7. °ṇā C. 8. °kṣa C. 9. eva tāni C. 10. °syatra C. 11. °dir CT. 12. °tu C. 13. vivikt° PT. ḥdod-chags daṅ bral-ba-ñid-kyis. 14. hit'āś° P. lhag-paḥi bsam-pa-ñid-kyis. 15. prabhav° PT. sbel-bas. 16. sûp° bsags-pa-ñid-kyis. 17. °jīvitv° P. 18. nirguḍhaś° C. 19. gr° C. 20...20. sthāna-durga C.

latayā siṃhavikrāntagāmitā 11. nāgâbhibhavana-kuśalatayā nāgavikrāntagāmitā 12. vaihāyasamgama[1]-kuśalatayā haṃsavikrāntagāmitā 13. puruṣa-vṛṣabha-kuśalatayā vṛṣabhavikrāntagāmitā 14. pradakṣiṇa-mārgânuyātatayā[2] pradakṣiṇagāmitā 15. prāsādika-kuśalatayā cāru(Tib. 321[a])gāmitā 16. nityam avakra-cittatayā avakragāmitā 17. viśuddha-guṇ'ākhyāpakatayā[3] vṛttagātratā 18. pramṛṣṭa-pāpa-dharmatayā [4]mṛṣṭagātratā 19. vineyânurūpa-dharma-deśakatayā 'nupūrvagātratā 20. kāy'ādi-śuci-samudācāratvāc chucigātratā 21. karuṇā-cittatvān mṛdugātratā 22. viśuddha-cittatvād viśuddhagātratā 23. paripūrṇa-dharma-vinayatvāt paripūrṇavyañjanatā 24. pṛthu-cāru-guṇ'ākhyānāt pṛthucārumaṇḍalagātratā 25. sarvatra-sama-cittatvāt samakramatā 26. suviśuddha-dharma-deśanād viśuddhanetratā 27. sugama-dharma-deśanāt sukumāragātratā 28. ṇityam adīna-cittatvad adīnagātratā 29. samudgamana[5]-kuśalatvād utsadagātratā 30. kṣīna-punarbhavatvena susaṃhatagātratā 31. su-vibhakta-pratītyasamutpāda-deśakatvena suvibhaktâṅgapratyaṅgatā 32. su-viśuddha[6]-padârtha-darśanād vitimira[7]-śuddh'ā-(P. 256[b])lokatā 33. vṛtta-sampanna-śiṣya[8]-saṃvartanīyatvena vṛttakukṣitā 34. pramṛṣṭa-saṃsāra-doṣatvena mṛṣṭakukṣitā 35.[9] bhagna-māna[10]-śṛṅgatvenâbhagnakukṣitā 36.[11] [12]dharma-kṣaya-vinivartakatvenâkṣāmakukṣitā 37.[12] pratividdha-[13]dharma-gambhīratvena[13] gambhīranābhitā 38. pradakṣiṇa-grāhi-śiṣya[14]-saṃvartanīyatvena pradakṣiṇ'āvartanābhitā 39. samanta-prāsādika-parivāra-saṃvartanīyatvena samantaprāsādikatā 40. śuci-cittatvena śucisamudācāratā 41. vyapagatâkāla[15]-dharma[16]-vinayatvena vyapagatatilakālagātratā 42. [Tib. 321[b]]kāy'ādi-lāghava-prāpaka-dharma-deśakatvena[17] [18]tūlasadṛśasukumārapāṇitā 43. pratilabdha-snigdha-mahā-śramaṇatvena[19] snigdhapāṇilekhatā 44. gambhīra-dharma-sthānatvena gambhīra-pāṇilekhatā 45. samyag-āyati-pariśuddha-dharma-deśakatven' āyatapāṇilekhatā 46. pracuratara-śikṣā-deśakatvena nātyāyatavacanatā[20] 47. pratibimbavad vidita-sarva-lokatvena bimbapratibimbôpamauṣṭhatā 48. mṛdu-vacana-vinayatvena mṛdujihvatā 49. prabhūta-guṇôpapannatvena tanujihvatā 50. rakta-bāla-jana-

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1. °yaṃsaṅgama C, °yama P. nam-mkhaḥ-la gśegs-pa. 2. °nuyātayā C. 3. °ṇakhyāyak° C. 4. sṛṣṭa C. 5. °dgata CT. 6. suvarṇṇaś° C. 7. vidhera C. 8. viś° C. 9. 36 C. 10. °nasa P. ña-rgyal. 11. 37 C. 12 ... 12. Om C. 13 ... 13 gambhīradharmatvena C. 14. °ṇāhi ś° C, °ṇagrāhi-ṇipya (!) P. slob-ma mthun-par. 15. °kala C. 16. °rmā C. 17. °śatv° CT. 18 samad° P. 19. śravaṇ° C. dge-sbyoṅ. 20. nâbhyāyatav° C, °tvenâbhyāyatav° P. ṣal ha-can mi-riṅ-ba-ñid. For vacana=vadana cf. subjoined verse.

duravagāha-dharma-vinayatvena raktajihvatā 51. sarva-trāsâpagatatvena megha-garjitaghoṣatā 52. madhur'ādy-ālāpatvena madhuracārumañjusvaratā 53. nivṛtta-bhava-saṃyojanatvena[1] vṛttadaṃṣṭratā 54. durdānta-jana-damakatvena tīkṣṇadaṃṣṭratā 55. parama-śukla-dharma-vinayatvena śukladaṃṣṭratā 56. samabhūmi-pratiṣṭhitatvena samadaṃṣṭratā 57. samyag-anupūrvâbhisamaya-[2]prakāśakatvenânupūrvadaṃṣṭratā 58. prajñā-prakarṣa[3]-sthāpa(P. 257[a])katvena[4] tuṅgānāsatā 59. śuci-jana-sampannatvena śucināsatā 60. paramôdāra[5]-dharmatvena viśālanayanatā 61. samupacita[6]-sattva-rāśitvena [7]citapakṣmatā 62. sarva-yuvati-janâbhinanditatvena[8] sitâsitakamaladalanayanatā[9] 63. [10]nityam āyati[10]-darśitven' āyatabhrūkatā 64. ślakṣṇa-dharma-vinaya-kuśalatvena ślakṣṇabhrūkatā 65. [Tib. 322[a]] kuśala-snigdha-saṃtānatvena susnigdhabhrūkatā 66. samanta-doṣa-darśitvena samaromabhrūkatā 67. parama-pīḍā-nivartakatvena pīnāyatabhujatā 68 vijita[11]-rāg'ādi-samaratvena sama-karṇatā 69. sarva-sattvânupahata-[12]saṃtānatvenânupahatakarṇêndriyatā 70. sarva-dṛṣṭi-kṛtânanyathā[13]-viparināmatvenâparimlānalalāṭatā 71. sarva-vādi-[14]pramathanatvena pṛthulalāṭatā[14] 72. paripūrṇôttamapraṇidhānatvena suparipūrṇôttamâṅgatā 73. viṣaya-rati-vyāvartakatvena[15] bhramarasadṛśakeśatā 74. prahīṇa[16]-darśana[17]-bhāvanā-prahātavyânuśayatvena citakeśatā 75. ślakṣṇa-buddhi-parijñāta-śāsanatvena ślakṣṇakeśatā 76. rāg'ādy-asaṃluḍita-cetanatvenâsaṃluḍitakeśatā 77. nityam aparuṣa-vacanatvenâparuṣakeśatā 78. bodhyaṅga-kusumâvakīrṇatvena[18] surabhikeśatā 79. sarvathā śobhā-saṃvartanīyatvena śrīvatsasvastikanandyāvartalalitapāṇipādatalatā[19] cêti 80.

tathā côktaṃ:

tāmrāḥ[I] snigdhāś[II] ca tuṅgā(P. 257[b])ś[III] ca nakhā, aṅgulayo muneḥ
vṛttāś[IV-V] citânupūrvāś[V-VI] ca, gūḍhā[VII] nirgranthayaḥ[VIII] sirāḥ, ‖ (21)
gūḍhau gulphau,[IX] samau pādau,[X] siṃhêbha[XI-XII]-dvija[XIII]-go[XIV]-pateḥ

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1. °tvenâvimvaprativimvopamauṣṭhatā (!) C. 2. °śatv° C. 3. karṣa P. 4. sthāpanatv° C. 5. °dāna C. 6. °muc° C. 7. cittap° C. 8. janāvinandītv° P, janâvinanditv° T. 9. °malanay° P. pad-maḥi ḥdab-ma. 10 ... 10. niyatayata C, °tyam āyāti P. rtag-tu phyis rjes-su. 11. °jidita P. 12. tvenânup° C. 13. °tāny° PCT. gṣan-du mi. 14 ... 14. pramathanāglālānalaṭ° C. 15. °vartatv° C. 16. praṇīna P. 17. °rśa P. 18. °māk° P. bkram-pa-ñid. 19. °ndyāvartya-l° C, °ndyāvartalalitapād° P. phyag daṅ ṣabs dpal-gyi beḥu daṅ bkra-śis-pa daṅ gyuṅ-druṅ ḥkhyil-pas brgyan-pa-ñid.

vikrāntaṃ dakṣiṇaṃ[XV] cāru[XVI] gamanam ṛju,[1 XVII] vṛttatā[XVIII] | (22)
mṛṣṭânupūrvate[XIX. XX] medhya[XXI]-mṛdutve[XXII] śuddha[XXIII]-gātratā,
pūrṇa-vyañjanatā[XXIV] cāru-[2]pṛthu-maṇḍala[XXV]-gātratā, || (23)
samakramatvaṃ,[XXVI] śuddhatvaṃ netrayoḥ,[XXVII] sukumāratā[XXVIII]
adīnôtsada[XXIX. XXX]-gātratve[3] [Tib. 322b] susaṃhatana[XXXI]-gātratā, | (24)
su-vibhaktâṅgatā,[XXXII] dhvānta-pradhvast'āloka-śuddhatā[XXXIII]
vṛtta[XXXIV]-mṛṣṭâkṣatâkṣāma[4 XXXV–XXXVII]-kukṣitāś[5] ca,
gabhīratā[6 XXXVIII] || (25)
dakṣiṇ'āvartatā nābheḥ,[XXXIX] samantād darśanīyatā[XL]
samācāraḥ[7] śuciḥ,[XLI] kāla-tilakâpagatā[XLII] tanuḥ, || (26)
karau tūla-mṛdū,[XLIII] snigdha[XLIV]-gambhīr'āyata[XLV. XLVI]-lekhatā,
nâtyāyataṃ vaco,[8 XLVII] bimba-pratibimbôpamauṣṭhatā,[XLVIII] || (27)
mṛdvī[9 XLIX] tanvī[L] ca raktā ca jihvā,[LI] jīmūta[10]-ghoṣatā[LII]
cāru-mañju-svaro,[LIII] danṣṭrā[11] vṛttās[LIV] tīkṣṇāḥ[LV] sitāḥ[LVI] samāḥ[LVII] || (28)
anupūrvīṃ[12]gatās[LVIII] tuṅgā nāsikā[LIX] paramaṃ śuciḥ,[LX]
viśāle nayane[LXI] pakṣma citaṃ[13 LXII] padma-dalâkṣitā,[LXIII] || (29)
āyata[LXIV]-ślakṣṇa[LXV]-susnigdha[LXVI]-sama-romnau[LXVII] bhruvau, bhujau
pīn'āyatau,[LXVIII] samau karṇāv[LXIX] upaghāta-vivarjitau,[LXX] || (30)
lalāṭam aparimlānaṃ[LXXI] pṛthu,[LXXII] pūrṇôttamâṅgatā,[LXXIII]
bhramar'ābhāś[LXXIV] citāḥ[LXXV] ślakṣṇā[LXXVI] asaṃluḍita-mūrtayaḥ[LXXVII] || (31)
keśā aparuṣāḥ[LXXVIII] puṃsāṃ saurabhyāṇy[14] apahāriṇaḥ,[LXXIX]
śrīvatsaḥ svastikaṃ[LXXX] cêti buddhânuvyañjanaṃ matam || iti. (32)

tad-anu yena[15] Śākyamuni-tathāgat'ādi-rūpeṇ' ā saṃsāraṃ sarva-lokadhātuṣu sattvānāṃ samīhitam[16] arthaṃ samaṃ karoti asau kā(P. 258a)yaḥ[17] prabandhatayā 'nuparato nairmāṇiko buddhasya[18] bhagavataḥ sarva-bāla-jana-sādhāraṇaś caturtho 'vasātavyaḥ.

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1. ṛjuṃ C. °ttate T. 2. °thakṃ° C. 3. °tvena C. 4. mṛṣṭâkṣatâkāma C. 5. °tā C. 6. gambh° C. 7. °ra C. 8. vanvo P. ṣal. 9. °du C. 10. camṛta C. 11. dṛṣṭhaḥ C. 12. °rvôdg° PC. 13. cita C. 14. Ex conj. °bhyād PT, °bhyāy C. mi-g.sor skyes-bu yid ḥphrog daṅ saurabhyam is not rendered in both Tib. versions (gnas-brtan & sde-dge), but see Abhisamayâlaṃkāra-prajñāpāramitā-upadeśa-śāstra ed. by Th. Stcherbatsky and E. Obermiller I, 69 (Tib.) 15. ye C. 16. samah° C. 17. yaḥ C. 18. °ddha- P.

tathā côktaṃ:

karoti yena citrāṇi hitāni jagataḥ samaṃ[1]

ā bhavāt[2] so 'nupacchinnaḥ[3] kāyo nairmāṇiko muneḥ || iti. (33)

tatra prathamaṃ praśastâpraśasta[4]-gaty-anabhiniveśâvasthāna[5]-lakṣaṇaṃ gati-praśamanaṃ karma kṛtvā, dān'ādi-catuḥ-saṃgrahavastuni [Tib. 323ᵃ] pratiṣṭhāpya,[7] śrutamay'ādi[8]-jñānena [9]vipakṣa-pratipakṣa[9]-heyôpādeya-dvāreṇa bodhayitvā, māyākāra ivânunay'ādi-viviktatayā maitry-ādi-lakṣaṇe parârthe[10] sa[11] sattvârtha-yāthātmye[12] pratiṣṭhāpya,[13] tad-anu svârthe tri-maṇḍala-viśuddhi-prabhāvita-ṣaṭ-pāramitā'bhyāse, tad-anantaraṃ sva-parârtha-lakṣaṇe daśa-kuśala-karma-pathe buddha-mārge, tataḥ sarva-dharma-prakṛti-śūnyatā'bhyāse, tad-anu dāna-pāramitā'dhiṣṭhānena prathamāyāṃ bhūmau sarvatraga-dharmadhātu-prativedha[14]-lakṣaṇe 'dvaya-dharme,[15] tato dvitīy'ādi[16]-bhūmau sambhāra-paripūri-hetu-bhūte śīl'ādi-pāramitā-sarva-dharma-sāṃketika[17]-jñāne niveśayati. evam anukrameṇa prajñāpāramitā'dhiṣṭhānena ṣaṣṭhyāṃ bhūmau jñāna[18]-jñeya-bhāvânabhiniveśa[19]-lakṣaṇe sarva-dharmânupalambhe, tad-anantaraṃ saptamyām upāya-pāramitā-balena sattva-paripāke, tato bala-pāramitā-balenâṣṭamyāṃ śrāvak'ādy-asādhāraṇe bodhisattva-mārge, punas tatrâiva[20] sarva-bhāvâbhiniveśa[21]-prahāṇe, tad-anu navamyāṃ praṇidhāna-pāramitā-sāmarthyād bodhi-prāptau, tad-anantaraṃ jñāna-pāramitā-balād [22]daśamyāṃ bhūmau[22] vividha-buddha-kṣetra-viśuddhau pratiṣṭhāpya, punas [23]tatrâivâikajāti-pratibaddha[24]-svarūpe samyaksambodhi-pratiniyame, daśa-dig-lokadhātavīya[25]-sattvârthe, (P. 258ᵇ) sarva-lokadhātu-[Tib. 323ᵇ] buddhôpasaṃkramaṇ'ādi-guṇe ca niveśayati.[26] evam anukrameṇa punas tatrâiva[27] viśeṣa-mārga-svarūpe samasta-bodhy-āvāhaka-dharma-lakṣaṇe bodhyaṅge, karma-phala-sambandhâvipraṇāśe, yathā-bhūta-sarva[28]-padârthâdhigame, sarva-viparyāsa-prahāṇe, nirvastuka-viparyāsa-prahāṇe[29] jñāne, prakṛti-pariśuddhi-lakṣaṇe bodhisa-

1. °ma P. 2. bhāv° C. 3. °nna- P. 14. Simply praśasta P. bzaṅ-po daṅ bzaṅ-po ma-yin-pa. 5. °śânav° PCT. 6. °ṇa C. 7. °ṣṭhāyāpya P, prāpya C. bkod-de. 8. °śrutay° P. 9...9. Simply vipakṣa C, viśuddha (!) P. mi-mthun-paḥi phyogs daṅ gñen-po. 10. paramârthe C. gṣan-gyi don. 11. Om. PT. de. 12. Ex conj. °tmya- PC. 13. °ṣṭhāya P. bkod-de. 14. vivedha P. rtogs-pa. 15. °rmo C 16. °y'ādau C. 17. °ti C. 18. °nā C. 19. bhāvanā'bhiniv° CT. 20. tejâiva C. 21. chos thams-cad-la mṅon-par ṣen-pa=dharmâbhiniveṣa? 22...22. °śyāmd (!) PC. sa bcu-pa. 23. °trainaij° C, °traikaj° P, °trâiva jāti T. de-ñid-la skye-ba gcig. 24. prati C. 25. °tuv° C. 26. °śati P. 27. taiva P, tathaiva C. de-ñid-la. 28. Om. CT. 15. °ṇa CT.

ttva-vyavadāne, sarva-kalaṅkâpagata-vyavadāna-hetau sambhāre, śūnyatā-svabhāvena saṃskṛtâsaṃskṛtâvyatibheda[1]-parijñāne ca pratiṣṭhāpya[2] tāthāgatyāṃ bhūmau nirvāṇe niveśayati.[3] ity evaṃ dharmakāyavad asy' ā[4] saṃsāraṃ[5] saptaviṃśati-prakāraṃ karma vineyajana-pratibhāsa-bhāk tad-[6]ādhipaty'āśrayeṇ' āyātaṃ saṃvṛtyā[7] eva [8]sāmbhogika-kāy'ādi[8]-pratibhāsôtpāda-dvāreṇârtha-kriyākārī 'ti dharmakāyasyêṣyata iti kāritram avasātavyaṃ.

tathā côktaṃ:

tathā karmâpy anucchinnam asy' ā saṃsāram iṣyate.
gatīnāṃ śamanaṃ karma[I] saṃgrahe ca caturvidhe ‖ (34)
niveśanaṃ[II] sa-saṃkleśe vyavadānâvabodhane[9] [III]
sattvānām artha-yāthātmye[10] [VII] ṣaṭsu pāramitāsu[V] ca ‖ (35)
buddha-mārge[VI] prakṛtyâiva śūnyatāyāṃ[VII] dvaya-kṣaye[VIII]
saṃkete[IX] 'nupalambhe[11] [X] ca paripāke ca dehināṃ[XI] ‖ (36)
bodhisattvasya mārge[XII] 'bhiniveśasya[12] nivāraṇe[XIII]
bodhi-prāptau[XIV] jina-kṣetra-viśuddhau[XV] niyatiṃ prati[XVI] ‖ (37)
aprameye ca sattvârthe[XVII] buddha-sav'ādike guṇe[XVIII]
bodher[13] aṅgeṣv[14] [XIX] anāśe[15] ca[16] karmanāṃ[XX] satya-darśane[XXI] ‖ (38)
viparyāsa-prahāṇe[XXII] ca tad-avastukatā[17]-naye[18] [XXIII]
vyavadāne[XXIV] (P. 259[a]) sa-sambhāre[XXV] saṃskṛtâsaṃskṛte prati ‖ (39)
vyatibhedâparijñāne[XXVI] nirvāṇe ca niveśanaṃ[XXVII]
dharmakāyasya[19] karmêdaṃ saptaviṃśatidhā matam ‖ iti. (40)

evam eva [20]Kārikā-śāstra[20]-prāmāṇyād bhāvâdhyāhār'ādi[21]-pad'ādibhir[22] abhisamaya-kramânurūpo granthârtho vācyaḥ. tatas ca kenacid Abhisamayâlaṃkāra-kārikā-pāṭhaṃ[23] bāhulyenânyathā kṛtvā[24] pratibhātu te Subhūta ity-ādi vākyam ārabhyâsyā Mātur yad asambaddhaṃ samyak-samudāyâvayavârthânabhidhānād

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1 ... 1. saṃskṛtâvyatibhedaḥ C. 2. prativyāpya C. 3. śay° P. ḥgod-par mdsad-pa. 4. °damyā P, °dasyāpi C 5. sāraṃ C. 6. ānip° C. 7. °tyām C, °tyā jñānam PT, which is wanting in Tib. 8 ... 8. loṅs spyod rdsogs-pa la-sogs-paḥi sku la-sogs-par = sāmbhogik'ādi-kāy'ādi? 9. °dānavodh° C. 10. °tmeṣu C. 11. anup° C. 12. °śya C. 13. °dhir C. 14. °ṣu C. 15. n° C. 16. or. va C. 17. kathā C, yathā P. gṣi-med-pa. 18. nayo C. 19. °kāyesya P. 20 ... 20. rab-tu byed-paḥi bstan-bcos. 21. °ra P, vāvyāhārā C. dgoṅs-pa-rnams śugs-kyi sbyor-ba la-sogs-paḥi. 22. pād° C. 23. °ṭha C. 24. °lyenanānyath° C.

vyākhyānaṃ kṛtaṃ[1] tat [2]santa eva[2] jñatum arhantîti[3] nôpanyasya nirākṛtaṃ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyām anugama-parivarto nāmâikônatriṃśattamaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām anugama-parivarto nāmâikônatriṃśattamaḥ.[4]

1. °dy ākhyātaṃ P, °khyātam T. 2 ... 2. granthāva C. dam-pa-rnams kho-nas.
3. arhatîti C. 4. °ṃśatama P, triṃśatitamaḥ C.

XXX.

SADĀPRARUDITA-PARIVARTO NĀMA TRIṂŚATTAMAḤ

(481) punar aparaṃ Subhūte tathêyaṃ prajñāpāramitā paryeṣṭavyā yathā Sadāpraruditena bodhisattvena mahāsattvena paryeṣitā ya etarhi Bhīṣmagarjitanirghoṣasvarasya tathāgatasyârhataḥ samyaksambuddhasyântike brahma-caryaṃ carati ‖

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | katham Bhagavan Sadāpraruditena bodhisattvena mahāsattvenêyaṃ prajñāpāramitā paryeṣitā ‖

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | Sadāpraruditena Subhūte bodhisattvena mahāsattvena pūrvaṃ prajñāpāramitāṃ paryeṣamāṇena kāyo 'narthikena jīvita-nirapekṣeṇa lābha-satkāra-ślokeṣv aniśritena paryeṣamāṇena paryeṣitā ‖ tena prajñāpāramitāṃ paryeṣamāṇenâraṇya-gatenântarīkṣān nirghoṣaḥ śruto 'bhūt | gaccha tvaṃ kula-putra pūrvasyāṃ diśi tataḥ prajñāpāramitāṃ śroṣyasi tathā ca gaccha yathā na kāya-klamatha-manasikāram utpādayasi na styāna-middha-manasikāram utpādayasi na bhojana-manasikāram utpādayasi na pānīya-manasikāram utpādayasi na rātri-manasikāram utpādayasi na divasa-manasikāram utpādayasi na śīta-manasikāram utpādayasi nôṣṇa-manasikāram utpādayasi mā ca kvacit cittaṃ praṇidhāḥ adhyātmaṃ vā bahirdhā vā mā ca kula-putra vāmen' ālokayan gāḥ mā dakṣiṇena mā pūrveṇa mā paścimena môttareṇa môrdhvaṃ mā 'dho mā cânuvidiśam avalokayan gāḥ | tathā ca kula-putra gaccha yathā n' ātmato na satkāyataś calasi yathā na rūpataś calasi yathā na vedanāto na saṃjñāto

(482) na saṃskārato yathā na vijñānataś calasi yo hy ataś calati sa vitiṣṭhate kuto vitiṣṭhate buddha-dharmebhyo vitiṣṭhate yo buddha-dharmebhyo vitiṣṭhate sa saṃsāre carati yaḥ saṃsāre carati sa na carati prajñāpāramitāyāṃ sa prajñāpāramitāṃ nânuprāpnotîti ‖

yathôktâṣṭâbhisamaya-svabhāva-prajñāpāramitā'dhigamaṃ prati pūrva-yoga-kathā-mukhen[1] ādikarmikâvasthām ārabhya paryeṣaṇa[2]-kramam āvedayann āha: *punar aparam* ity-ādi. Sadāpraruditas tu bodhicitta-samādāna-dān'ādi-śubha-saṃcayavān ghoṣânugatvād upalambha-prahāṇârthikatvāc ca[3] sambhāra-bhūmau sthitaḥ[4] tad-uttarôttara-nirvedhâṅg'ādy-avavāda-paryeṣaṇa-paras tadêti lakṣyate. adhunā tu daśabhūm'[Tib. 324ᵇ]īśvara eva.

kāye 'narthikenêti[5] asthi-majj'ādi-dān'āśayāt. *jīvita*[6]*-nirapekṣeṇêti* hṛdaya-dānaṃ pratyutsāhitatvāt.[7] *lābha-satkāra-ślokeṣv* iti tatra: *lābho* dravya-sampat. *satkāro* bahu-mānatā. *śloko* dig-antara-vyāpinī kīrtiḥ. prathamaṃ sambhāra-bhūmau.

dharma-srotasi [P. 259ᵇ] buddhebhyo 'vavādaṃ labhate tadā

iti[8] vacanād aprāpta-dharma-srotaḥ-samādhitvenâ*ntarīkṣān*[9] *nirghoṣaḥ śruto 'bhūt. mā vāmenêty* vāma-pārśvena. *mā dakṣiṇenêti* dakṣiṇa-pārśvenâ*valokayan*[10] mā[11] gamiṣyasîty arthaḥ. *mā pūrveṇêty*-ādi. mā[12] pūrv'ādi-dig-bhāgena.[13] *yathā n' ātmato*[14] *na*[15] *satkāyataś*[16] *calasity*-ādi. ātm'ādīnām apratibhāsamānānāṃ vidyamānatvenânavagamād, rūp'ādīnāṃ darśana-path'ārūḍhānām nirātmakānām avidyamānatvena avabodhād[17] *yathā* tebhyo *na calasi* [18]*tathā gacchêty*[18] *arthaḥ. vitiṣṭhata* iti vinivartate.

etad uktaṃ bhavati: sarveṇâitena samādhi-vibandhaka-kāya-klamath'ādy[19]-utpāda[20]-niṣedhenôpalakṣaṇatayā sarvasyâiva samādheḥ kausīdyam ālambana-sampramoṣo[21] layauddatye tathā 'nābhogaḥ punar ābhoga iti ṣaḍ[22] doṣāṇāṃ pra-

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1. sukh° P, sukhyena C. sgo-nes. 2. °ṣamāṇa CT. 3. °tvārtha CT. 4. disth° P, sthitis C. 5. °rthikan° P. 6. °vage C. 7. °hitvâl C. 8. Tib. quots full verse: de-tshe chos-kyi rgyun-la ni. saṅs-rgyas-rnams-las ṣi gnas daṅ. ye-śes yaṅs-pa thob byaḥi phyir. gdams-nag rgya-chen thob-par ḥgyur. 9. °dhetv° P. 10. °ya C. 11. Om. C. 12. Om. P. 13. °rvādig-bh° C, °rvādig-vibh° P. 14. ātmano P. 15. Om. C. 16. °yaś P. 17. nav° C. rtogs-paḥi phyir. 18...18. thāgadety P. 19. kleśam° C. 20. °de C. 21. °mprayoṣo P. 22. ṣa P, yad C. drug-po.

tipakṣeṇâṣṭābhiḥ prahāṇa-saṃskāraiḥ samanvāgatena samādhinā prajñāpāramitāṃ manasikurvan[1] pūrvāṃ diśaṃ gacchâivaṃ *śroṣyasî*ty[2] [3]avavādo dattaḥ[3] syāt. tathā hi samādhi-guṇeṣv abhisampratyaya-lakṣaṇayā śraddhayā[4] yoginaś chandaḥ samutpadyate.[5] [6]tataś chanda[6]-balād vīryam ārabhate. tato [Tib. 325ᵃ] vīrya-balena kāya-citta-praśrabdhiṃ āsādayati.[7] tataḥ praśrabdha-kāya-cetasaḥ kausīdyaṃ vyāvartate. tasmāc chraddh'ādayaś[8] catvāraḥ kausīdya-prahāṇāya[9] bhavanti. smṛtir ālambana-sampramoṣasya[10] pratipakṣaḥ [11]tayā samyag[11]-ālambanôpa(P. 260ᵃ sthāpanāt. samprajanyaṃ layauddhatyayoḥ[12] pratipakṣaḥ,[13] tena [14]prāmodya-vastu-buddh'ādi-guṇa-manasikārāl layasya, saṃvega-vastv-anityat'ādi[15]-[16]manasikārād auddhatyasya prahāṇāt. layauddhatyâpraśamana-kāle tv anābhoga-doṣaḥ.[17] tat-pratipakṣeṇa cetanā 'bhyasanīyā. layauddhatya-praśame sati yadā cittam ālambane niṣprakampyam anabhisaṃskāra-vāhi-pravṛttaṃ bhavati. tadā punar ābhoga-doṣas tena citta-vikṣepāt. atas tat pratipakṣeṇôpekṣā bhāvanīyêti.[18]

evam ukte Sadāprarudito bodhisattvo mahāsattvas taṃ nirghoṣam etad avocat| evaṃ vai kariṣyāmi‖ tat kasya hetoḥ| ahaṃ hi sarva-sattvānām ālokaṃ kartu-kāmo buddha-dharmān samudānetu-kāma iti‖

evam ukte sa nirghoṣaḥ Sadāpraruditam bodhisattvaṃ mahāsattvam etad avocat| sādhu sādhu kula-putra Sadāprarudita‖

samyag-avavāda-lābhād abhyupagamârtham āha: *evaṃ*[19] *vai kariṣyāmî*ti. niryuktika[20] evâyaṃ abhyupagama iti. *tat kasya hetor* ity āśaṃky' āha: *ahaṃ hi sarva-sattvānām ālokaṃ kartu-kāma* ity-ādi sugamaḥ.

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ punar api śabdam aśrauṣīt evaṃ câśrauṣīt śūnyat'ānimittâpraṇihiteṣu

1. °rvana C. 2. °vannamr° C. 3...3. avavādādataḥ P, avavādo datuḥ C. 4. Om. C. 5. °mutp° P. 6...6. tac-chabda C. 7. °sad° P. 8. chraddhāś C. 9. °ṇādi C. 10. pr° P. 11...11. tato vīryag P. 12. °tyoḥ P. 13. °kṣan C. 14. From here up to C 219ᵃ lacuna P. 15. °stu n° C. mi-rtag-pa. 16. mas° C. 17. °tya-praśamana-kāre tv anābhoge doṣaṃ C. ma-ṣi-baḥi dus-su ni mi rtsol-ba śes-pa yin-pa. 18. °yoti C. 19. eva C. 20. niy° C.

ca tvayā kula-putra sarva-dharmeṣv adhimuktim utpādya pra-
jñāpāramitā paryeṣṭavyā nimitta-parivarjitena bhāva-parivarji-
tena sattva-dṛṣṭi-parivarjitena ca tvayā bhavitavyam| pāpa-
mitrāṇi ca tvayā kula-putra parivarjayitavyāni kalyāṇa-mitrāṇi
ca tvayā sevitavyāni bhaktavyāni paryupāsitavyāni yāni ca śūn-
yat'ānimittâpraṇihitânutpādâjātâniruddhâbhāvāḥ sarva-dharmā
iti dharmam deśayanti| evaṃ tvaṃ kula-putra pratipadya-
māno na cireṇa prajñāpāramitāṃ śroṣyasi pustaka-gatāṃ vā
dharma-bhāṇakasya bhikṣoḥ kāya-gatāṃ| yasya ca tvaṃ kula-
putrântikāt prajñāpāramitāṃ śṛṇuyāḥ śāstṛ-saṃjñā tvayā tatrô-
tpādayitavyā kṛta-jñena ca tvayā bhavitavyaṃ kṛta-(483) vedinā
ca| eṣa mama kalyāṇa-mitraṃ yasyêmāṃ prajñāpāramitām
antikāc chṛṇomi yām ahaṃ śṛṇvan kṣipram evâvinivartanīyo
bhaviṣyāmy anuttarāyāḥ samyaksambodher āsannaś ca bhavi-
ṣyāmi tathāgatānām arhatāṃ samyaksambuddhānāṃ tathāgatā-
'virahiteṣu buddha-kṣetreṣûpapatsye akṣaṇāṃś ca vivarjayiṣyāmi
kṣaṇa-sampadaṃ c' ārāgayiṣyāmîti| imās tvayā kula-putrânuśaṃ-
sāḥ paritulayamānena dharma-bhāṇake bhikṣau śāstṛ-saṃjñô-
tpādayitavyā na ca tvayā kula-putra lok'āmiṣa-pratisaṃyuktayā
cittasaṃtatyā dharma-bhāṇako bhikṣur anubaddhavyaḥ| dha-
rmârthikena ca tvayā dharma-gauraveṇa dharma-bhāṇako bhi-
kṣur anubaddhavyaḥ Māra-karmāṇi ca tvayā avabodhavyāni|
asti hi kula-putra Māraḥ pāpiyān dharma-bhāṇakasya bodhi-
sattvasya mahāsattvasya rūpa-śabda-gandha-rasa-sparśān upa-
saṃharati sevituṃ bhaktum paryupāsituṃ tāṃś câsāv abhibhū-
yôpāya-kauśalyena parisevate bhajate paryupāste| tatra ca tvayā
kula-putra dharma-bhāṇake bhikṣau nâprasāda-cittam utpāda-
yitavyam api tv evaṃ cittam utpādayitavyaṃ nâhaṃ tad upā-
ya-kauśalyaṃ jāne yad eṣa upāya-kauśalyaṃ prajānāti eṣa sa-

ttva-vinayena sattvānāṃ kuśala-mūla-parigraham upādāya enān dharmān pratisevate bhajate paryupāste na hi kvacid bodhisattvānāṃ mahāsattvānāṃ saṅgo vā ārambaṇaṃ vā saṃvidyate tat kṣaṇaṃ ca tvayā kula-putra dharmāṇāṃ bhūta-nayaḥ pratyavekṣitavyaḥ | katamaś ca kula-putra dharmāṇāṃ bhūta-nayaḥ yad uta sarva-dharmā asaṃkleśā avyavadānāḥ || tat kasya hetoḥ | sarva-dharmā hi svabhāvena (484) śūnyāḥ sarva-dharmā hi niḥsattvā nirjīvā niṣpoṣā niṣpuruṣā niṣpudgalā māyôpamāḥ svapnôpamāḥ pratiśrutkôpamāḥ pratibhāsôpamāḥ || evaṃ tvaṃ kula-putra sarva-dharmāṇāṃ bhūta-nayaṃ pratyavekṣamāṇo dharma-bhāṇakam anubadhnann acireṇa prajñāpāramitāyāṃ niryāsyasi aparam api tvaṃ kula-putra Māra-karma samanvāhareḥ || sacet kula-putra dharma-bhāṇakaḥ prajñāpāramitā'rthikaṃ kula-putram avasādayati na samanvāharati tatra tvayā kula-putra na prativāṇiḥ kartavyā 'pi tu dharmârthikenâiva dharma-gauraveṇâivânirviṇṇa-mānasena dharma-bhāṇako bhikṣur anubadhnavyaḥ ||

atha khalu Sadāprarudito bodhisattvo mahāsattvas tasya nirghoṣasyântikād imām anuśāsanīṃ pratigṛhya yena pūrvā dik tena pratikrāmati sma | acira-prakrāntasya câsyâitad abhūt na mayā sa nirghoṣaḥ paripṛṣṭaḥ kiyad dūraṃ mayā gantavyam iti sa tatrâiva pṛthivī-pradeśe sthito 'bhūt sa tatra rudan krandan śocan paridevamāna evaṃ cintayati sma | asminn eva pṛthivī-pradeśe ekaṃ vā rātriṃ-divam atināmayiṣyāmi dve vā trīṇi vā catvāri vā pañca vā ṣaḍ vā sapta vā rātriṃ-divāny atināmayiṣyāmi na kāya-klamatha-manasikāram utpādayiṣyāmi na styāna-middha-manasikāram utpādayiṣyāmi na bhojana-manasikāram utpādayiṣyāmi na pānīya-manasikāram utpādayiṣyāmi na rātri-manasikāram utpādayiṣyāmi na divasa-manasikāram utpādayi-

syāmi na śīta-manasikāram utpādayiṣyāmi nôṣṇa-manasikāram utpādayiṣyāmi yāvan na prajñāpāramitāṃ śroṣyāmîti | tadyathā 'pi nāma Subhūte kaścid eva puruṣe eka-putrake kālagate mahatā duḥkha-(485)daurmanasyena samanvāgato 'bhavat tasya putra-śokena nânyaḥ kaścin manasikāraḥ pravartate 'pi tv eka-putraka-manasikāra eva pravartate evam eva Subhūte Sadāpraruditasya bodhisattvasya mahāsattvasya tasmin samaye nânyaḥ kaścin manasikāraḥ pravartate sma api tu kadā nāmâham tāṃ prajñāpāramitāṃ śroṣyāmîti ||

atha khalu Subhūte Sadāpraruditasya bodhisattvasya mahāsattvasya tathôtkaṇṭhitasya tathāgata-vigrahaḥ purataḥ sthitvā sādhu-kāram adāt | sādhu sādhū kula-putra yas tvam enāṃ vācam bhāṣase | evaṃ hi kula-putra paurvakair api tathāgatair arhadbhiḥ samyaksambuddhaiḥ pūrvaṃ bodhisattva-caryāṃ caradbhiḥ prajñāpāramitā paryeṣitā yathā tvam etarhi paryeṣase || tena hi tvaṃ kula-putra etenâiva vīryeṇa etenâivôtsāhena etayâivârthikatayā etayâiva cchandikatayā 'nubadhya pūrvām eva diśaṃ gaccha | asti kula-putrêtaḥ pañcabhir yojana-śatair Gandhavatī nāma nagarī sapta-ratna-mayī saptabhiḥ prākārair anuparikṣiptā saptabhiḥ parikhābhiḥ saptabhis tāla-paṅktibhir anuparikṣiptā dvādaśa-yojanāny āyāmena dvādaśa-yojanāni vistareṇa ṛddhā ca sphītā ca kṣemā ca subhikṣā c' ākīrṇa-bahu-janamanuṣyā ca pañcabhir antarāyaṇa-vīthi-śatair ālekhya-vicitrasadṛśair darśanīyair nirviddhā sama-samair anutpīḍa-jana-yugya-yāna-saṃkramaṇa-sthāna-sthāpitaiḥ susamāpitā | samantataḥ prākārāś ca tasyā nagaryāḥ sapta-ratna-mayāḥ | teṣāṃ ca sapta-ratna-mayānāṃ prākārāṇāṃ (486) Jāmbū-nadasya suvarṇasya khoḍaka-śīrṣāṇi pramāṇavanty upôdgatāni | sarvasmiṃś ca khoḍaka-śīrṣe sapta-ratna-mayo vṛkṣo jāto nānā-vicitrai

ratna-mayaiḥ phalaiḥ phalavān sarvataś ca khoḍaka-vṛkṣād ratna-mayaṃ sūtraṃ dvitīyaṃ khoḍaka-vṛkṣântaram avasaktaṃ | sarvāvatī ca sā nagarī sauvarṇena kiṅkiṇī-jālena praticchannā | tasya ca kiṅkiṇī-jālasya vātenêritasya valgur manojño rañjanīyaḥ śabdo niścarati tad-yathā 'pi nāma pañcâṅgikasya tūryasya sametya saṃgītyāṃ kuśalair gandharvaiḥ sampravāditasya valgur manojño rañjanīyo nirghoṣo niścarati evam eva tasya kiṅkiṇī-jālasya vātêritasya valgur manojño rañjanīyo nirghoṣo niścarati | tena ca śabdena te sattvāḥ krīḍanti ramante paricārayanti | samantāc ca tasyā nagaryāḥ parikhā vāri-paripūrṇā anusāri-vāri-vāhinyo vāriṇo nâti-śītasya nâty-uṣṇasya pūrṇāḥ | tasmiṃś ca vāriṇi nāvaḥ saptānāṃ ratnānāṃ vicitrā darśanīyās teṣām eva sattvānāṃ pūrva-karma-vipākenâbhinirvṛttāḥ | yāsu te sattvā abhiruhya krīḍanti ramante paricārayanti | sarvaṃ ca tad vāry utpala-padma-kumuda-puṇḍarīka-saṃcchāditaṃ anyaiś câbhijātâbhijātaiḥ sugandha-gandhibhiḥ puṣpaiḥ saṃchāditaṃ | nâsti sā kācit tri-sāhasra-mahā-sāhasre lokadhātau puṣya-jātir yā tatra nâsti | samantāc ca tasyā nagaryāḥ pañcôdyāna-śatāni sarvāṇi tāni sapta-ratna-mayāni vicitrāṇi darśanīyāni ekâikasmiṃś côdyāne pañca-pañca (487) puṣkariṇī-śatāni krośaḥ-krośaḥ pramāṇaṃ samantāt tat-puṣkariṇīnāṃ | sarvāsu tāsu puṣkariṇīṣu sapta-ratna-mayāni vicitrāṇi darśanīyāni utpala-padma-kumuda-puṇḍarīkāṇi jātāni yais tad udakaṃ saṃchāditaṃ | sarvāṇi ca tāny utpala-padma-kumuda-puṇḍarīkāṇi śakaṭa-cakra-pramāṇa-pariṇāhāni sugandhāni nīlāni nīla-varṇāni nīla-darśanāni nīla-nirbhāsāni pītāni pīta-varṇāni pita-nidarśanāni pīta-nirbhāsāni lohitāni lohita-varṇāni lohita-nidarśanāni lohita-nirbhāsāni avadātāni avadāta-varṇāny avadāta-nidarśanāny avadāta-nirbhāsāni | sarvāś ca tāḥ puṣkariṇyo haṃsa-sārasa-kāraṇḍava-

krauñca-cakravākôpanikūjitāḥ | sarvāṇi ca tāny udyānāni amamāny aparigrahāṇi teṣām eva sattvānāṃ pūrva-karma-vipākenâbhinirvṛttāni yathā 'pi nāma dīrgharātraṃ prajñāpāramitāyāṃ caritavatāṃ buddha-netrī-citrīkārânugata-sugata-śruta-cittānāṃ sattvānāṃ dīrgharātraṃ gambhīreṣu dharmeṣv adhimuktānāṃ | tatra ca kula-putra Gandhavatyāṃ nagaryāṃ madhye śṛṅgāṭakasya Dharmôdgatasya bodhisattvasya mahāsattvasya gṛhaṃ yojanaṃ samantāt saptānāṃ ratnānāṃ citraṃ darśanīyaṃ saptabhiḥ prākāraiḥ saptabhis tāla-paṅktibhir anuparikṣiptaṃ | tasmiṃś ca gṛhe catvāry udyānāni gṛha-paribhogôpabhoga-paribhogāya Nityapramuditaṃ ca nāmôdyānaṃ Aśokaṃ ca nāma Śokavigataṃ ca nāma Puṣpacitraṃ ca nāmôdyānaṃ | ekâikasmiṃś côdyāne 'ṣṭāv-aṣṭau puṣkariṇyo yad uta Bhadrā ca nāma Bhadrôttamā ca nāma Nandā ca nāma Nandôttamā ca nāma Kṣamā ca nāma Kṣamôttamā ca nāma Niyatā ca nāma Avivāhā ca nāma | tāsāṃ ca khalu puṣkariṇīnām ekaṃ pārśvaṃ sauvarṇa-mayaṃ dvitīyaṃ pārśvaṃ rūpya-mayaṃ (488) tṛtīyaṃ pārśvaṃ vaiḍūrya-mayaṃ caturthaṃ pārśvaṃ sphaṭika-mayaṃ adho-bhūmiḥ karketana-mayī suvarṇa-vāluk'āstīrṇā | ekâikasyāṃ ca puṣkariṇyām aṣṭāv-aṣṭau sopānāni nānā-vicitrai ratna-mayaiḥ sopāna-phalakaiḥ pratimaṇḍitāni | sarvasmiṃś ca sopāna-phalaka-vivarântare Jāmbū-nadasya suvarṇasya kadalī-vṛkṣo jātaḥ | sarvāś ca tāḥ puṣkariṇyo nānôtpala-padma-kumuda-puṇḍarīka-saṃchādita-salilā haṃsa-sārasa-kāraṇḍava-krauñca-cakravākôpakūjitāḥ | samantāc ca tāsāṃ puṣkariṇīnāṃ nānā-vicitrāḥ puṣpa-vṛkṣā jātās teṣāṃ puṣpa-vṛkṣāṇāṃ vātenêritāni puṣpāṇi puṣkariṇīṣu patanti | sarvāsu ca tāsu puṣkariṇīṣu candana-gandhikaṃ vāri varṇôpetaṃ rasôpetaṃ sparśôpetaṃ tatra ca Dharmôdgato bodhisattvo mahāsattvaḥ sa-parivāro 'ṣṭa-

ṣaṣṭyā strī-sahasraiḥ sârddhaṃ pañcabhiḥ kāma-guṇaiḥ samarpitaḥ samanvaṅgī-bhūtaḥ krīḍati ramate paricārayati | ye 'pi tatra nagare 'nye sattvā vāstavyāḥ striyaś ca puruṣāś ca te 'pi sarve nitya-pramuditā udyāneṣu puṣkariṇīṣu ca pañcabhiḥ kāma-guṇaiḥ samarpitāḥ samanvaṅgī-bhūtaḥ krīḍanti ramante paricārayanti | sa khalu punar Dharmôdgato bodhisattvo mahāsattvaḥ sârddhaṃ parivāreṇa tāvatkālaṃ krīḍati ramate paricārayati tatas trikālaṃ prajñāpāramitāṃ deśayati | ye 'pi te sattvās tatra Gandhavatyāṃ nagaryāṃ vāstavyās te 'pi madhye nagara-śṛṅgāṭakasya Dharmôdgatasya bodhisattvasya mahāsattvasy' āsanaṃ prajñapayanti suvarṇa-pādakaṃ vā tūlik'āstīrṇaṃ vā goṇik'āstīrṇaṃ vā upari garbhôlikaṃ vā kāśika-vastra-pratyāstaraṇaṃ vā ardhakrośam uccaistvenôpariṣṭāc cântarīkṣe caila-vitānaṃ muktā-vicitritaṃ samaṃ sahitā niratāḥ kim ayaṃ saṃsthita (489) iti su-saṃsthita-vicitra-vipākatayā dhārayanti samantāc ca taṃ pṛthivī-pradeśaṃ pañca-varṇikaiḥ kusumair abhyavakiranti sampravikiranti nānā-gandha-dhūpa-dhūpitaṃ ca taṃ pṛthivī-pradeśaṃ kurvanti yathā 'pîdaṃ dharm'āśaya-viśuddhyā tasya Dharmôdgatasya bodhisattvasya mahāsattvasya dharma-gauraveṇa ca | tatra Dharmôdgato bodhisattvo mahāsattvo niṣaṇṇaḥ prajñāpāramitāṃ deśayati | evaṃ-rūpeṇa kulaputra dharma-gauraveṇa dharmāṇāṃ saṃniśrayatayā śraddheya-śraddadhānatayā śraddhôtpādanena te sattvā Dharmôdgatasya bodhisattvasya mahāsattvasyântikāt prajñāpāramitāṃ śṛṇvanti | tatra ca bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śata-sahasrāṇi saṃnipatitāni deva-manuṣyāṇāṃ śṛṇvanti | tato 'nye kecid uddiśanti kecit svādhyāyanti kecil likhanti kecid yoniśo manasikāreṇânugacchanti | sarve ca te sattvā avinipāta-dharmāṇo 'vinivartanīyā anuttarāyāḥ samyaksambodheḥ |

tasya tvaṃ kula-putra Dhamôdgatasya bodhisattvasya mahāsattvasyântikaṃ gaccha tataḥ śroṣyasi prajñāpāramitāṃ | sa hi tava kula-putra dīrgharātraṃ kalyāṇa-mitraṃ saṃdarśakaḥ samādāpakaḥ samuttejakaḥ sampraharṣako 'nuttarāyāḥ samyak-sambodheḥ | tenâpi kula-putra pūrvam evaṃ prajñāpāramitā paryeṣitā yathā tvam etarhi paryeṣase | gaccha tvaṃ kula-putra rātriṃ-divam adhiṣṭhita-manasikāraṃ utpādayamāno na-cireṇa prajñāpāramitāṃ śroṣyasi |

atha khalu Sadāprarudito bodhisattvo mahāsattva idaṃ śrutvā tuṣṭa udagra ātta-manaskaḥ pramuditaḥ prīti-saumanasya-jāto 'bhūt | tad-yathā 'pi (490) nāma puruṣaḥ saviṣeṇa śalyena viddho nânyam manasikāram utpādayati api tu kadā nāmâhaṃ śalya-hartāraṃ vaidyaṃ lapsye yo mamêmaṃ śalyam uddhariṣyati yo mām ito duḥkhān mocayiṣyatîti | evam eva Sadāprarudito bodhisattvo mahāsattvas tasmin samaye nânyaṃ kaṃcid dharmaṃ manasi-karoty api tu kadā nāmâhaṃ taṃ kula-putraṃ drakṣyāmi yo māṃ prajñāpāramitāṃ śrāvayiṣyati | yan mama dharmaṃ śrutvā upalambha-manasikārāḥ prahāsyanta iti ||

pudgala-nairātmya-mukhenânuśāsya dharma-nairātmya-dvāreṇânuśāsayann āha: *punar api śabdam aśrauṣīd* ity'-ādi.

parijñāyai[2] prahāṇāya punaḥ sākṣātkriyāṃ prati
śūnyat'ādi-samâdhīnāṃ[3] tri(C. 219ᵃ)dhârthaḥ parikīrtita

iti vacanād yen' ākāreṇa pratibhāsate sa ghaṭ'ādy-ākāraḥ kalpita-svabhāvas tasya parijñānârthaṃ[4] śūnyatā-samādhir uktaḥ. kalpito hi svabhāvaḥ parijñeyo [5]bhrānti-khyāti-mātreṇa sattvāt.[5] sarva-dharmâbhiniveśa-vivikta-māyô[Tib. 325ᵇ]-pama-jñānasya sākṣātkriyā'rtham ānimittaḥ samādhiḥ. yogi-saṃvṛtyā tathā[6]-rū-

1. °śropīty C. 2. °jñeyai C. 3. °dhānan C. 4. °ritrāṇârth° C. yoṅs-su śespar bya-baḥi phyir. 5. Ex conj. °nti-bhāntim° C. °nti mātreṇa sattvāt T. But ḥkhrulpa tsam yin-pas med-paḥi phyir ro=bhrānti-mātreṇâsattvāt? Original text seems to have been different. 6. tathyā T.

pasya parinispannasyâdhigantavya-svabhāvatvāt pudgala-dharmâbhiniveśasya paratantrasya prahāṇârtham apraṇihitaḥ samādhiḥ. grāhya-grāhakâbhiniveśasya viparyāsa-prabhavatvena praheyatvāt.

śruta-cintā-bhāvanā-maya-jñānôtpāda-kāleṣu[1] māyā-puruṣenêv' ācaritavyam iti pratipādanârtham *nimitta-parivarjitenêty*-ādi pada-trayam ity eke.

śūnyat'ādi-samādhau prayoga-maula-pṛṣṭhā'vasthāsv ity apare.

kalyāṇa-mitra-lakṣaṇârtham āha: *yāni*[2] *śūnyatêty*-ādi. tatra sambhāra-bhūmau puṇya-sambhārôpārjanârtham[3] *śūnyat'ānimittâpraṇihitān* adhimukti-caryābhūmau tu jñāna-sambhār'ātmaka-nirvedhabhāgīyôtpādanârtham yathākramam *anutpādâjātâniruddhâbhāvān*[4] *sarva-dharmān deśayantîty*[5] arthaḥ.

paritulayamānenêti parigaṇayatā. *dharmârthikenêti* anāgata-dharma-prayojana-darśanāt. *dharma*-(P. 261[a])*gauraveṇêti* pratyutpannânuśaṃsôpalambhāt. aṣṭaṣaṣṭyāṃ strī[6]-sahasraiḥ[7] sārdhaṃ pañcabhiḥ kāma-guṇaiḥ samanvitam ārya-Dharmodgataṃ[8] bodhisattvaṃ dṛṣṭvā na cittasyânyathātvaṃ[9] kāryam ity āha: *Māra-karmāṇi ca tvayā*[10] *'vaboddhavyānî*ty[11]-ādi. *tāṃś* [12]*cāsāv abhibhūyêti*[12] tadāyattatvâbhāvenâ*bhibhūya*. upāya-kauśalyam [Tib. 326[a]] eva[13] kathayann āha: *eṣa sattva-vinayenêty*-ādi. saṃvṛti-saty'āśrayeṇôpāyaṃ nirdiśya paramārtha-saty'āśrayeṇ' āha: *tat-kṣaṇaṃ cêty*[14]-ādi. *tat-kṣaṇam* iti pañca-kāma-guṇa-krīḍana[15]-darśanânantaraṃ. tathâlva[16] *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmā hî*ty-ādi. *svabhāvena śūnyā* iti tattvenânutpannāḥ.[17] rūp'ādi-pañca-skandhānāṃ nirātmakatva[18]-[19]pratipādanârtham *sarva-dharmā hi niḥsattvā*[19] ity-ādi-pañca-padôpādānaṃ. *māyôpamā* [20]ity-ādi[20] punar-ukta-deśanāyāḥ [21]prāg uktaṃ[21] prayojanaṃ. sapta-varṣāṇy[22] eka-samādhi-samāpannaṃ[23] ārya-Dharmôdgataṃ bodhisattvam upalabhya na śithila-vīryeṇa[24] bhāvyam[25] ity āha: *aparam api tvam* ity-ādi. *prativānir* iti pratikūlatā.[26] *kiyad-dūraṃ mayā gantavyam* iti sambhāra-bhūmau.

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1. °ṣv a- C. 2. Ed. adds here ca. 3. °royojanarth° C. tshogs-bsags-paḥi phyir. 4. °da-j° C. 5. °nty C. 6. strīḥ C. 7. sahIta-i (!) P. 8. °rmākutaṃ (!) P. 9. °thāḥtvaṃ P. 10. tvāya P. 11. b° P. 12 ... 12. câsābhavibhūy° C, cânninnuy° (!) P, câbhibhūyêti T. 13. °lyayaca P. ñid. 14. ca tvayêty T, c tvārayety (for ca tvayê'y) C. 15. °ḍaka PT. 16. Om. C. 17. sattvenânutpannā P, tattvenânutpanna C. de-kho-na-ñid-du ma-skyes-par. 18. °tmatva C. 19 ... 19. pratipādanârtha-niḥsattvā P, pratipādanârthaṃ niḥsvabhāvā T, Om. C. bstan-par bya-baḥi phyir chos thams-cad ni sems-can med-pa. 20 ... 20. utpādi P. 21 ... 21. prāg uptaṃ C, pragraptam P. sñar bśad zin-to. 22. °rṣaṃṇ C. 23. °nnañ ca Dh° C. 24. varṣeṇa C. 25. bhām P. 26. kūl° C.

[1]dhyāne 'bhijñā'bhinirhārāl lokadhātūṃ sa gacchati[1]
pūjā'rtham aprameyāṇāṃ buddhānāṃ śravaṇāya ca ||
[2]aprameyān upāsyâsau buddhān[3] kalpair ameyagaiḥ[4]
karmaṇyatāṃ parām eti[5] cetasas tad-upāsanāt[6] ||

iti vacanād abhijñā-sadbhāve[7] 'py ārya-Dharmôdgata-vimokṣa-darśana-śakti-vaikalyād ārya-Dharmôdgatasyâiva câdhiṣṭhānāt tat-[7]paripācanôpāya-kauśalâtiśayād adarśanen[8]ārya-Dharmôdgata-vimokṣa-prabhāvita[9]-Gandhavatyā nagaryāḥ[10] kiyad-dūraṃ mayā gantavya(P. 261[b])m iti *nirghoṣo*[11] *mayā*[12] [Tib. 326[b]] *na* [13]*paripṛṣṭa* ity[13] arthaḥ.

tatra: *rud*itam uccaiḥ-svareṇa. *krand*itaṃ tad-viparyayād ity eke. *rud*ītam [14]aśru-vimokṣaṇaṃ.[14] *krand*itaṃ tad eva sa[15]-śabdam ity apare. *śo*kaś[16] citta-vaimanasyaṃ.[17] *paridevo* hā kaṣṭaṃ vañcita ita-ādi-vacanaṃ.

pūrvôkta-dharma-pudgala-nairātmyâvavādād atyārabdha[18]-prajñāpāramitā-manaskāratvāc ca sambhāra-bhūmāv eva citta-karmaṇyatāyāṃ[19] satyāṃ dharma-sroto[20] nāma samādhiṃ pratilabhate,[21] yasya pratilambhād granthârtha-grahaṇa-samartho bhavati. tasmiṃś ca samādhau pratilabdhe[22] buddhebhyo 'vavādaṃ samādhi-prajñayor abhivṛddhy-arthaṃ[23] prāpnotîty āha: *atha*[24] *khalu Subhūte Sadāpraruditasya bodhisattvasya mahāsattvasyê*ty-ādi. *tathôtkaṇṭhitasyê*ti tathā saṃjātâbhilāṣasya. saṃnāha-kuśala-sattvârtha-vīrya-bhedād *etenâiva vīryeṇê*ty-ādi [15]pada-trayaṃ.[15] *chandikatā* 'nuprāptîcchā.[26] *anubadhyêti*[27] antarā-parityāgâbhāvād anubandhaṃ kṛtvā. tatrântar dhāna-sadbhāvād *ṛddhā*.[28] tad-viparyayāt *sphītā*.[29] para-cakrôpadrav'ādi-virahāt *kṣemā*.[30] ann'ādi-prācuryāt *subhikṣā*. hasty-aśv'ādi-manuṣya-bāhulyād *ākīrṇa-bahu-jana-manuṣyā*.[31] *antarāyaṇa*[32]-*vīthî*ty āpaṇaka[33]-vīthī.[34] ekântam[35] ārabhyâparânta-gamanān[36] *nirviddhā*. *sama-*

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1 ... 1. dhyānâbhijñā'bhin° T, dhyānebhijñābhinirhāle lokadhātū samāgacchati C, dhyātvābhijñonnīrhārāśilokadhātuṃ sa gacchati P. bsam-gtan-la thob mṅon-par śes. mṅon-par sgrub-paḥi sgo-nas de....ḥjig-rten-khams ni rnams-su ḥgro. 2. maprameyānūyāsy° C. 3. °ddhāt. C. 4. °gai P. 5. °ṇyatāparameti C. 6. °nāh P. 7. tu P, °syâ\vâvasthānāt tat C. 8. arś° C, arśan P. ma-mthoṅ-bas. 9. °vigata P. 10. °ryāṅ C. 11. °ṣe P. 12. Om. C. 13 ... 13. pṛṣṭa ity T, pṛcchaty P. 14 ... 14. avīm° P. 15. sama P. 16. śroka C. 17. vairasyaṃ T, vairamyaṃ P. gduṅ-ba. 18. arartha C. śin-tu brtsams-pa. 19. °rmaścatāyāṃ C. 20. °rmaśroto C, °rmāsroto P. chos-kyi rgyun. 21. °bhateḥ P, °lambhate C. 22. °bdha C. 23. °vidy-arth° P. 24. tathā P. 25 ... 25. padayaṃ P. 26. ntaprāptîcchā C, tupr° T. 27. °dhyati P, °ddhêti C. rjes-su ḥbraṅ-śiṅ. 28. ūrddhā C, dvidhā T. 29. °ta C. 30. kṣamā C. 31. °ṣyāḥ P. 32. °rāpana C. 33. āpanaka C. 34. thīvi (!) P. 35. ekākṣāntam P. mthaḥ gcig-nas. 36. °manā P.

samair iti tulya-pramāṇair iti kecit. vīpsayā dvir abhidhānam ity anye. *anutpīḍa*[1]*-jana-yugya-yāna-saṃkramaṇa-sthāna*[2]*-sthāpitair* [Tib. 327ᵃ] iti tatra: *jana-yāna*[3]*-sthānaṃ* hasty-aśv'ādi[4]-yāna[5]-sthānaṃ. *yugya-yāna-sthānaṃ* śibik'ādi-yāna-sthānaṃ. padbhyāṃ gamana-sthānaṃ *saṃkramaṇa-sthānaṃ*.[6] *anutpīḍāni* jana-yugya-yāna-saṃkramaṇa-sthānāni *sthāpitāni* yeṣv antarāpaṇa-vīthī-śateṣu tāni [7]tathôktāni. atas taiḥ *susamāpitā*[8] niṣpāditêty[9] arthaḥ. [10]niṣṭhā'ntatvena sthāpita-śabdasya na pūrva-nipāto lakṣaṇasya vyabhicārāt[10] *khoḍaka*[11]*-śīrṣāṇî*ti krama-śīrṣāṇi. *kiṅkiṇī-jālenê*ti ghaṇṭikā-samūhena. tatra: śobhanatvād *valguḥ*.[12] hṛdayaṃgamatvān[13] manojñaḥ. harṣakaratvād *rañjanīyaḥ*. *pañcâṅgikasya tūryasyê*ti vīṇā-vaṃś'ādi-yukta-vādya-viśeṣasya.[14] *anusāri-vāri-vāhinya* iti pradakṣiṇ'āvarta-jala-vāhinyaḥ. *vāriṇa* iti kṛt-pratyaye kartari[15] saṃbandha-vivakṣāyāṃ ṣaṣṭhī. *puṇḍarīkaṃ* padmaṃ. *anyair* iti saugandhika-candanôtpal'ādibhiḥ.[16] *śakaṭa-cakra-pramāṇa-pariṇāhānî*ti *pariṇāho* māṇḍalyaṃ.[17] *nīlānî*ty-ādi. tatra[18] *nīlānî*ty uddeśaḥ. sahaja-nīlatvān *nīla-varṇāni*. sāṃyogika-nīlatvān *nīla-nidarśanāni*.[19] ubhayoḥ [20]prabhā-nirmokṣa-bhāsvaratvān[20] *nīla-nirbhāsāni*. evaṃ *pītānî*ty-ādi jñeyaṃ. *buddha-netrī* 'ty-ādi. *buddha-netrī* prajñāpāramitā. tasyāṃ *citrī-kāraḥ* prasādaḥ. tenâ*nugataṃ* yuktaṃ [21]*suṣṭhu gatam* avabuddhaṃ[21] śruta-cintāmayaṃ[22] jñānaṃ yeṣāṃ[23] te tathôktāḥ.[24] teṣāṃ *pūrva-karma-vipākenê*ti pūrveṇa sambandhaḥ. *Gandhavatyāṃ nagaryāṃ*[25] *madhya* iti *Gaṃdhavatyāṃ nagaryām* abhilakṣa[26]-bhūta-[Tib. 327ᵇ]sthānasya *śṛṃgāṭaka*sya *madhya* iti sambandhaḥ. mṛdu-madhyâdhimātrôpabhoga-bhedād *gṛha-paribhogê*ty-ādi pada-trayaṃ. *karketanamayī* 'ti *karketanam* indranīlaṃ. *samarpita* ity utpādita-kāya-(P. 262ᵇ)sukhaḥ. *samaṃvaṅgī-bhūta* iti saṃjāta-citta-saumanasyaḥ.

ātmani sati para-saṃjñā sva-para-vibhāgāt parigraha-dveṣaḥ[27]
anayoḥ sampratibaddhāḥ sarva-kleśāḥ prajāyanta ‖

1. °ḍana C. 2. Om. CT. 3. yāpra P. bson-pa. 4. āśv° P. 5. °naṃ C. 6. P has here saṃkramanana (!)-sthānaṃ niṣṭhā, apparently by mistake. 7. yath° P. de-skad. 8. °tāni PC. 9. vyāditêty PC. rdsogs-par byas-pa ṣes bya-ba. 10 ... 10. tiṣṭhan tiṣṭha-sthāpita-śarvesya na purvo nipāte, lakṣeṇasya bhicārāt (!) P. Om. Tib. 11. khaḍaka T. 12. varṇa C, °tvâdharsa P. ḥjam-śiṅ. 13. °manatv° C. 14. °ṣataḥ P. 15. sut-pratyaye kartariḥ P, om. C. 16. Ex conj. °ka-dandhôtp° T, °ka-daṇḍôtp° P, °ndhi-gan-ihôtpar'ād° C. dri bzaṅs daṅ tsan-dana daṅ u-tpa-la. 17. māṇḍ-ālyaṃ C, mādalyam P. ḥkhor-yug dag-tuḥo. 18. Om. P. 19. darś° P & Ed. (sñon-por) ston-paḥo. 20 ... 20. So T, prabhānirmākṣabh° P, prabhātimokṣabh° C. rab-tu gsal-bar snaṅ-bas. 21 ... 21. sustu gatav.mab° P, suṣṭhu gatammab° C. legs-par rtogs-pa. 22. cittaṃ śrut° PC. thos-pa daṅ bs.m-paḥi raṅ-bṣin. 23. eṣ° P. 24. yath° CT. 25. Om. PCT. Supplied from Tib. See Ed. 26. °lakṣya T. 27 °ṣaiḥ C, dvesau PT. sdaṅ.

iti nyāyen[1] ātm'ātmīya-grahâbhiniveśa-pūrvakatvena sarva eva rāg'ādayaḥ kleśā duḥkha-vipāka-hetavo bhavanti. māyôpama-sarva-dharma-bhāvanayā punaḥ sattva-vinayanam upādāya[2] kleśa-vaśitva-lābhen' āśaya[3]-viśeṣān māyā-puruṣasyêva[4] kāma-paribhogo jin'ātma-jānāṃ na doṣa-kṛt. tathā:

bodhisattvā hi satataṃ bhavantaś cakravartinaḥ
prakurvanti hi sattvârthaṃ gṛhiṇaḥ sarva-janmasu ||
kleśo bodhy-aṅgatāṃ yātaḥ saṃsāraś ca śam'ātmatām[5]
mahôpāyavatāṃ tasmād acintyā hi jin'ātmajāḥ[6] ||

iti vacanāt kāma-paribhogo bodhisattvānāṃ na doṣa-kṛt, gṛhīta-niyamānām eva kāma-paribhogasya duṣṭatvāt. *tūlik'āstīrṇaṃ vêti* tūlikā jñāyata[7] eva. *goṇikā* tu viśiṣṭa-kaṃbalajātiḥ. *garbhôliko* masūrakaḥ. *caila-vitānam* iti vastra-vitānaṃ. astitva-[8]guṇavattva-śakyatvâbhisaṃpratyaya[8]-prasādâbhilāṣ'ākāra[9]-śraddhā-pratipādanârthaṃ [Tib. 328[a]] *dharmāṇāṃ saṃniśrayatayêty*-ādi-pada-trayôpādānaṃ. *aviṣṭhitam*[10] iti avicchinnaṃ. cira-kāla-prārthitârtha-prāpty-upāya-śravaṇena mṛdu-madhyâdhimātra-[11]sukha-saumanasya[11]-lābhād yathākraman *tuṣṭa* ity-ādi-ṣaṭ padāni.

atha khalu Sadāprarudito bodhisattvo mahāsattvas tasminn eva pṛthivī-pradeśe sthitas tasya Dharmôdgatasya bodhisattvasya mahāsattvasya prajñāpāramitāṃ deśayataḥ śṛṇoti sma śṛṇvaṃś ca sarva-dharmeṣv aniśrita-saṃjñām utpādayati sma | tasyânekāni samādhi-mukhāny āmukhībhūtāny abhūvan | tad-yathā sarva-dharma-svabhāva-vyavalokano nāma samādhiḥ sarva-dharma-svabhāvânupalabdhir nāma samādhiḥ sarva-dharma-svabhāva-jñāna-nirgamo nāma samādhiḥ sarva-dharma-nirnānātvaṃ nāma samādhiḥ sarva-dharma-nirvikāra-darśī nāma samādhiḥ sarva-dharmâvabhāsa-karo nāma samādhiḥ sarva-dharma-tamo'pagato nāma samādhiḥ sarva-dharma-jñāna-vidhvaṃ-

1. nyāyād P. 2. 'ye P. 3. °ye P. 4. °sye C, °ṣaseva P. sgyu-maḥi skyes-bu ltar. 5. 'raś ca samātmajāṃ c, °raś ca māhātmanām P. ḥkhor-ba ṣi-baḥi bdag-ñid. 6. °jā P. 7. jñāpita C, jñyayata (for jñāy°) P. go-bar zad-do. 8 ... 8. °ṇavatve śakyatveṣu C, guṇavacchakātve praś° P. yon-tan daṅ ldan-pa-ñid daṅ nus-pa yid-ches-pa daṅ. 9. prāś° PC. dad-pa. 10. adhiṣṭh° PC & Ed. rgyun ma-chad-pa. 11 ... 11. Simply bde-ba.

sano nāma samādhiḥ sarva-dharma-vidhūnano nāma samādhiḥ sarva-dharmânupalabdhir nāma samādhiḥ kusumâbhikīrṇo nāma samādhiḥ sarva-dharm'ātmabhāvâbhinirhāro nāma samādhiḥ māyā-vivarjito nāma samādhiḥ ādarśa-maṇḍala-pratibhāsa-nirhāro nāma samādhiḥ sarva-sattva-ruta-nirhāro nāma samādhiḥ rajo'pagato nāma samādhiḥ sarva-sattvâbhipramodano nāma samādhiḥ sarva-sattva-ruta-kauśalyânugato nāma samādhiḥ (491) nānā-ruta-pada-vyañjanâbhinirhāro nāma samādhiḥ astambhito nāma samādhiḥ prakṛty-avyavahāro nāma samādhiḥ anāvaraṇa-vimokṣa-prāpto nāma samādhiḥ rājôpagato nāma samādhiḥ nāma-nirukti-pada-vyañjano nāma samādhiḥ sarva-dharma-vipaśyano nāma samādhiḥ sarva-dharma-viṣayâpagato nāma samādhiḥ sarva-dharmânāvaraṇa-koṭir nāma samādhiḥ gagana-kalpo nāma samadhiḥ vajrôpamo nāma samādhiḥ āsanna-rūpa-rājo nāma samādhiḥ asapatna-rājo nāma samādhiḥ jaya-labdho nāma samādhiḥ avivartya-cakṣur nāma samādhiḥ dharma-dhātu-niyato nāma samādhiḥ dharma-dhātu-nirgato nāma samādhiḥ āśvāsa-dātā nāma samādhiḥ siṃhâbhigarjito nāma samādhiḥ sarva-sattvâbhavano nāma samādhiḥ vigata-rajo nāma samādhiḥ asaṃkliṣṭo nāma samādhiḥ padma-vyūho nāma samādhiḥ kāṅkṣôcchedano nāma samādhiḥ sarva-sārânugato nāma samādhiḥ sarva-dharmâbhyudgato nāma samādhiḥ abhijñā-bala-vaiśāradya-prāpto nāma samādhiḥ sarva-dharma-nirvedhako nāma samādhiḥ sarva-dharma-vibhava-mudrā nāma samādhiḥ sarva-dharma-vibhava-samudro nāma samādhiḥ sarva-dharma-nirviśeṣa-darśī nāma samādhiḥ sarva-dṛṣṭi-kṛta-gahana-vivarjito nāma samādhiḥ tamo'pagato nāma samādhiḥ sarva-dharma-nimittâpagato (492) nāma samādhiḥ sarva-saṅga-vimukto nāma samādhiḥ sarva-kausīdyâpagato nāma samādhiḥ

gambhīra-dharma-prabhākaro nāma samādhiḥ Meru-kalpo nāma samādhiḥ asaṃhāryo nāma samādhiḥ Māra-maṇḍala-vidhvaṃsana-karo nāma samādhiḥ trailokyânabhiviniṣṭo nāma samādhiḥ raśmi-nirhāro nāma samādhiḥ tathāgata-darśano nāma samādhiḥ sarva-tathāgata-darśī nāma samādhiḥ | sa eṣu samādhiṣu sthitaḥ san daśa-diśi loke buddhān bhagavataḥ paśyati sma aprameyān asaṃkhyeyān imām eva prajñāpāramitāṃ prakāśayato bodhisattvebhyo mahāsattvebhyaḥ | te ca tathāgatāḥ sādhu-kāraṃ dadati sma sv'āsanaṃ câsya kurvanti sma | evaṃ câvocann asmābhir api kula-putra pūrvaṃ bodhisattva-caryāṃ caradbhir evam eva prajñāpāramitā parigaveṣitā | parigaveṣamāṇaiś ca ete eva samādhayaḥ pratilabdhā ye tvayâtarhi pratilabdhāḥ | enāṃś ca samādhīn pratilabhya gatiṃ-gatāḥ saṃvṛttāḥ prajñāpāramitāyāṃ avinivartanīyeṣu buddha-dharmeṣu pratiṣṭhitāḥ | te vayam eteṣām eva samādhīnāṃ prakṛtiṃ svabhāvaṃ vyavalokayantas taṃ dharmaṃ na samanupaśyāmo yaḥ samāpadyate vā vyuttiṣṭhate vā yo bodhāya caret yo vā 'nuttarāṃ samyaksambodhim abhisambudhyeta | iyaṃ sā kula-putra prajñāpāramitā yā na kenacid dharmeṇa manyamānatā amanyamānatā-sthitair asmābhir iyam evaṃrūpā kāyasya suvarṇa-varṇatā pratilabdhā dvātriṃśac ca mahā-puruṣa-lakṣaṇāni aśītiś cânuvyañjanāni vyāmaprabhatā câcintyaṃ cânuttaraṃ buddha-jñānaṃ buddha-prajñā anuttaraś ca buddha-samādhiḥ sarva-buddha-dharma-guṇa-pāramitā cânuprāptā yasyā (493) guṇa-pāramitāyā na śakyaṃ tathāgatair eva tāvat pramāṇaṃ grahītuṃ paryanto vā nidarśayituṃ kiṃ punaḥ śrāvaka-pratyekabuddhaiḥ | tasmāt tarhi kula-putra eteṣv eva tvayā dharmeṣu gauravam utpādayitavyaṃ bhūyasyā mātrayā 'rthikatayā chandikatayā ca | arthikasya hi kula-putra chandikasya ca na durlabhā bhavaty anuttarā sam-

yaksambodhiḥ | kalyāṇa-mitreṣu ca tvayā kula-putra tīvraṃ gauravam utpādayitavyaṃ prema ca karaṇīyaṃ prasādaś ca karaṇīyaḥ | kalyāṇa-mitra-parigṛhītā hi bodhisattvā mahāsattvāḥ kṣipram evânuttarāṃ samyaksambodhim abhisambudhyante |

atha khalu Sadāprarudito bodhisattvo mahāsattvas tāṃs tathāgatān etad avocat | ko 'smākaṃ kalyāṇa-mitram iti ||

ta enam etad avocan | dīrgharātraṃ tvaṃ kula-putra Dharmôdgatena bodhisattvena mahāsattvenânuttarāyāṃ samyaksambodhau paripācitaḥ parigṛhītaś ca prājñāpāramitāyām upāyakauśalye buddha-dharmeṣu ca śikṣāpatiḥ | sa tava kula-putra parigrāhakaḥ kalyāṇa-mitraṃ ca tat tvayā kṛta-jñātayā kṛtaveditayā ca satkṛtya tat kṛtaṃ dhārayitavyaṃ | sacet tvaṃ kula-putra Dharmôdgataṃ bodhisattvaṃ mahāsattvam ekaṃ vā kalpaṃ dvau vā kalpau trīn vā kalpān kalpa-śataṃ vā kalpa-sahasraṃ vā kalpa-śata-sahasraṃ vā tato vôttare cailôṇḍukam iva śirasi parikarṣeḥ sarva-sattva-sukhôpasthānaṃ câsyôpasthāpayeḥ yāvantas tri-sāhasra-mahā-sāhasre lakadhātau rūpa-śabda-gandha-rasa-sparśās tān sarvān upa(494)nāmayer evam api tvayā kula-putra tasya kula-putrasya nâiva kṛtasya pratikṛtaṃ bhavet || tat kasya hetoḥ | tasya hi kula-putra kula-putrasyânubhāvena tavâiṣāṃ evaṃrūpāṇāṃ samādhīnāṃ pratilambhaḥ saṃvṛttaḥ prajñāpāramitôpāya-kauśalya-śravaś ca prajñāpāramitā-pratilambhaś ca saṃvṛttaḥ ||

atha khalu te tathāgatāḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvaṃ samāśvāsyântarhitā abhūvan | sa ca kula-putras tebhyaḥ samādhibhyo vyudasthāt | vyutthitasya câsyâitad abhūt kutas te tathāgatāḥ kva vā te tathāgatā iti | sa tāṃs tathāgatān apaśyan mahatīm utkaṇṭhāṃ paritasanaṃ c' āpannaḥ | tasyâitad abhūd āryo Dharmôdgato bodhisattvo mahāsattvo dhāraṇī-pra-

tilabdhaḥ pañcâbhijñaḥ pūrva-jina-kṛtâdhikāro mama sampari-grāhakaḥ kalyāṇa-mitraṃ ca dīrgharātraṃ ca mama tenârthaḥ kṛtaḥ yan nv aham etam arthaṃ Dharmôdgatam bodhisattvaṃ mahāsatt·am abhigamyôpasaṃkramya paripṛcche·aṃ kutas te tathāgatā āgatāḥ kva vā te tathāgatā gatā iti ||

atha khalu Sadāprarudito bodhi-attvo mahāsattvo Dha-rmôdgate bodhisattve mahāsattve prema ca prasādaṃ ca citrī-kāraṃ ca gauravaṃ côpasthāpayati| upasthāpyaîvaṃ prācin-tayat kiyad-rūpayā nu khalv ahaṃ sat-kriyayā taṃ Dharmôdga-taṃ bodhisattvaṃ mahāsattvam upasaṃkrāmeyaṃ daridraś câ-smi na ca me kiṃcit tathā-rūpaṃ vastraṃ vā ratnaṃ vā su·a-rṇaṃ vā maṇayo va muktā vā vaiḍūryaṃ vā śaṅkha-śilā vā pravālaṃ vā rajataṃ vā puṣpaṃ vā dhūpo vā gandho vā mal-yaṃ vā vilepanaṃ vā cūrṇaṃ vā cīvaraṃ vā chattraṃ vā dhva-jaṃ vā ghaṇṭā vā patākā (495) vā saṃvidyate kenâhaṃ Dharmôdgataṃ bodhisattvam mahāsattvaṃ satkuryāṃ gurukur-yāṃ na ca mamâitat pratirūpaṃ bhaved yad aham evam eva Dharmôdgataṃ bodhisattvam mahāsattvam upasaṃkrāmeyaṃ daridraś câsmi na ca me prītir vā pramodaṃ vôtpadyate ||

atha khalu Sadāprarudito bodhisattvo mahāsattva evaṃrū-pair guṇair gaurava-manasikārair gacchann anupūrveṇânyata-raṃ nagaram anuprāpto 'bhūt| tatra tasyântarāpaṇa-madhya-gatasyâitad abhūt yan nv aham imam ātmabhāvaṃ vikrīya tena mūlyena Dharmôdgatasya bodhisattvasya mahāsattvasya satkāraṃ kuryāṃ dīrgharātraṃ hi mam' ātmabhāva-sahasrāṇi bhagnāni kṣīṇāni niruddhāni vikrītāni punaḥ-punar aparimāṇe saṃsāre 'parimāṇāni ca niraya-duḥkhāni mayā kāma-hetoḥ kā-ma-nidānam anubhūtāni na punar evaṃrūpāṇāṃ dharmāṇāṃ kṛtaśa evaṃrūpāṇāṃ vā sattvānāṃ satkārāyêti ||

atha khalu Sadāprarudito bodhisattvo mahāsattvo 'ntarāpaṇa-madhya-gataḥ śabdam anuśrāvayāmāsa ghoṣam udīrayati sma kaḥ puruṣeṇârthikaḥ kaḥ puruṣeṇârthikaḥ kaḥ puruṣaṃ kretum icchatîti|

atha khalu Mārasya pāpīyasa etad abhūd ayaṃ Sadāprarudito bodhisattvo mahāsattvo dharmma-kāmatayā yady ātmānaṃ vikrīya Dharmôdgatasya bodhisattvasya mahāsattvasya satkāraṃ kariṣyati prajñāpāramitām upāya-kauśalyaṃ ca pariprakṣyati kathaṃ bodhi-attvo mahāsattvaḥ prajñāpāramitāyāṃ caran kṣipram anuttarāyāṃ samyaksambodhau parinişpatsyate iti tadā śruta-sāgaratāṃ cânuprāpsyati adhṛṣyaś ca bhaviṣyati Māreṇa vā Māra-kāyi(496)kābhir vā devatābhiḥ sarva-guṇa-pāramitāṃ cânuprāpsyati tatra ca bahūnāṃ sattvānām arthaṃ kariṣyati tāṃś ca mama viṣayād atikrāmayiṣyaty anyāṃś cânuttarāṃ samyaksambodhim abhisambudhya yan nv aham asyântarāyāṃ kuryām iti||

atha khalu Māraḥ pāpīyāṃs tān brāhmaṇa-gṛhapatikāṃs tathā pratyutthāpayāmāsa yathā te taṃ ghoṣaṃ nâśrauṣuḥ Sadāpraruditasya bodhisattvasya mahāsattvasya kaḥ puruṣeṇârthikaḥ kaḥ puruṣeṇârthikaḥ kaḥ puruṣaṃ kretum icchatîti||

atha khalu Sadāprarudito bodhisattvo mahāsattvo yad' ātmanaḥ krāyakaṃ na labhate tadā ekântaṃ gatvā prārodīd aśrūṇi prāvartayad evaṃ câvocat aho batâsmākaṃ durlabhā lābhā ye vayam ātmabhāvasyâpi krāyakaṃ na labhāmahe| yad vayam ātmabhāvaṃ vikrīya Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ sat-kuryāmêti||

atha khalu Śakrasya devānām indrasyâtad abhūt yan nv ahaṃ Sadāpraruditaṃ bodhisattvaṃ mahāsattvaṃ tulayeyaṃ kiṃ nv ayaṃ Sadāprarudito bodhisattvo mahāsattvo 'dhyāśaya-

pratipanna ātmabhāva-parityāgaṃ prati dharma-kāmatayā uta nêti ||

atha khalu Śakro devānām indro māṇavaka-veṣam abhinirmāya yena Sadāprarudito bodhisattvo mahāsattvas tenôpasaṃkrāmati sma | upasaṃkramya Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | kiṃ tvaṃ kula-putra dīna-dīna-manā utkaṇṭhita-mānaso 'śrūṇi pravartayamānaḥ sthitaḥ ||

(497) Sadāprarudita tam evam āha | ahaṃ māṇavak' ātmānaṃ vikretu-kāmo 'sya c' ātmabhāvasya krāyakaṃ na labhe ||

taṃ māṇavaka-rūpī Śakra āha | kasya punas tvaṃ kula-putrârthāy' ātmānaṃ vikretu-kāmaḥ ||

Sadāprarudita tam āha | ahaṃ māṇavaka dharma-kāmatayā imam ātmānaṃ vikrīya dharma-pūjāṃ kartu-kāmaḥ āryaṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkartu-kāmaḥ so 'ham asy' ātmabhāvasya krāyakaṃ na labhe | tasya me etad abhūd aho batâham atyalpa-puṇyo yo 'ham asy' ātmabhāvasyâpi krāyakaṃ na labhe yena taṃ vikrīya prajñāpāramitāyāḥ pūjāṃ kuryām āryaṃ ca Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkuryām iti ||

atha khalu māṇavakaḥ Sadāpraruditam bodhisattvaṃ mahāsattvam etad avocat | na khalu mama kula-putra puruṣeṇa kṛtyam api tu khalu punaḥ pitur me yajño yaṣṭavyaḥ tatra me puruṣasya hṛdayena kṛtyaṃ lohitena câsthi-majjayā ca tad dāsyasi tvaṃ krayeṇa ||

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasyâitad abhūt | lābhā me parama-sulabdhāḥ pariniṣpannaṃ c' ātmabhāvaṃ jāne | prajñāpāramitôpāya-kauśalye buddha-dharmeṣu ca yan mayā 'yaṃ māṇavakaḥ krāyako labdho hṛdayasya

rudhirasya câsthi-majjāyāś cêti ||

sa hṛṣṭa-cittaḥ kalya-cittaḥ pramudita-cittas taṃ māṇavakam etad avocat| dāsyāmi māṇavaka yena-yenâiva te ita ātmabhāvād arthaḥ ||

sa tam etad avocat| kiṃ te kula-putra mūlyaṃ dadāmi ||

sa tam etad avocat| yat te māṇavaka parityaktaṃ tad dehîti|

(498) atha khalu Sadāprarudito bodhisattvo mahāsattvas tīkṣṇaṃ śastraṃ gṛhītvā dakṣiṇaṃ bāhuṃ viddhvā lohitaṃ niḥsrāvayati sma| dakṣiṇaṃ côruṃ viddhvā nirmāṃsaṃ kṛtvā 'sthi bhettuṃ kuḍya-mūlam upasaṃkrāmati sma|

atha khalu anyatarā śreṣṭhi-dārikā upariṣṭāt prāsāda-tala-gatā 'bhūt| sā 'drakṣīt Sadāpraruditaṃ bodhisattvaṃ mahā-sattvaṃ bāhuṃ viddhvā ruddhiraṃ niḥsrāvya ūruṃ nirmāṃsaṃ kṛtvā 'sthi bhettuṃ kuḍya-mūlam upasaṃkrāntaṃ| tasyā etad abhūt kiṃ nu khalv ayaṃ kula-putra ātmanâiv' ātmanaḥ īdṛśīṃ kāraṇāṃ karayati| yan nv aham enaṃ kula-putram upasaṃ-kramya paripṛccheyaṃ|

atha khalu sā śreṣṭhi-dārikā yena Sadāprarudito bodhisattvo mahāsattvas tenôpasaṃkrāntā| upasaṃkramya Sadāpraruditaṃ bodhisattvam mahāsattvam etad avocat| kiṃ nu khalu tvaṃ kula-putra evaṃrūpāṃ ātmānaḥ prāṇa-hāriṇīṃ kāraṇāṃ kāra-yasi| kiṃ cânena rudhireṇa kariṣyasi tvam asthi-majjābhyāṃ ca ||

Sadāprarudita āha| asya dārike māṇavakasyântike idaṃ vikrīya prajñāpāramitāṃ pūjayiṣyāmy āryaṃ ca Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkariṣyāmi ||

atha khalu sa śreṣṭhi-dārikā Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat| kā punas te kula-putra tato guṇa-

jātir niṣpatsyate guṇa-viśeṣo vā yat tvam ātmano hṛdayaṃ rudhiraṃ câsthi-majjānaṃ ca vikrīya taṃ kula-putra n satkartukāmaḥ ||

sa tāṃ dārikām etad avocat || sa dārike kula-putro 'smākaṃ prajñāpāramitām upāya-kauśalyaṃ côpadekṣyati | tatra ca vayaṃ śikṣiṣyāmahe (499) tatra vayaṃ śikṣamāṇāḥ sarva-sattvānāṃ prati śaraṇaṃ bhaviṣyāmo 'nuttarāṃ samyaksambodhim abhisambudhya suvarṇa-varṇaṃ ca kāyaṃ pratilapsyāmahe dvātriṃśac ca mahā-puruṣa-lakṣaṇāni aśīti cânuvyañjanāni vyāmaprabhatāṃ cânanta-raśmitāṃ ca mahā-maitrīṃ ca mahā-karuṇāṃ ca mahā-muditāṃ ca mahôpekṣāṃ ca catvāri vaiśāradyāni pratilapsyāmahe catasraś ca pratisaṃvidaḥ pratilapsyāmahe aṣṭādaśa c' āveṇika-buddha-dharmān pratilapsyāmahe pañca câbhijñām acintyāṃ ca śīla-viśuddhim acintyāṃ ca samādhi-viśuddhim acintyāṃ ca prajñā-viśuddhiṃ daśa ca tathāgata-balāni pratilapsyāmahe | anuttaraṃ ca buddha-jñānam abhisambhotsyāmahe anuttaraṃ ca dharma-ratnaṃ pratilapyāmahe yena ca sarva-sattvānāṃ saṃvibhāgaṃ kariṣyāma iti ||

atha khalu sā śreṣṭhi-dārikā Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | āścaryaṃ kula-putra yāvad udārāḥ praṇītāś câmī tvayā dharmāḥ parikīrtitāḥ | ekâikasyâpi tāvat kula-putrâivaṃrūpasya dharmasyârthāya Gaṅgā-nadī-vālukôpamān api kalpān ātmabhāvāḥ parityaktavyā bhaveyuḥ | prāg eva bahūnām arthāyâikas tathôdārāḥ praṇītāś câmī tvayā dharmāḥ parikīrtitāḥ yathā mamâpy ete rocante kṣamante ca | api nu khalu punaḥ kula-putra yena-yenâivârthena te kṛtyaṃ tat-tat te dāsyāmi svarṇaṃ vā maṇīn vā muktāṃ vā rajataṃ vā vaiḍūryaṃ vā musāragalvaṃ vā lohitârkaṃ vā sphāṭikaṃ vā puṣpaṃ vā dhūpaṃ vā gandhaṃ (500) vā mālyaṃ vā vilepanaṃ vā cūrṇaṃ

vā vastraṃ vā chattraṃ vā dhvajaṃ vā ghaṇṭāṃ vā patākāṃ vā dīpaṃ vā tena tvaṃ taṃ Dharmôdgatam bodhisattvaṃ mahāsattvaṃ satkariṣyasi mā c' ātmana imāṃ evaṃrūpāṃ kāraṇāṃ kārṣīḥ | vayam api tvayâiva sârdhaṃ gamiṣyāmo yen' āryo Dharmôdgato bodhisattvo mahāsattvaḥ | vayam api tvayâiva sârdhaṃ kuśala-mūlāny avaropayiṣyāmo yad utâiṣām evaṃrūpāṇāṃ dharmāṇāṃ pratilambhāyêti |

atha khalu Śakro devānām indro māṇavaka-veṣam antardhāpayitvā svaken' ātmabhāvena Sadāpraruditasya bodhisattvasya mahāsattvasya purato 'sthāt idaṃ câvocat | sādhu sādhu kula-putra yasya te iyam evaṃrūpā dṛḍha-samādānatā | evaṃrūpayā ca dharmârthikatayā pūrvakair api tathāgatair arhadbhiḥ samyaksambuddhaiḥ pūrvaṃ bodhisattva-caryāṃ caradbhiḥ-prajñāpāramitôpāya-kauśalyaṃ ca paripṛcchadbhir anuttarā ca samyaksambodhir abhisambuddhā dharma-ratnaṃ ca pratilabdhaṃ tan na mama kula-putra hṛdayena kāryaṃ na rudhireṇa nâsthi-majjābhyām api tu khalu punar ahaṃ tvām eva mīmāṃsitu-kāma ih' āgataḥ | vṛṇīṣva kula-putro varaṃ kiyadrūpaṃ te varaṃ dāsyāmîti ||

sa tam āha | anuttarān me Śakra buddha-dharmān dehîti ||

devêndra āha | na mamâtra kula-putra viṣaye viṣayitā buddhānāṃ punar bhagavatām atra viṣaye viṣayitā | anyaṃ varaṃ vṛṇīṣvêti || Sadāprarudita āha | alpôtsukas tvaṃ devêndra bhavâtra sthāne mam' ātmabhāva-paripūrim upādāya | svayam evâham atra devêndra satyâdhiṣṭhānaṃ kariṣyāmi | yenâhaṃ satyenâvinivartanīyo 'nuttarāyāḥ samyaksambodher vyākṛtas tathāgatair arhadbhiḥ samyaksambuddhair jñātaś câsmy asādhyenâdhyāśayena | tena devêndra satyena satya-vacanena mama yathā paurāṇo 'yam ātmabhāvo bhavatu ||

(501) atha khalu tat-kṣaṇaṃ tal-lavaṃ tan-muhūrtaṃ Sadāpraruditasya bodhisattvasya mahāsattvasya buddhânubhāven' āśaya-pariśuddhyā ca yathā paurāṇo 'sya kāyaḥ saṃsthito 'bhūd arogo nirupadravaś ca ‖

atha khalu Śakro devānām indro Māraś ca pāpīyān niṣpratibhānaḥ Sadāpraruditasya bodhisattvasya mahāsattvasyôttare pratibhānam apratipadyamānas tatrâivântarhito 'bhūt ‖

atha khalu sa śreṣṭhi-dārikā Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | ehi tvaṃ kula-putra yenâsmākaṃ niveśanaṃ tenôpasaṃkrāma | ahaṃ te mātā-pitṝṇām antikāt tad dhanaṃ dāpayiṣyāmi yena tvaṃ tāṃ prajñāpāramitāṃ pūjayiṣyasi taṃ c' āryaṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkariṣyasi yad uta dharma-kāmatayā ‖

atha khalu Sadāpraruditō bodhisattvo mahāsattvaḥ sârdhaṃ tayā śreṣṭhi-dārikayā yenâsyāḥ svakaṃ niveśanaṃ tenôpasaṃkrāmati sma | upasaṃkramya dvāra-mūle 'sthāt ‖

atha khalu sā śreṣṭhi-dārikā svakaṃ niveśanaṃ praviśya svāṃ mātaraṃ pitaraṃ câitad avocat | amba tāta daddhvaṃ prabhūtaṃ hiraṇyaṃ suvarṇaṃ ratnāni maṇīn vastrāṇi puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākā nānā-vidhāś ca divyā vādya-prakṛtīr utsṛjata mām api sârdham ebhiḥ pañcabhir dārikā-śatair yā mamôpasthāyikā yuṣmābhir eva dattāḥ | gamiṣyāmy aham api Sadāpraruditena bodhisattvena mahāsattvena sârdhaṃ Dharmmôdgatasya bodhisattvasya mahāsattvasyântikaṃ tasya pūjā'rthaṃ ca so 'smākaṃ dharmaṃ deśayiṣyati tena vayaṃ buddha-dharmān pratilapsyāmahe ‖

(502) atha khalu tau tasyā dārikāyā mātā-pitarau tāṃ dārikām etad avocatāṃ kaḥ punar eṣa dārike Sadāpraruditō nāma bodhisattvo mahāsattvaḥ kva vā sa etarhi tiṣṭhati ‖

dārikā āha | eṣa kula-putro 'smākam eva niveśana-dvāra-mūle 'vasthitaḥ | eṣa ca kula-putro 'dhyāśayenânuttarāṃ samyaksambodhim abhisambodhuṃ samprasthito yad uta sarvasattvān aparimāṇataḥ saṃsāra-duḥkhān mocayitu-kāmaḥ sarvadharma-kāmatay' ātmānaṃ vikrīya prajñāpāramitāṃ pūjayitukāma āryaṃ ca Dharmodgataṃ bodhisattvaṃ mahāsattvaṃ satkartu-kāmas tasya c' ātmabhāvasya kaṃcit krāyakaṃ na labhate | alabhamānaḥ san duḥkhito durmanāḥ pradhyāyan dīnamanā aśrūṇi pravartayamānaḥ sthitaḥ | sa Śakreṇa devānām indreṇa māṇavaka-rūpam abhinirmāyôktaḥ kiṃ tvaṃ kula-putra duḥkhī durmanāḥ pradhyāyan dīna-mānaso 'śrūṇi pravartayamānaḥ sthita iti ||

sa tam āha | ātmānaṃ vikretu-kāmo 'haṃ tasya ca krāyakaṃ na labhe ||

māṇavaka-rūpī Śakras tam āha | kasya punas tvaṃ kula-putrârthāy' ātmānaṃ vikretu-kāmaḥ ||

Sadāpraruditenôktaḥ prajñāpāramitāṃ pūjayiṣyāmi āryaṃ ca Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkariṣyāmi yad uta dharma-kāmatayā tatra pratibaddhāś ca me buddhadharmā iti ||

māṇavaka-rūpī Śakras tam āha | na mama kula-putra tvayā 'rtho 'pi tu khalu punaḥ pitur me yajño bhaviṣyati | tatra me puruṣasya hṛdayena rudhireṇâsthi-majjābhyāṃ ca kṛtyam iti ||

tata esa kula-putro 'viṣaṇṇa-mānasa āha | dāsyāmîti sa tīkṣṇaṃ (503) śastraṃ gṛhītv' ātmano bāhuṃ viddhvā lohitaṃ nisrāvya ūruṃ ca nirmāṃsaṃ kṛtvā 'sthi bhettuṃ kuḍyamūlam upasaṃkrānta ekânte sthitvā 'sthi bhittvā majjānāṃ ca dāsyāmîti | ahaṃ câinaṃ kula-putram upariṣṭāt prāsāda-talagatā kṣarad rudhiram adrākṣaṃ tasyā mamâitad abhūt | kiṃ

nu khalv ayaṃ puruṣa ātmanâiv' ātmana evaṃrūpāṃ kāraṇāṃ kārayatîti ||

tam enam aham upasaṃkramyâivam avocaṃ | kim artham tvayā kula-putr' ātmanâiv' ātmana evaṃ kṣarad-rudhiraṃ śarīraṃ vikṛtaṃ kṛtaṃ ||

tata eṣa mām evam āha | asya dārike māṇavakasya lohitaṃ hṛdayam asthi-majjānaṃ ca dāsyāmîti || tat kasya hetoḥ | na mamânyat kiṃcid dhānaṃ saṃvidyate daridro 'smîti ||

tam enam aham evam avocaṃ | kiṃ punas tvaṃ tena dhanena karişyasîti ||

sa eṣa mām etad avocat | prajñāpāramitāṃ pūjayişyāmi taṃ c' āryaṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkarişyāmi yad uta dharma-kāmatayêti ||

tam enam aham evam avocaṃ | kā punas te kula-putra tato guṇa-jātir bhavişyati guṇa-viśeṣo vêti | tataḥ so 'cintyān me buddha-guṇān varṇayati samprakāśayati aprameyāṃś ca buddha-dharmān eṣām evaṃrūpāṇāṃ buddha-dharmāṇāṃ me tata āgamo bhavişyatîti | tasya me mahattaraṃ prīti-prāmodyam utpannaṃ tān acintyān buddha-guṇān śrutvā | evaṃ ca me 'bhūd āścaryaṃ yāvad duṣkara-kārakaś câyaṃ kula-putro 'tîva dharma-kāmaś ca yo 'yam evaṃrūpam ātmanaḥ śarīrasya pīḍā-sthānam utsahate ayaṃ hi nāma kula-putro dharma-kāmatayā ātmānaṃ parityajati kasmād asmābhir dharmo na pūjayitavyaḥ evaṃrūpeṣu ca sthāneṣu praṇidhānaṃ na kartavyaṃ syāt yeṣām asmākaṃ prabhūtā vipulāś ca bhogāḥ (504) saṃvidyanta iti | sā 'ham enaṃ kula-putram etad avocaṃ | mā mā tvaṃ kula-putra imām evaṃrūpām ātmanaḥ prāṇa-hāriṇīṃ kāraṇāṃ kārşīḥ | ahaṃ te prabhūta-prabhūtaṃ dhanam anupradāpayişyāmi yena tavârthaḥ | tena tvaṃ tam āryaṃ Dharmôdgataṃ bodhi-

sattvaṃ mahāsattvaṃ satkariṣyasi gurukariṣyasi aham api tvayâiva sârdhaṃ yena Dharmôdgato bodhisattvo mahāsattvas tenôpasaṃkramiṣyāmi aham api tasya kula-putrasya pūjāṃ kariṣyāmi | vayam apy evaṃrūpān dharmān niṣpādayiṣyāma yad utânuttarān buddha-dharmān ye tvayā parikīrtitā iti | tan mām amba tāta anujānīta prabhūta-prabhūtaṃ ca me dhana-skandhaṃ daddhvaṃ yenâham etenâiva kula-putreṇa sârdhaṃ gatv' āryaṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ pūjayiṣyāmi ‖

atha khalu tau tasyā dārikāyā mātā-pitarau tāṃ dārikām etad avocatāṃ | āścaryaṃ yāvad duṣkaraṃ ca tvam etasya kula-putrasya sthānam ācakṣe | ekâṃśenâiva te dharmā acintyāḥ sarva-loka-viśiṣṭāḥ sarva-sattva-sukh'āvahāś ca yeṣām eṣa kṛtaśaḥ kula-putro duṣkaraṃ sthānam evam utsahate | anujānīva āvāṃ tvāṃ dārike | āvayor apy avakāśaṃ kuru yad āvām api gacchāvas tvayâiva sârdhaṃ taṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ draṣṭuṃ vandituṃ paryupāsituṃ pūjayituṃ ca

atha khalu sā śreṣṭhi-dārikā Dharmôdgatasya bodhisattvasya mahāsattvasya pūjā'rthaṃ satkārârthaṃ ca prasthitāṃ svāṃ mātaraṃ pitaraṃ ca viditvâitad avocat | amba tāta evaṃ kuruta yathā vadata nâhaṃ kasyacit kuśala-pakṣasyântarāyaṃ karomîty uktvâivaṃ sā śreṣṭhi-dārikā Dharmôdgatasya bodhisattvasya mahāsattvasya pūjā'rthaṃ satkārârthaṃ ca prasthitā babhūva ‖

(505) atha khalu sā śreṣṭhi-dārikā pañca-ratha-śatāny alaṃkārayāmāsa tāni ca pañca-dārikā-śatāny alaṃkārayāmāsa alaṃkṛtya nānā-varṇāni vicitrāṇi puṣpāṇi gṛhītvā nānā-raṅgāṇi vastrāṇi puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākāś ca gṛhītvā nānā-ratnāni ca vicitrāṇi

nānā-ratna-mayāni ca vicitrāṇi puṣpāṇi gṛhītvā prabhūta-pra=
bhūtaṃ khādanīyaṃ bhojanīyaṃ svādanīyaṃ ca gṛhītvā ekaṃ
ratham Sadāpraruditena bodhisattvena mahāsattvena sârdham
abhiruhya taiḥ pañcabhī ratha-śataiḥ pañca-dārikā-śatâbhirū=
ḍhaiḥ parivṛtā puraskṛtā mahatā ca parivāreṇa mātā-pitṛ-pūrva=
ṅgamā yena pūrvā dik tena prakrāntā | anupūrveṇa ca gacchan
Sadāprarudito bodhisattvo mahāsattvo 'drākṣīd dūrād eva tāṃ
Gandhavatīṃ nagarīṃ sapitānāṃ ratnānāṃ citrāṃ darśanīyāṃ sa=
ptabhiḥ prākāraiḥ sapta-ratna-mayair anuparikṣiptāṃ saptabhis
toraṇaiḥ saptabhiḥ parikhābhiḥ saptabhis tāla-paṅktibhir anu=
parikṣiptāṃ dvādaśa-yojanāni vistāreṇa dvādaśa-yojanāny āyā=
mena ṛddhāṃ sphītāṃ ca kṣemāṃ ca subhikṣāṃ c' ākīrṇa-
bahu-jana-manuṣyāṃ ca pañcabhir antarāyaṇa-vīthī-śatair āle=
khya-vicitra-citra-sadṛśair darśanīyair nirviddhāṃ sama-samair
anutpīḍa-jana-yugya-yāna-saṃkramaṇa-sthāna-sthāpitaiḥ sumā=
pitāṃ ca madhye ca nagara-śṛṅgāṭakasyâdrākṣīd Dharmôdgataṃ
bodhisattvaṃ mahāsattvaṃ dharm'āsana-gatam aneka-śatayā
parṣadā aneka-sahasrayā 'neka-śata-sahasrayā parṣadā parivṛtaṃ
puraskṛtaṃ dharmaṃ deśayantaṃ | saha darśanenâiva ca ta=
syâivaṃrūpaṃ sukhaṃ samprati(506)labhate sma | tad-yathā
'pi nāma prathama-dhyāna-samāpanno bhikṣur ekâgreṇa mana=
sikāreṇa dṛṣṭvā câsyâitad abhūt | na mama pratirūpam etad
bhaved yad ahaṃ ratha-gata eva Dharmôdgataṃ bodhisattvaṃ
mahāsattvam upasaṃkrāmeyaṃ yan nv ahaṃ rathād avatare=
yaṃ | sa tato rathād avātarat tāny api pañca-dārikā-śatāni śre=
ṣṭhi-dārikayā saha rathebhyo 'vateruḥ |

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ śreṣṭhi-
dārikā-pūrvaṃ-gamaiḥ pañcabhir dārikā-śataiḥ parivṛtaḥ puras=
kṛto 'parimāṇa-pūjā-vyūhena yena Dharmôdgato bodhisattvo

mahāsattvas tenôpasaṃkrāmati sma | tena khalu punaḥ samayena Dharmôdgatena bodhisattvena mahāsattvena prajñāpāramitāyāḥ kṛtaśaḥ sapta-ratna-mayaṃ kūṭ'āgāraṃ kāritam abhūt lohita-candanâlaṃkṛtaṃ muktā-jāla-parikṣiptaṃ caturṣu kūṭ'āgāra-koṇeṣu maṇi-ratnāni sthāpitāni yāni pradīpa-kṛtyaṃ kurvanti sma | catasraś ca dhūpa-ghaṭikā rūpya-mayaś caturdiśam avasaktā yatra śuddhaṃ kṛṣṇâguru dhūpyate sma yad uta prajñāpāramitāyāḥ pūjā'rthaṃ | tasya ca kūṭ'āgārasya madhye sapta-ratna-mayaḥ paryaṅkaḥ prajñapto 'bhūt caturṇāṃ ratnānāṃ peḍā kṛtā yatra prajñāpāramitā prakṣiptā suvarṇapaṭṭeṣu likhitā vilīnena vaiḍūryeṇa | tac ca kūṭ'āgāraṃ nānācitra-paṭṭa-dāmabhiḥ pralambamānair alaṃkṛtam abhūt ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ sârdhaṃ śreṣṭhi-dārikā-pūrvaṃgamaiḥ pañca-dārikā-śatais taṃ kūṭ'āgāram adrākṣīd aparimāṇena pūjā-vyūhena pratimaṇḍitaṃ anekāni ca tatra devatā-sahasrāṇy adrākṣīt Śakraṃ ca devānām indraṃ divyair māndārava-puṣpair divyaiś candana-cūrṇair divyaiś ca suvarṇa-cūrṇair divyaiś ca rūpya-cūrṇais taṃ kūṭ'āgāram avakirantam abhyavakirantam (507) abhiprakirantaṃ divyāni ca vādyāny aśrauṣīt | dṛṣṭvā śrutvā ca Sadāprarudito bodhisattvo mahāsattvaḥ Śakraṃ devānām indram etad avocat | kimarthaṃ tvaṃ devêndrânekair devatā-sahasraiḥ sârdham idaṃ ratnamayaṃ kūṭ'āgāraṃ divyair māndāravaiḥ pūṣpair divyaiś candana-cūrṇair divyaiḥ suvarṇa-cūrṇair divyaiś ca rūpya-cūrṇair avakirasi abhyavakirasi abhiprakirasi imāni ca divyāni vādyāni devair upary antarīkṣe pravāditāni |

evam ukte Śakro devānām indraḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | na tvaṃ kula-putra jānīṣe eṣā hi sā prajñāpāramitā bodhisattvānāṃ mahāsattvānāṃ mātā

pariṇāyikā yatra śikṣamāṇā bodhisattvā mahāsattvāḥ sarva-guṇa-pāramitā'nugatān sarva-buddha-dharmān sarv'ākārajñatāṃ ca kṣipram anuprāpnuvantîti ||

evam ukte Sadāprarudito bodhisattvo mahāsattvaḥ Śakram devānām indram etad avocat | kvâsau Kauśika prajñāpāramitā yā bodhisattvānāṃ mahāsattvānāṃ mātā pariṇāyikā ||

Śakra āha | eṣā kula-putrâsya kūṭ'āgārasya madhye suvarṇa-paṭṭeṣu vilīnena vaiḍūryeṇa likhitvā āryeṇa Dharmôdgatena bodhisattvena mahāsattvena saptabhir mudrābhir mudrayitvā sthāpitā sā na sukarā 'smābhis tava darśayituṃ ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ sârdhaṃ śreṣṭhi-dārikā-pramukhaiḥ pañcabhir dārikā-śataiḥ samagrībhūtaiḥ yāny anena puṣpāṇi gṛhītāni mālya-dāmāni ca vastra-ratnāni ca dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākāś ca suvarṇa-rūpya-mayāni ca puṣpāṇi taiḥ (508) prajñāpāramitāyāḥ pūjām akārṣur anyatarânyataraṃ ca tataḥ pratyaṃśaṃ sthāpayāmāsur yad uta Dharmôdgatasya bodhisattvasya mahāsattvasya satkārāya ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ tāni ca śreṣṭhi-dārikā-pramukhāni pañca-darikā-śatāni puṣpu-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ suvarṇa-rūpya mayaiś ca puṣpair divyaiś ca vādyaiḥ prajñāpāramitāṃ pūrvaṃ pūjayitvā yena Dharmôdgato bodhisattvo mahāsattvas tenôpasaṃkramya Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiś candana-cūrṇaiḥ suvarṇa-rūpya-mayaiś ca puṣpair avâkirann abhyavâkirann abhiprâkiran divyāni ca vādyāni sampravādayati sma dharma-pūjām evôpadāya ||

atha khalu tāni puṣpāṇi Dharmôdgatasya bodhisattvasya mahāsattvasyôpariṣṭān mūrdhni puṣpa-kūṭ'āgāraṃ prâtiṣṭhat| tāni ca nānā-varṇāni puṣpāṇi suvarṇa-rūpya-mayāni ca puṣpāṇi vihāyasi vitānam iva sthitāni tāny api cīvarāṇi vastra-ratnāni cântarīkṣe nānā-ratna-mayo 'bhra-maṇḍapa iva saṃsthito 'bhūt| adrākṣīt khalu Sadāprarudito bodhisattvo mahāsattvas tāni ca pañca-dārikā-śatāni śreṣṭhi-dārikā-pramukhāni Dharmôdgatasya bodhisattvasya mahāsattvasyêdam evaṃrūpaṃ ṛddhi-prātihāryaṃ dṛṣṭvā ca punar eṣām etad abhūt| āścaryaṃ yāvan mahaṛddhikaś câyaṃ Dharmôdgato bodhisattvo mahāsattvo yāvan mahā'nubhāvo yāvan mahâûjasko bodhisattva-caryām eva tāvac carato 'sya kula-putrasyêyam evaṃrūpā ṛddhi-vikurvaṇā kiṃ punar yadā 'yam anuttarāṃ samyaksambodhim abhisambuddho bhaviṣyatîti ||

(509) atha khalu tāni śreṣṭhi-dārikā-pūrvaṃ-gamāni pañca-dārikā-śatāni Dharmôdgate bodhisattve mahāsattve spṛhām utpādya sarvās tāḥ samagrī-bhūtā adhyāśayenânuttarāyāṃ samyaksambodhau cittam utpādayāmāsur evaṃ câvocan anena vayaṃ kuśala-mūlenânāgate 'dhvani tathāgatā arhantaḥ samyaksambuddhā bhavema| bodhisattva-caryāṃ ca vayaṃ carantya eteṣām eva dharmāṇāṃ lābhinyo bhavema yeṣāṃ dharmāṇām ayaṃ Dharmôdgato bodhisattvo mahāsattvo lābhī| evam eva ca prajñāpāramitāṃ satkuryāma gurukuryāma yathā 'yaṃ Dharmôdgato bodhisattvo mahāsattvaḥ satkaroti gurukaroti bahu-janasya ca samprakāśayema yathā 'yaṃ Dharmôdgato bodhisattvo mahāsattvaḥ samprakāśayati| evam eva ca prajñāpāramitayôpāya-kauśalyena ca samanvāgatā bhavema parinişpadyemahi ca yathā 'yaṃ Dharmôdgato bodhisattvo mahāsattvaḥ prajñāpāramitayôpāya-kauśalyena ca samanvāgataḥ parinişpannaś ca|

atha khalu Sadāprarudito bodhisattvo mahāsattvas tāni ca śreṣṭhi-dārikā-pramukhāni pañca-dārikā-śatāni prajñāpāramitāṃ pūjayitvā Dharmôdgataṃ ca bodhisattvaṃ mahāsattvaṃ satkṛtya Dharmôdgatasya bodhisattvasya mahāsattvasya pādau śirasā 'bhivandya ekânte sagauravāḥ sapratīśāḥ prāñjalīn kṛtvā 'tiṣṭhan | ekânte sthitaś ca Sadāprarudito bodhisattvo mahāsattvo Dharmôdgataṃ bodhisattvaṃ mahāsattvam etad avocat | ihâhaṃ kula-putra prajñāpāramitāṃ gaveṣamāṇo 'raṇya-gato nirghoṣam aśrauṣaṃ gaccha kula-putra pūrvāṃ diśaṃ tataḥ prajñāpāramitāṃ śroṣyasîti | so 'haṃ samyak (510) taṃ nirghoṣaṃ śrutvā yena pūrvā dik tena samprasthitaḥ | tasya me etad abhūt samyak ca mayā nirghoṣaḥ śruto na ca mayā sa nirghoṣaḥ paripṛṣṭaḥ kiyaddūraṃ mayā gantavyaṃ kasya vā 'ntikāt prajñāpāramitāṃ śroṣyāmi lapsye vêti tasya me mahad daurmanasyam abhūt | so 'haṃ tena daurmanasyena mahatīm utkaṇṭhāṃ paritapanaṃ c' āpanno 'bhūvaṃ tasminn eva pṛthivī-pradeśe sapta-rātriṃ-divāny atināmayāmi utkaṇṭhito n' āhāra-samudācāram utpādayāmi api tu prajñāpāramitām eva manasikaromi | kiyaddūraṃ mayā gantavyaṃ kuto vā prajñāpāramitāṃ lapsye śravaṇāya na ca mayā sa nirghoṣaḥ paripṛṣṭa iti ‖ tato me tathāgata-vigrahaḥ puataḥ prādurbhūtaḥ | sa mām evam āha gaccha kula-putra itaḥ pañcabhir yojana-śatair anupūrveṇa Gandhavatī nāma nagarī | tatra drakṣasi Dharmôdgataṃ bodhisattvam mahāsattvaṃ prajñāpāramitāṃ deśayantaṃ prakāśayantam iti | tato 'haṃ mahatôdāreṇa prīti-prāmodyena samanvāgataḥ so 'haṃ tenâiva mahatôdāreṇa prīti-prāmodyena sphuṭas tataḥ pṛthivī-pradeśān na calitaḥ tava ca prajñāpāramitāṃ deśayataḥ śṛṇomi | tasya me śṛṇvato bahūni samādhimukhāni prādurbhūtāni tatra sthitaṃ māṃ daśa-dik-lokadhātu-

sthitā buddhā bhagavantaḥ samāśvāsayanti sādhu-kāraṃ ca dadati sādhu sādhu kula-putra ete samādhayaḥ prajñāpāramitā-nirjātā yatra sthitair asmābhiḥ sarva-buddha-dharmāḥ parinis-pāditā iti | te māṃ tathāgatāḥ sādhu ca suṣṭhu ca saṃdarśya samādāpya samuttejya sampraharṣyântarhitā ahaṃ ca tataḥ samādher vyutthitaḥ | tasya me etad abhūt kuto nu te tathā-gatā āgatāḥ kva vā te tathāgatā gatā iti | tasya ca me etad abhūt āryo. Dharmôdgato bodhisattvo mahāsattvo dhāraṇī-prati(511)labdhaḥ pañcâbhijñaḥ pūrva-jina-kṛtâdhikāro 'varo-pita-kuśala-mūlaḥ prajñāpāramitāyāṃ upāya-kauśalye ca suśi-kṣitaḥ sa me enam arthaṃ yathāvad vicariṣyati yatas te tathāgatā āgatā yatra vā te tathāgatā gatā iti | so 'haṃ tasya tathāgata-vigrahasya nirghoṣaṃ śrutvā yathā'nuśiṣṭaṃ yena pūrvā dik tena samprasthita āgacchaṃś câhaṃ dūrata ev' āryam adrākṣaṃ dharmaṃ deśayantaṃ saha-darśanāc ca mamêdṛśaṃ sukhaṃ prādurabhūt | tad-yathā 'pi nāma prathama-dhyāna-samāpannasya bhikṣor ekâgra-manasi-kārasya || so 'haṃ tvāṃ kula-putra pṛcchāmi kutas te tathāgatā āgatā kva vā te tathā-gatā gatā iti | deśaya me kula-putra teṣāṃ tathāgatānām āga-manaṃ gamanaṃ ca yathā vayaṃ teṣāṃ tathāgatānām āgama-naṃ gamanaṃ ca jānīmaḥ avirahitāś ca bhavema tathāgata-darśanenêti ||

tathāgatâvavāden' āśaya-viśuddhi-lābhāt prajñāpāramitā-śravaṇaṃ jātam ity āha: *atha khalu Sadāprarudita* ity-ādi. sampanna-hetukā(P. 263[a])nāṃ dharma-śravaṇaṃ nâphalavad ity āha. *śṛṇvaṃś cê*ty-ādi. *aniśrita-saṃjñām* iti māyô-pama-saṃjñām.

dharma-nairātmya-prabhāvitaś[1] ca sarvo 'dhigama ity āha: *tasyânekānî*ty-ādi. yasmin samādhau vyavasthitaḥ sarva-dharmāṇāṃ svabhāvaṃ māyôpama-

1. pravibh° C, prabhāviṣataś P. rab-tu phye-ba yin-no.

tv'ādinā vyavalokayati. sa *sarva-dharma-svabhāva-vyavalokano nāma samādhiḥ*. evaṃ *sarva-dharma-svabhāvânupalabdhir nāma samādhir* ity-ādayo vyākhyeyāḥ. tatra: mṛdu-madhyādhimātra-catur-nirvedhabhāgīyâdhigama-bhedāt *sarva-dharma-svabhāva-vyavalokan*'ādi dvādaśa samādhayaḥ tan-nirjātāś câdhimukticaryā[1]-bhūmāv eva *māyā-vivarjita* ity-ādayaḥ pañcāśat samādhayaś câvagantavyāḥ. ārya-Ratnamegha-sūtre[2] câsyām evâdhimukti-caryā-bhūmau vartamāno bodhisattvaḥ pṛthagjano 'pi sarva-bāla-vipatti-samatikrānto 'saṃkhyeya-samādhi-dhāraṇī-vimokṣâbhijñ'ādi-guṇânvitaḥ paṭhyata iti.

āśaya-pariśuddhi-balād eva[3] [Tib. 328^{b}] prathama-bhūmy-adhigamârtha-samāhitâvasthāyāṃ tathāgata-pratibhāsa-pūrvako vistareṇâvavādo jāta ity āha: *sa eṣu samādhiṣu sthita* ity-ādi.

pramudit'ādi[4]-bhūmau buddha-śat'ādikaṃ paśyatîti[5] pradeśântare yad vacanaṃ tad avaśyaṃ "bhāvitvenêti pratipattavyam,[6] anyatra vidhi-pratiṣedhayor aniyamāt.[7] ato 'dhimukti-caryā-bhūmāv asaṃkhyeya-tathāgatôpalambho bhavati. nanu dvayos tathāgatayor ekasmin lokadhātau sambhava-virodhāt katham evam iti cet. lokadhātv-antare sthitān aprameyān buddhān bhagavataḥ paśyati smêty eke. [8]yat khalv[8] idam apūrvâcaramau dvau tathāgatau lo(P. 253^{b})ke nôtpadyeyātāṃ iti sakṛj-janma-niṣedhanaṃ tac chāsana-pravṛttim [9]abhiprāyīkṛtyôktam. ato na dvayos tathāgatayor yugapal loke śāsanaṃ pravartata[10] ity ayam evârthas tatra saṃtiṣṭhate. yasmāt parârtha[11]-paratantrôtpattitvenêyam[12] eva tayor utpattir yad uta śāsana-pravṛttiḥ. evaṃ ca satîha lokadhātu-sthān eva samānâbhiprāyatvena vihitâika-śāsana-kramān avikala-kāraṇatvād yugapad-utpannâneka-tathāgatān paśyati smêty apare.

nâpūrvâcaramāv iti vacanāt krameṇa teṣām utpattir anujñātâiva. [13]te tûtpannāḥ[13] parinirvāṇâbhāvād dharma-sambhoga-kāyābhyāṃ vidyanta eva. [14]kevalam apuṇyavatāṃ n' ābhāsībhavanti.[14] puṇyavadbhih punar yathā puṇyam alpīyāṃso

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1. °jātās tv adhimukta CT, °ryātās tv adh° P. yaṅ. 2. See 佛說寶雨經第四 (正藏十六 300^{c}). 3. iva C. ñid. 4. °tā P daṅ-po la-sogs-pa. 5. °śya itîti C. 6...6. bhāvitvêti pr° C, bhāvitveteditipattavyaṃ (!) P. ḥgyur-ba-ñid-du khoṅ-du chud-par bya-ste. 7. med-paḥi phyir-ro. 8....8 yas tv C. 9. °yāk° C, °prāīkṛty° P. 10. °vṛttata C, prakurvata P. ḥbyuṅ-ba. 11. paramârtha C. gṣan-kyi don. 12. dbaṅ-du gyur-pa-ñid-kyis=paratantratven°? 13...13. te 'nutp° C, te tutpuṇya P. byuṅ-ba de-dag. 14...14. kevala na puṇyavatānāṃbh° C, kevala-puṇyavatāṃ nābh° P. ḥon-kyaṅ bsod-nams daṅ mi-ldan-pa-la mi-snaṅ-bar zad-do.

bhūyāṃso vā samupalabhyanta ity anye.

[Tib. 329ᵃ] tadānīṃ tatratyâika[1]-tathāgatâdhiṣṭhānen' ārya-Dharmôdgata-sāmarthyena vā prātihārya-karaṇa-kāle pṛthagjanānām ivâmeya-nirmita-tathāgata-darśanam iti kecit.

acintya-vimokṣa-mukha[2] bhāvanā-balād ādikarmikāṇām iva sva-cittasyâmeya-tathāgata-pratibhāsânugatvenôtpādād apramāṇa-tathāgata-darśanam ity apare. *cailôṇḍukam*[3] *ivê*ti vastra-gulakam[4] *iva śirasā parikarṣer* dhārayes[5] tvam ity arthaḥ. tathâiva *tat kasya hetor* ity āśaṃky' āha: *tasya hî*ty-ādi.

paritasanam iti vaimanasyaṃ.

*tena mūlyenê*ti yāvajjīvam ātmabhāva-vikraye para-pratibaddhatayā tatra gamanâsambhavān nitarāṃ pūjā-vaikalyam iti tāvatkāla-vikrīt'ātmabhāva-mūlyena.

sambhāra-bhūmāv apy abhijñā-balād divya-pūjā'di[6]-saṃbhave (P. 264ᵃ) 'pi tan-mūlya-grahaṇan dharma-gauravârtham ity eke.

dharma-śravaṇârthikatvād ṛddhy-abhijñ'ābhoga-smṛti-vaikalyād ity anye.

manda-vīryāṇāṃ dharma-paryeṣṭi-pratyutsāha-saṃdarśanârtham ity apare.

śreṣṭhi-dārikā-prabhṛtīnām anena krameṇârtha-karaṇād[7] iti kecana.

sva-parôbhayôpadrava-vināśād yathākramaṃ *bhagnānî*ty-ādi pada-trayaṃ. *kāma-hetoḥ kāma-nidānam* iti anubhūtânanubhūta-kāmârtham ity arthaḥ.

mṛdu-madhyâdhimātra-harṣa-lābhāt [Tib. 329ᵇ] *hṛṣṭa*[8]*-citta* ity-ādi pada-trayaṃ.

abhijñā-balād dhṛday'ādi-dāne 'pi dharma-śravaṇântarāyâdarśanād dāsyā-mîty abhyupagatavān iti kecit.

dharma-pūjā'rthikatayā 'ntarāyo 'pi na gaṇita iti kaścana.

parityaktam iti āśaya-mahattvād eva mahatī pūjā, na tu dravya-mahattvenêty abhiprāyād yad vikalpitaṃ *tad dehî*ty uktavān.

kāraṇam iti pīḍāṃ.

guṇa-jātir iti guṇa-sāmānyaṃ. *guṇa-viśeṣa* iti guṇa-sva-lakṣaṇaṃ.

tatra mano'nukūlatvād *rocante*. doṣânutpādakatvāt *kṣamante*

*viṣayitê*ti vaśitā prabhutvaṃ sāmarthyam iti yāvat

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1. °trety eka PC. der....gcig. 2. Om. C. 3. °ṇḍūka C, °ṇḍaka P. mgo-la thod. 4. yugalam C. gos-dkris. 5. karṣaddh° C, °karṣaddhārayas P. 6. °jā PC. mchod-pa la-sogs-pa. 7. °ṇām C, °ṇam PT. bya-baḥi phyir. 8. tuṣṭa PC. But Ed. aud dgaḥ-ba.

tīkṣṇa-madhya-mṛdv-indriya-jana-pratibhāsôpekṣayā *tat*[1]*-kṣaṇ*'ādi pada-trayaṃ. utpanna-rogâbhāvād *arogaḥ*. anāgata-vyādhiṃ praty ayogyatvān *nirupadravaḥ*.

*ehî*ty āyāhi. *niveśanam* iti gṛhaṃ. *utsṛjatê*ti tyajyata.

pūrvavavat *tat kasya hetor* ity āśaṃky' āha: *na mamânyat kiṃcid dhanam* ity-ādi. *prabhūtā vipulā* iti aneka-prakāra-dravya-bhedāt *prabhūtāḥ*. ekâika-prakārasyânantyād *vipulāḥ*. *anujānītê*ti[2] anujñāṃ prayacchata.

*adrākṣīd dūrād evê*ti viśiṣṭâdhigama-lā(P. 264[b])bhen' ārya-Dharmôdgata-vimokṣa-mukha[3]-darśana-sāmarthyād *Gandhavatīṃ nagarîṃ dūrād eva* dṛṣṭavān.

*kvâsau Kauśikê*ti dharmârthikatvād evâbhijñ'ābhoga-vaikalyāt pṛṣṭavān.

saptabhir mudrābhir iti [Tib. 330[a]] durlabha-[4]mahārthatayā 'tr' ādarôtpādanârthaṃ dṛḍhataraṃ saptabhir bandhanair baddhā saptasu granthi-sthāneṣu *saptabhiḥ* sva-nāma-*mudrābhir mudrayitvā sthāpitê*ty eke.

bhavyatāṃ jñātvā nitarām āvarjanârtham ṛddhi-prātihāryaṃ[5] kṛtam ity āha. *atha khalu tāni puṣpāṇî*ty-ādi.

tathāgatānām āgamana-gamana-parijñāna-praśnârthaṃ pūrva-vṛttântam āvedayann āha: *ihâham kula-putrê*ty-ādi.

Āryâṣṭasāhasrikāyām prajñāpāramitāyāṃ Sadāprarudita-parivarto nāma triṃśattamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām Sadāprarudita-parivarto nāma triṃśattamaḥ.

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1. Om. PT, and skad-cig. But Ed. 2. °jānāîti C, °jāneti P. But Ed. 3. Om. PC. sgo. 4...4. °rthatayā 'tr' ādār° C, māhārthayāta. annāharôtp° P. don che-ba-ñid-kyis ḥdi-la gus-pa.... 5. pratihārya PCT.

XXXI.

DHARMÔDGATA-PARIVARTO NĀMAÎKATRIṂŚATTAMAḤ

evam ukte Dharmôdgato bodhisattvo mahāsattvaḥ Sa'ā-praruditaṃ bodhisattvaṃ mahāsattvam etad avocat | na 'halu kula-putra tathāgatāḥ kutaścid āgacchanti vā gacchanti vā | acalitā hi tathatā yā ca tathatā sa tathāgataḥ | na hi kula putrâ-nutpāda āgacchati vā gacchati vā yaś cânutpādaḥ sa tathāgataḥ | na hi kula-putra bhūta-koṭyā āgamanaṃ vā gamanaṃ vā pra-jñāyate yā ca bhūta-koṭiḥ sa tathāgataḥ | na hi kula-putra śūn-yatāyā āgamanaṃ vā gamanaṃ vā prajñāyate yā ca śūnyatā sa tathāgataḥ | na hi kula-putra yathāvattāyā āgamanaṃ vā ga-manaṃ vā prajñāyate yā ca yathāvattā sa tathāgataḥ | na hi kula-putra virāgasy' āgamanaṃ vā gamanaṃ vā prajñāyate yā ca virāgatā sa tathāgataḥ | na hi kula-putra nirodhasy' āgama-naṃ vā gamanaṃ vā prajñāyate yaś ca nirodhaḥ sa tathāgataḥ | na hi kula-putra ākāśa-dhātor āgamanaṃ vā gamanaṃ vā pra-jñāyate yaś ca ākāśa-dhātuḥ sa tathāgataḥ | na hi kula-putrâ-nyatrebhyo dharmebhyas tathāgataḥ yā ca kula-putrâiṣām eva dharmāṇāṃ tathatā yā ca sarva-dharma-tathatā yā ca tathāgata-tathatā ekâivâiṣā tathatā | nâsti kula-putra tathatāyā dvaidhī-kāraḥ ekâivâiṣā tathatā kula-putra tathatā na dve na tisro gaṇa-nā-vyativṛtā kula-putra tathatā yad utâsattvāt |

tathāgatānām[1] āgamana-gamana[2]-niṣedhena darśana-mārgôtpādanârtham sa-rva-dharma-nairātmyam āvedayann āha: *evam ukte Dharmôdgata* ity-ādi.

1. tathat° P. de-bṣin-gśegs-pa rnams-kyi. 2. Om. P. bṣud-pa.

tathatā'nutpāda-bhūtakoṭi-śūnyatā-yathāvattā-virāga-nirodh'ākāśa-dhātu-svabhāvatva-pratipādanena yathākramaṃ buddhānāṃ bhagavatāṃ māyôpama-sarv'ākāra-jñat'ādy-aṣṭâbhisamaya-prabhāvitatvam āveditam ity eke. ata ev' āha *na hi kulа-putrêty*-ādi. *ebhyo dharmebhya* iti sarv'ākārajñat'ādi-dharmebhyo *nâ*nyatra *tathāgataḥ*. kiṃ *tv* eṣām eva yā tathatā sā tathāgata ity arthaḥ.

anye tu hetûdāharaṇ'ādhikyād ādhikyaṃ nigraha-sthānaṃ kṣudra-naiyāyikair apy ucyate. [Tib. 330ᵇ] tat kathaṃ nyāya-paramêśvaro Bhagavān udāharaṇ'ādhikyam[1] uktavān iti codyaṃ kṛtvā yatra nāmâikaḥ pratipādya(P. 265ᵃ)s tatra tat-prasiddhasyâikasyâivâbhidhāṇaṃ yuktaṃ.[2] tatra tu parṣan-maṇḍale bahavo bhinna-matayaḥ saṃniṣaṇṇā iti tad-adhikāreṇa yuktam anekôdāharaṇa[3]-vacanaṃ. vikalpena câmī[4] dṛṣṭântā,[5] na samuccayenêty evaṃ sarvatrâdhika-vacaneṣu[6] parihāraṃ varṇayanti. tathā dṛṣṭântasyâiva kathanāt pratītyasamutpannatv'ādiko hetuḥ prājñair abhyūhanān nôkta iti.

tad-yathā 'pi nāma kula-putra puruṣo grīṣmâbhitapto grīṣmāṇāṃ (513) paścime māse 'bhigate madhyâhna-kāla-samaye marīcikāṃ paśyet syandamānāṃ sa tena-tena pradhāved atrôdakaṃ pāsyāmy atra pānīyaṃ pāsyāmîti | tat kim manyase kula-putra kuta etad udakam āgataṃ kva vā tad udakaṃ gacchati pūrvaṃ vā mahā-samudraṃ dakṣiṇaṃ vā paścimaṃ vā uttaraṃ vā ‖

Sadāprarudita āha | na hi kula-putra marīcikāyām udakaṃ saṃvidyate kiṃ punar asy' āgamanaṃ vā gamanaṃ vā prajñāyate | sa khalu punaḥ kula-putra puruṣo grīṣmâbhitapto bāla-jātīyo duṣprajñā-jātīyo marīcikāṃ dṛṣṭvā 'nudake udaka-saṃjñām utpādayati | na punas tatrôdakaṃ svabhāvataḥ saṃvidyate ‖

Dharmmôdgata āha | evam etat kula-putrâivam etat | evam eva kula-putra ye kecit tathāgata-rūpeṇa vā ghoṣeṇa vā 'bhini-

1. °dhikam C. 2. ukt° C. rigs-pa yin-no. 3. adhik° C. dpe mañ-po. 4. vā 'mī PC. ḥdi-dag kyaṅ. 5. °nta P, °ṣṭākā C. 6. Ex conj. °netu P, °ne T, om. C.

viṣṭās te tathāgatasy' āgamanaṃ ca gamanaṃ ca kalpayanti | ye ca tathāgatasy' āgamanaṃ ca gamanaṃ ca kalpayanti sarve te bāla-jātīyā duṣprajña-jātīyā iti vaktavyāḥ | tad-yathā 'pi nāma sa eva puruṣo yo 'nudake udaka-saṃjñām utpādayati || tat kasya hetoḥ | na hi tathāgato rūpa-kāyato draṣṭavyaḥ dharma-kāyās tathāgatāḥ | na ca kula-putra dharmatā āgacchati vā gacchati vā || evam eva kula-putra nâsti tathāgatānām āgamanaṃ vā gamanaṃ vā ||

tathāgatānāṃ svarūpam evaṃ nirdiśya kalpitâbhiniveśa-niṣedhârtham āha: *tad-yathā 'pi nāma kula-putra puruṣa* ity-ādi. *marīcikām* iti viśiṣṭ'āditya-raśmiṃ. padârtha-svarūpâparijñānād *bāla-jātīyaḥ*. viparīta-pratipattyā *duḥprajña-jātīyaḥ*. *na punas tatrôdakaṃ svabhāvataḥ saṃvidyata* iti mṛgatoyasya vijñāne[1] raśmi-taptôṣaram'ālambanaṃ[2] na bhavaty any'ākāra-jñānaṣyâny'ālambane 'tiprasaṃgāt. paraspara-vyāvṛtta-rūpatvāt sarva-bhāvānām udakaṃ marīcik'ādi-rūpaṃ tattvato[3] na saṃvidyate. tasmāt tad-ālambanaṃ jñānaṃ bhrāntaṃ nirviṣayatvād ity arthaḥ. pūrvavat *tat kasya hetor* ity āśaṃky' āha: *na hi tathāgato rūpa-kāyato draṣṭavya* iti kalpitasyâikânta-śūnyatvān na rūpa-skandh'ātmakas tathāgataḥ.

tad-yathā 'pi nāma kula-putra māyākāra-nirmitasya hasti-kāyasya vā aśva-kāyasya vā ratha-kāyasya vā patti-kāyasya vā nâsty āgamanaṃ vā gamanaṃ vā evam eva kula-putra nâsti tathāgatānām āgamanaṃ vā gamanaṃ vā ||

para-tantrâbhiniveśa-niṣedhârtham āha: *tad-yathā 'pi nāma kula-putra māyêty*-ādi. grāhya-grāhak'ākārasyâlīkatvena nirmitasya nâsty āgaman'ādikam ity arthaḥ. [Tib. 331ª] *evam eva kula-putra nâsti tathāgatānām* iti para-tantr'ātmakānāṃ.

tad-yathā 'pi nāma kula-putra puruṣaḥ suptaḥ svapnântara-

1. rnam-pa=ākāre? 2. °ptôpar° C, gduṅs-paḥi mya-ṅan. 3. °kārṣāntatvato C, °kāyāṃtatvate P. yaṅ-dag-par-na....smig-rgya la-sogs-paḥi ṅo-bo-ñid.

gataḥ ekaṃ vā tathāgataṃ paśyet dvau vā trīn vā caturo vā pañca vā ṣaḍ vā sapta vā aṣṭau vā nava vā (514) daśa vā viṃśatiṃ vā triṃsad vā catvāriṃśad vā pañcāśad vā śataṃ vā sahasraṃ vā tato vā uttare sa prativibuddhaḥ sann ekam api tathāgataṃ na paśyet | tat kiṃ manyase kula-putra kutas te tathāgatāḥ āgatāḥ kva vā te tathāgatā gatā iti ||

Sadāprarudita āha | na khalu punaḥ kula-putra svapne kasyacid dharmasya parinişpattiḥ prajñāyate mṛṣā-vādo hi svapno 'bhūt ||

Dharmôdgata āha | evam eva kula-puttra sarva-dharmāḥ svapnôpamā uktā Bhagavatā | ye kecit kula-putra svapnôpamān sarva-dharmāṃs tathāgatena nirdeśitān yathābhūtaṃ na prajānanti te tathāgatān nāma-kāyena vā rūpa-kāyena vā abhiniviśya tathāgatānām āgamanaṃ vā gamanaṃ vā kalpayanti | yathā 'pi nāma dharmatām aprajānanto ye ca tathāgatānām āgamanaṃ vā gamanaṃ vā kalpayanti sarve te bāla-jātīyāḥ pṛthag-janāḥ sarve te ṣaḍ-gatikaṃ saṃsāraṃ gatā gacchanti gamişyanti ca sarve te prajñāpāramitāyā dūre sarve te buddha-dharmāṇāṃ dūre || ye khalu punaḥ kula-putra svapnôpāmān sarva-dharmān svapnôpamāḥ sarva-dharmā iti tathāgatena deśitān yathābhūtaṃ prajānanti na te kasyacid dharmasy' āgamanaṃ vā gamanaṃ vā kalpayanty utpādaṃ vā nirodhaṃ vā | ye ca na kaśyacid dharmasy' āgamanaṃ vā gamanaṃ vā kalpayanty utpādaṃ vā nirodhaṃ vā te dharmatayā tathāgataṃ prajānanti | ye ca tathāgataṃ dharmatayā prajānanti na te tathāgatānām āgamanaṃ vā gamanaṃ vā kalpayanti | ye ca tathāgatasyêdṛśīṃ dharmatāṃ prajānanti te āsannā anuttarāyāḥ samyaksambodheś caranti te ca prajñāpāramitāyāṃ caranti te ca Bhagavataḥ śrāvakā amogham rāṣṭra-piṇḍaṃ pari(515)bhuñjate te ca lokasya

dakṣiṇīyāḥ ||

parinispannâbhiniveśa-nirākaraṇârtham āha: *tad-yathā 'pi nāma kula-putra puruṣaḥ supta* ity-ādi. *mṛṣāvādo hi svapna* iti

sarvatr' ālambanaṃ bāhyaṃ deśakālânyath'ā(P.265[b])tmakaṃ
janmany anyatra tasmin vā tadā kālântare 'pi vā ||

tad-deśo anyad-deśo vā svapna-jñānasya gocaro na bhavaty any'ākāra-jñānasyâny'ālambane 'tiprasaṅgāt. na cânyad[1] bāhyaṃ[2] rūpam upapadyate. alpīyasy api veśmani bahu-yojana-parimāṇānāṃ giri-taru-sāgar'ādīnāṃ sa-pratighānām upalambhāt tasmād bhrāntam eva tathāvidhaṃ jñānam upajāyata ity alīkaḥ svapnaḥ. *evam eva kula-putra sarva-dharmā* iti pramāṇôpapannôtpatti-rahitatvena parinispanna-svabhāvāḥ *sarva-dharmāḥ svapnôpamāḥ. dharmatām aprajānanta* iti anutpāda-rūpatām anavagacchantaḥ. *ṣaḍ-gatikam* iti dev'ādi-pañca-gatibhyo 'suragateḥ pṛthag vyavasthāpanāt. *te ca Bhagavataḥ śrāvakā* iti

śīlād api varaṃ[3] bhraṃśo na tu dṛṣṭeḥ kadācana
śīlena gamyate svargo dṛṣṭyā yāti paraṃ padam ||

iti nyāyena ta eva māyôpama-dharmatā'dhimuktā Bhagavataḥ śiṣyāḥ.

tad-yathā 'pi nāma kula-putra mahā-samudre ratnāni na pūrvasyā diśa āgacchanti na dakṣiṇasyā na paścimāyā nôttarasyā na vidigbhyo nâdhastān nôpariṣṭān na kutaścid deśebhyo digbhya āgacchanti api tu khalu punaḥ sattvānāṃ kuśala-mūlāny upādāya mahā-samudre ratnāny utpadyante na ca tāny ahetukāny utpadyante | hetu-pratyaya-kāraṇâdhīnāni pratītya samutpannāni nirudhyamānāni ca tāni ratnāni na kvacid daśa-diśi loke saṃkrāmanti api tu khalu punar yeṣāṃ pratyayānāṃ satāṃ tāni ratnāni prabhāvyante teṣāṃ pratyayānām asatāṃ na teṣāṃ ratnānāṃ prabhāvanā bhavati | evam eva kula-putra teṣāṃ tathāgatānāṃ kāya-parinispattir na kutaścid daśa-diśi lokād āgatā nâpi kvacid

1. anyad is not rendered into Tib. 2. vāky° C, vāpt° P. phyi-rol-gyi. 3. niṣp° PC. yoṅs-su grub-pa.

daśa-diśi loke gacchati ‖

kalpit'ādi-padârtha-traya-tattva-rūpa-ṇiṣedhe sati nâsty eva tathāgata iti 'manda-dhī'-jan'āśaṃkām apākurvan pratîtyasamutpannas tathāgato [Tib.331^{b}] 'stîty āha : *tad-yathā 'pi nā ' a kula-putra mahā-samudra* ity-ādi. *sattvānāṃ kuśala-mūlāny upādāyê*ti

karma-jaṃ loka-vaicitryam

iti vacanāt sādhāraṇaṃ sattvānāṃ śubhaṃ karma pratītya saṃvṛtyā kuśala-mūla-hetukatvān *na ca tāny ahetukāni. yeṣāṃ pratyayānāṃ satām* iti sāmarthyenêti śeṣaḥ. *na câhetuko buddhānāṃ bhagavatāṃ kāya* iti buddha-vineyānām eva sattvānāṃ kuśala-mūla-vaśena parinișpatti[2]-(P. 266^{a})gamanān nâhetukaḥ kāyaḥ.

na câhetuko baddhānāṃ bhagavatāṃ kāyaḥ pūrva-caryā-parinișpanno hetu-pratyayâdhīnaḥ kāraṇa-samutpannaḥ pūrva-karma-vipākād utpannaḥ ‖ sa na kvacid daśa-diśi loke 'sti api tu khalu punar yeṣāṃ pratyayānāṃ satāṃ kāyâbhinișpattir bhavati teṣāṃ pratyayānām asatāṃ kāyâbhinișpattir na prajñāyate ‖

sādhāraṇa-karma-nirjātatvaṃ nirdiśyêdānīm bhagavatām asādhāraṇa-karma-nirjātatva-pratipādanârtham āha : *pūrva-caryā-parinișpanna* ity-ādi.

tatrâdhimukti-caryā-bhūmi-prabhāvitatvāt pūrva-caryā-parinișpannaḥ. pramudit'ādi-sapta-prayoga-bhūmy-upādāna-hetu-nirjātatvād *dhetu-adhīnaḥ*. acal'ādi-trividha-phala-bhūmi-sahakāri-kāraṇôdgatatvāt *pratyayâdhīnaḥ*. samanta-prabhā-bhūmi-saṃgṛhītatvāt *pūrva-karma-vipākād utpanna* ity evam eṣām artha-bheda iti kecit.

tasmān na svābhāvikas[3] tathāgata ity āha : *sa na kvacid daśa-diśî*ty-ādi.

tad-yathā 'pi nāma kula-putra vīṇāyāḥ śabda utpadyamāno na kutaścid āgacchati nirudhyamāno 'pi na kvacid gacchati na kvacit saṃkrāmati pratītya ca hetu-pratyaya-sāmagrīm utpadyate hetv-adhīnaḥ pratyayâdhīnaḥ tad-yathā 'pi nāma droṇīṃ ca

1 ... 1. °nda-bī C, nanda-bī P. blo dman. 2. niṣp° PC. yoṅs-su grub-pa. 3. bhāvik° C, svātmavik° P. ṅo-bo-ñid.

pratītya carma ca pratītya tantrīś ca pratītya daṇḍaṃ ca pratītya upadhānīś ca pratītya koṇaṃ ca pratītya puruṣasya ca taj-ja-vyāyāmaṃ pratītya (516) evam ayaṃ vīṇāyāḥ śabdo niścarati hetv-adhīnaḥ pratyayâdhīnaḥ | sa ca śabdo na droṇyā niścarati na carmaṇo na tantrībhyo na daṇḍān nôpadhānībhyo na koṇān na puruṣasya taj-ja-vyāyāmataḥ śabdo niścarati api tu khalu punaḥ sarveṣāṃ samāyogāc chabdaḥ prajñapyate nirudhyamāno 'pi śabdo na kvacid gacchati | evam eva kulaputra buddhānāṃ bhagavatāṃ kāya-niṣpattir hetv-adhīnā pratyayâdhīnā 'neka-kuśala-mūla-prayoga-pariniṣpannā ca na câikato hetuto na câikataḥ pratyayato na câikataḥ kuśala-mūlato buddha-kāya-prabhāvanā na ca nairhetukī bahu-hetu-pratyaya-sāmagryāṃ samutpannā sā na kutaścid āgacchati hetu-pratyaya-sāmagryām asatyāṃ na kvacid gacchati || evaṃ tvayā kula-putra teṣāṃ tathāgatānām āgamanaṃ ca gamanaṃ ca draṣṭavyaṃ sarva-dharmāṇām api kula-putra tvayā iyam eva dharmatā 'nugantavyā ||

yad artha-kriyā-samartham tad atra paramârtha-sad

iti vacanāt pramāṇôpapanna-kārya-kāraṇa-saṃbandha-balāt pratītyasamutpanna eva tāttvikas tathāgata ity aupalambhika-janâbhiniveśa-niṣedhârtham āha : *tad-yathā 'pi nāma kula-putra vīṇāyā* ity-ādi. tatrô*padhānī* tantrī-veṣṭanikā daṇḍâgra-vinyastā kāṣṭh'[Tib. 332ᵃ]ādi-vekulikā[1]. upavāṇī[2] pārśva-sthitā tantrī-viśeśā. *sa ca śabdo na droṇyā niścarat*îty-ādi. na hy ekaṃ janakam iti kathayati. sarveṣāṃ samāyogāc chabdaḥ prajñapyata ity anenâpi prājñaptika-śabda-nirdeśena sāmagryās[3] tāttvikaṃ janaka-svabhā(P. 266ᵇ)vaṃ nirasyati.

etad uktaṃ: anekaṃ kāraṇam ekaṃ kāryaṃ karoty anekaṃ vā. tathâikam api kāraṇam anekam ekaṃ vā kāryaṃ kuryād iti catvāro vikalpāḥ. tatra: yady anekaṃ kāraṇam eka-kārya-kṛd iti pakṣas tadā cakṣū-rūp'āloka-manaskār'ādibhyaś cakṣur-vijñānasyâikasyôtpattāv abhyupagamyamānāyāṃ kāraṇa-

1. vakral° T, vakulikā P. dril-śiṅ. 2. rgyud-la. 3. māsāgrās P.

bhede 'pi kāryasya bhedâbhāvān na kāraṇa-bhedo bhedakaḥ kāryasya syāt. tathā ca kāraṇâbhedâbhāve 'pi kāryasyâbhedān na kāraṇâbhedaḥ kāryasyâbhedako bhavet. tataś ca kāraṇa-bhedâbhedāv anvaya -vyatirekābhyām anapekṣamāṇau kāryasya bhedâbhedāv ahetukau syātām. evaṃ ca sati bhedâbhedâvyatirekād viśvasya nityaṃ sattvam asattvaṃ vā syād ahetor anyânapekṣaṇāt.[2]

nanu ca sāmagrī janayitrī kāryasya tasyāś ca [3]bhedâbhedânuvidhāna-caturāv imāv anvaya[3]-vyatirekânuvidhāyitayā kāryasya bhedâbhedau. ataḥ kathaṃ tāv ahetukau[4] bhaviṣyata iti cet. nâitat sāraṃ. tathā hi na sāmagrī nāmânyā kācana samagrebhyaḥ. kiṃ tarhi. samagrā eva bhāvāḥ sāmagrī-śabda-vācyāḥ. te ca paraspara-vyāvṛtta-svabhāvāś cakṣur'ādayo bhinnās santaḥ. yady ekam evâbhinnaṃ cakṣur-vijñānaṃ kāryam upajanayituṃ śaktās tadā sāmagry-antarâ-[Tib. 332b]ntaḥ-pātino 'pi bhāvāḥ samagrāḥ kim iti cakṣur-vijñānasyôpajananaṃ[5] na kuryuḥ.

bhinnatvena cakṣur'ādibhyaḥ kṣity-ādayo nôpajanayantîti cet cakṣur-ādayo 'pi paraspara-bhinna-svabhāvāḥ kathaṃ janayantîti vaktavyaṃ.

janaka-svābhāvyād iti cet. nâivaṃ. yasmāj janakânyatvam evâ(P. 267a)-janakatvaṃ vyavasthāpitaṃ. tasmād ekasya yo janaka-svabhāvas tato 'pare vyāvartamānā janakā na prāpnuvanti. janakād anyatvād, bhāvântaravat.

syād etan: na hi brūmo 'nyasya taj[6]-janaka-rūpaṃ nâstîti. kiṃ tu yad ekasya taj[6]-janaka-rūpaṃ tad anyasya nâsti. anyo 'pi svarūpeṇâiva janako, na para-rūpeṇâ-tad-rūpatvāt. ataḥ svarūpāj janakād vyāvṛtty-asiddher yathāsvaṃ bhinnāś ca, janakāś ca svabhāvenêti ko 'tra virodhaḥ. tathā hy ekasmāj janakād vyāvartamānas tad-rūpo na syān na tv a-tat-kāryaḥ. tenâiva ca tat-kāryaṃ kartavyaṃ nânyenêti ko 'tra nyāya iti. yady evam ekenâiva tat-kāryaṃ kṛtam iti kim apareṣāṃ tat-kārya-karaṇe prayojanaṃ.

syād etan: na vai bhāvānāṃ kācit prekṣā pūrvakaritā yato 'yam eko 'pi samarthaḥ kim atrâsmābhir ity apare[7] nivarteran[8]. te hi nirabhiprāya-vyāpārāḥ sva-hetu-pariṇāmôpanidhi[9]-dharmāṇas tat-prakṛtes tathā bhavanto nôpālambham

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1. bhedâbhedâvaṃdhya PC. rjes-su ḥgro-ba. 2. ltos-pa med-paḥi phyir-ro=anapekṣaṇ°? 3...3. bhedâbhedātturādhimāvandhaya(!) P, bhedâbhedān vidhān caturādh imāv andhaya(!) C. rjes-su ḥgro-ba... ḥdi-dag tha-dad-pa daṅ tha-mi-dad-paḥi rjes -su byed-pa-la bzo-ba. 4. °vad dhet° PC. de-dag rgyu med-pa. 5. °sya j° P. skyed-pa. 6. taj not in Tib. 7. p° P, om. C & Tib. 8. °rtavaṃs C. 9. °môpadhi T.

arhantîti evaṃ tarhy ekena hetunā yaḥ kāryasya svabhāvo janyate sa evâpareṇêti prāptaṃ. tathā ca sati [Tib. 333a] kāraṇa-vailakṣaṇye[1] kārya-vailakṣaṇyâdarśanāt kāraṇa-bhedo 'visadṛśasyâbhinnasya kāryasyôtpādakatvena bhedako na syāt.

atha manyase paraspara-vibhinna[2]-mūrtayo 'pi cakṣur-ādaya eva kenacit svabhāvâtiśayena cakṣur-vijñāna-janane niyatā nâpare kṣity-ādayaḥ. tathā hi teṣām eva cakṣur-ādīnāṃ sa svabhāvâtiśayo, nâpareṣām. [3]etāvat tu[3] syāt. kuto 'yaṃ svabhāvâtiśayas teṣām iti nirhetukatve 'napekṣiṇo niyamâbhāvenâtiprasaṅga-bhayāt. sa (P. 267b) svabhāvâtiśayas teṣāṃ sva-hetor ity ucyate. tasyâpi taj[4]-janan'ātmatā tad-anyasmāt. sva-hetor ity anādir hetu-paraṃparā. tasmād evamvidha-hetu-paraṃparāyāś cêṣṭatvenânavasthā 'pi na kṣatim āvahati. evaṃ vilakṣaṇa-[5]kāraṇa-kalāpe cāvilakṣaṇaṃ[5] kāryaṃ jāyata ity etāvatâivâṃśena hetu-bhedâbhedābhyāṃ phalasya bhedâbhedāv uktāv iti. nâitat sāraṃ. yasmād ya evôbhaya-niścita-vācī hetuḥ[6] sa eva[7] sādhanaṃ dūṣaṇaṃ cêti nyāyād [8]abhedâviśeṣe 'pi[8] hetu-dharma-sāmarthyād yathā na sarvaṃ sarva-sādhakaṃ tadvad bhedâviśeṣe 'pi na sarvaṃ sarva-sādhakam ity evam abhyupagata-hetu-phala-sambandhaṃ Sāṃkhy'ādikaṃ pratyucyamānaṃ śobhāṃ[9] ādhatte. yas tu tattvato hetu-phala-bhāvâpavādī Mādhyamikas taṃ prati svabhāvâtiśayas teṣām sva-hetor iti hetu-dharma-sāmarthya[10]-lakṣaṇo hetur asiddhaḥ sva-paksa-siddhaye siddhavat katham upādīyate.

atha mataṃ: hetu-dharma-sāmarthyânabhyupagame pratyakṣ'ādi-virodho durnivāra iti. [Tib. 333b] tad asat. tattvata iti viśeṣaṇena yathādarśanam aniṣedhāt. ayathādarśanaṃ tarhi niṣedha iti vyaktam idaṃ kūrma-romôtpāṭanam.

ayathādarśanaṃ kārya-kāraṇa-bhāvânabhyupagamād iti cet. na. tattvataḥ pramāṇa-sahīyatvenâpramāṇa-sahāyasya kārya-kāraṇa-bhāvasyânabhyupagamāt[11] katham nâyathādarśanam abhyupagamaḥ. tathā hy etāvan-mātrakam eva pratyakṣe pratibhāsate. yad utâsmin satîdaṃ bhavatîti tac câsmābhir aniṣiddham eva. (P. 268a) yas tu pramāṇôpapanna-svarūpaḥ kārya-kāraṇa-bhāvo varṇyate sa

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1. °ṇe P. 2. bh° C. rnam-par chad-pa. 3 ... 3. etāvarṇa C, etātyu (!) P. de tsam-du. 4. Not in Tib. 5 ... 5. dhāraṇamavikṣaṇāc câpi l° C, kāraraṇa-palāpād vilakṣaṇam avilakṣaṇârthāvimal°(!) P. rgyuḥi tshogs (mtshan-ñid mi-mthun-pa)ḥbras-bu mtshan-ñid mi-mthun-pa med-pa. 6. Om. Tib. 7. evaṃ C, yavā P. kho-na. 8 ... 8. Om. Tib. 9. °bhām C. 10. °rthye P, om. Tib. 11. °syâbh° PC. khas mi-len-pa.

pratyakṣa-samadhigamyo[1] na bhavati, nirvikalpakatvena pratyakṣasya pramāṇôpapanna-svarūpatvâvadhāraṇa-sāmarthya-vaikalyāt. na ca vastu-pratibhāsanād eva tad-avyatiriktatayā tathāvidha-svarūpasya pratibhāsanam iti yuktaṃ vaktum, atathāvidha-svarūpasyâpi keśoṇḍuk'ādeḥ[2] pratibhāsanāt. bhrānto 'yaṃ pratibhāsa ity api mithyā, satyatvâbhimata-pratibhāsasyâpi satyatva-nibaṃdhanâbhāvāt.

artha-kriyā-kāritvaṃ satyatva-nibaṃdhanam iti cet. nâivaṃ. yasmāt kārya-kriyā-kāritvam evârtha-kriyā-kāritvaṃ. yathôdita-vidhinā paramârthato 'nupapadyamāna-svarūpaṃ saṃvṛtyā 'bhyupagatam ity ajñāpakam etat.

sarvasyâivâlīkatve deśa-kāl'ādi-pratiniyamo na syād iti cet syād eṣa doṣaḥ. yadi hi[3] nirhetukatvam[4] abhyupagamyate. yāvatā vicāra-[5]vimarṣâsahiṣṇutvenâvicārâikaramyaṃ[6] pūrva-pūrvaṃ sva-kāraṇaṃ samāśrityôttarôttaram īdṛśaṃ pratiniyata-deśa-kāl'ādi-kāryaṃ[7] pravartate. ata eva saṃvṛtyā kāraṇa-vaikalyāc chaśa-viṣāṇ'ādīnām anutpattiḥ.

[Tib.334ᵃ] nyāyasya tulyatve yathādarśanam api kim aniṣiddhaś[8] cet. na[9]. pratyakṣ'ādi-virodhôpanipātāt.

[10]na tarhy[10]ayaṃ nyāyo bādhā-sambhavād iti cet. nâitad evaṃ. yathā nyāyas tattvatas tathā bādhā'nabhyupagamāt. yathā na[11] bādhā yathādarśanaṃ tathā nyāyâbhāvāt.

atha matam: anekam eva kāraṇam anekaṃ kāryaṃ kuryād iti dvitīyaḥ pakṣo 'bhyupagamyate. (P. 268ᵇ) kāraṇa-svabhāva-viśeṣasya kārya-svabhāva-viśeṣe vyāpriyamāṇatvena kārya-kāraṇa-vyāpāra-viracitānāṃ svabhāva-viśeṣāṇām asaṃkīrṇatvāt. tathā hi samanantara-pratyayād vijñānāc cakṣur-vijñānasyôpalambh'ātmatā. tasyâivôpalambh'ātmanaś[12] cakṣur-indriyād rūpa-grahaṇa-yogyatā-pratiniyamaḥ. viṣayāt tat-tulya-rūpatêty abhinnatve 'pi vastutaḥ kāryasya nirvibhakta-rūpasya kāraṇānāṃ bhinnebhyaḥ svabhāvebhyo bhinnā eva svabhāvā[13] bhavantîti na kāraṇa-bhede 'py abhedas tat-kāryasyêti. tad ayuktaṃ. yasmād upalambh'ātmat'ādīnāṃ parasparato bhede 'bhyupagamyamāne[14] tad vijñā-

1. °mādh° PCT. rtogs-pa. 2. °ṇḍuk° PC. skra-śad-ḥdsiṅs pa la-sogs-pa. 3. Om. CT. 4. °kagam P. rgyu med-pa-ñid. 5. vimardâs° PCT. brnag-pa. 6. °rasyam P. 7. °l'ādi-mat-k° T, °l'ādi-mata-k° C, °lâbhisaṭk° P. yul la-sogs-pa ... ḥbras-bu. 8. n° PCT. mi-dgag. 9. Om. T & Tib. 10 ... 10. na tahy C. tatarh P. ḥo-na ni ... ma-yin. 11. ca PCT. ma-yin-pa. 12. tasyâiva côp° T, °tmataś PC. 13. viśeṣā PCT. ño-bo-ñid. 14 abhup° P, up° C. khas len-na.

nam anekaṃ syād upalambh'ātmat'ādibhyo 'bhedād upalambh'ātmat'ādi-sv'ātmavat.

athâbhedas tebhyo na siddhaḥ. tathā ca nânekatvaṃ vijñānasya bhaviṣyatîti cet. bhede tebhyo 'bhyupagamyamāne tad vijñānaṃ nirhetukam eva syāt, kāraṇa-vyāpārasya vijñānād anyatrôpalambh'ātmat'ādiṣûpayogāt. evam ca

nityaṃ sattvaṃ[1] asattvaṃ[2] vā

bhaved iti doṣaḥ.

atha yathôkta-doṣa-bhayād bhedo nâbhyupagamyate. tathā ca saty upalambh'ātmat'ādīnāṃ paraspara-bhedo na syād eka-vijñānād [Tib. 334[b]] ananyatvād vijñāna-sv'ātmavat. ataḥ kāraṇa-vyāpāra-viṣaya-bheda-kalpanā-vaiyarthyād bhinna-svabhāvebhyaś cakṣur-ādibhya ity-ādinā prāg-ukto doṣaḥ samāpatati.

atha mataṃ: kārya-svabhāvasyânekasmād anupalambh'ātmat'āder[3] vyāvṛttimataḥ samutpatti-(P. 269[a])darśanād dharma-bheda-kalpanām āsthāya bodh'ātmakān manaskārād bodhi[4]-rūpatêty-ādinā kāraṇ'ānurūpyeṇôpalambh'ātmat'ādidharma-bhedaḥ kāraṇa-vyāpāra-viṣaya-bhedena kalpanā-samāropitaḥ. tasya câsattvāt tebhyo 'bhedāj jñānasyânekatvam ekasmāj jñānād ananyatvāt teṣām abheda iti prayoga-dvaye 'siddho hetur iti. yadi evaṃ te viśeṣāḥ kalpanôparacitatvena vyomôtpal'ādaya iva na hetu-vyāpāram apekṣanta iti kāraṇānāṃ bhinnebhyaḥ svabhāvebhyo bhinnā eva viśeṣā bhavantîti na yuktam abhidhātum.

athâpekṣanta iti nirbandhaḥ. tathā sati [5]kalpanā-śilpi-ghaṭi iteṣv[5] evôpalambh'ātmat'ādiṣu kāraṇa-vyāpāro 'vyavasthāpyamānaḥ kālpanika[6] eva bhūtârtho na syāt. evaṃ ca kāryam ahetukaṃ kāraṇa-vyāpārasya kalpita-svabhāveṣûpayogāt.

[7]atha yathôkta[7]-doṣa-bhayād abhinnam ekaṃ kāryaṃ, viśeṣāś ca bhinnāḥ, na ca kāryād vyatiriktā iti matiḥ. evaṃ tarhi bhinnâbhinna-svabhāvâdhyāsitatvād[8] dharma-dharmiṇor[9] vastuta[10] eva[11] candra-tārak'ādivad bhedān na kevalaṃ vyatiriktam eva sāmānyaṃ balād āpatati, nânekatvayoḥ[12] paraspar'āhati-lakṣaṇo 'pi

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1. satvam P, satyam C. yod-pa. 2. asatvaṃ P, asatyaṃ C. med-pa. 3. °de PC. 4. °dha T. 5...5. °nātilpighaṭitesv (!) P, °nāśilpaghaṭiteṣv (!) C. rtog-pas sbyar-ba. 6. kalpitaka C. brtags-pa. 7...7. athôkta T, athôktā (!) P, yathôkta C. ḥon-te brjod zin-pa. 8. °sitātvyā P. svabhāvâdh°=chos daṅ ldan-pas. 9. °ṇo C, °mīṇor P. But chos daṅ chos-dag=dha ma-dharmayor. 10. °stunaḥ P. 11. om. PT & Tib. 12. nāk° C, tānaik° P, om. Tib.

doṣaḥ. kiṃ tarhi. bodha-rūpād ananyatve 'bhyupagamyamāne rūpād vijñāna-kāryasya [Tib.335ᵃ] na sambhavo bodha-rūpād ananyatvād bodha-rūpa-sv'ātmavat. viṣay'ākārād ananyatvād rūpato 'pi tasya sambhavo viṣay'ākāra-sv'ātmavad ity [1]ekatra kārye[1] sambhavâsambhavau kāraṇe câikatra janakâjanakau(P.269ᵇ) yugapat tattvato virudhyate.

syād etat: tathāvidha-kāryam utpadyamānaṃ dṛṣṭam iti. tad ayuktaṃ. na hi sarva-darśanaṃ bādhyamānam api pramāṇena pramāṇaṃ mā bhūd dvi-candr'ādi-darśanasyâpi prāmāṇyam iti.

athâikam eva kāraṇam anekaṃ kāryaṃ kuryād iti tṛtīyaḥ pakṣo 'bhyupagamyate. tad ayuktaṃ. ekasmād aneka-kāryôtpattau na kāraṇa-bhedaḥ kāryasya bhedaka iti bhedo 'pi bhedasya na hetur iti. tadā bhedâbhedau viśvasyâhetukau syātāṃ.

abhinnasyâpi sa tādṛśa ātmātiśayo yenâiko 'pi hetur anekaṃ kāryaṃ karotîti cet. sa hetur yen' ātmâtiśayenâikaṃ kāryaṃ janayati. kiṃ tenâivâparaṃ.[2]

tenâiva cet. kathaṃ bhedaḥ phalasya.

athânyena. evaṃ tarhi kāraṇâbhedo na yuktimān. na hy[3] ātmâtiśayād anyo bhāvaḥ.

syād etad: yadi kārya-svabhāv'āpattyā kāraṇaṃ kāryaṃ janayati yathā Sāṃkhyasya tadā bhaved ekasyânekarūp'āpatti-virodhād aneka-jananam ayuktimat. yāvatā bhedâbheda-janana-niyata-svabhāva-kārana-saṃnidhi-mātreṇa bhedâbheda-kāryôtpattau nêdaṃ codyam āskandati. ayam eva hi kāraṇa-bhedâbhedābhyāṃ kāryasya bhedo 'bhedo vā yad bhedâbheda-janana-niyata-svabhāvāt kāraṇād bhinnâbhinna-kāryôtpattir iti. etad api mithyā. [Tib.335ᵇ] yato 'trâivêyaṃ vicāraṇā kriyate cakṣuṣo[4] yena svabhāvena cakṣuḥ-kṣaṇaṃ janayati kiṃ tenâiva cakṣur-vijñānam api.

tenâiva cet.[5] tad api vijñānaṃ cakṣur eva syāc cakṣur-janana-svabhāva-kāraṇa-janyatvāc cakṣurvat. yena vā svabhāvena cakṣur-vijñānaṃ janayati tenâiva[6] cakṣur api. evaṃ cakṣur-vijñāna-janana-svabhāva-kāraṇa-janyatvāc (P.

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1 ... 1. ekatra kārya C, ekārya P. ḥbras-bu gcig-las. 2. °paṃ C, °vāram P. gṣan. 3. kv C, nūdy P. ni. 4. °kṣu C, °kṣur PT. mig-gi. 5. ce P, ca C. ṣe-na. 6. °yatenaiva P, °yati naiva C. de-ñid-kyis.

270[a]) cakṣur api cakṣur-vijñānaṃ syāc cakṣur-vijñānavat. yadi vā pratyekaṃ cakṣur-acakṣur-janana[1]-svabhāva-kāraṇa-janyatvāc cakṣur-acakṣuṣaḥ svabhāvaṃ cakṣuḥ syāt. evaṃ vijñānâvijñāna-janana-svabhāva-kāraṇa-janyatvād vijñānaṃ vijñānâvijñāna-svabhāvaṃ syāt. evam etad ity abhyupagame ca[2] sutarāṃ pratyakṣ'ādy-upahatir gāḍhaṃ[3] bhavantam āśliṣyati.

athânyena svabhāvena[4] cakṣuś cakṣuḥ-kṣaṇaṃ janayaty, anyena cakṣur-vijñānam iti mataṃ. tau svabhāvau[5] kiṃ cakṣuṣo vyatiriktāv athâvyatiriktau. yadi vyatiriktau tadā tāv evârthakriyā-lakṣaṇatvād vastu-janakau vastunī syātām. cakṣus tv avastu syād akiñcitkaratvāt. athâvyatiriktau tadā cakṣuṣo 'py ekâbhimatasya bhedaḥ syāt paraspara-bhinna-svabhāvâvyatirekāt svabhāva-dvayavat. tathā câikatvaṃ hīyate,[6] svabhāvayor vā punar aikyaṃ syād ekasmāc cakṣuṣo 'bhinnatvāc cakṣurvat. tatra cakṣur yena svabhāvenêty-ādinôkto doṣaḥ.

atha mataṃ: sva-hetor eka-janaka-svabhāvam utpannaṃ kāraṇaṃ yathā[7] kāryam ekaṃ janayati. tathā sva-hetor evôtpannam anekaṃ janayatîti. evaṃ tu bruvāṇaiḥ[8] prakaraṇam eva vismṛtaṃ. tathā hi yathâikasyâneka-janakatvaṃ [Tib. 336[a]] nirācikīrṣitaṃ tathâika-janakatvam apîti kiṃ Mādhyamikaṃ praty evam ucyate. amādhyamikaṃ praty api niṣphalam iṣṭatvād ekâneka-janakatvasya tena.

syād etad: yadi bheda-janana-niyata-svabhāvād abhedôtpattir na tarhi kāraṇa-svabhāvânuvidhāyi[9] kāryaṃ syād ity ahetukatva-prasaṃgaḥ. yāvatā cakṣuṣaḥ sakāśād bheda-janana-niyata-svabhāvāc [10]cakṣuṣaś cakṣur-vijñānasya[10] câcakṣuḥ-svabhāvasyôdayāt katham abhedôtpattiḥ.[11] tathā hi na kāraṇaṃ pratikāryaṃ paraspara-vilakṣaṇābhiḥ śa(P 270[b])ktibhir anugatam iti bhinna-kāryaṃ karoty, api tu svabhāvād iti. [12]tam evaṃ[13] tat-svabhāvaṃ paryanuyuṃjmahe[12] ko 'yaṃ svabhāvo nāma viśva-rūpo yena prāg-uktâneka-prakāra-virodhe 'pi tattiraskriyayā sva-pakṣa-rakṣām ācarann apāstânya-pratisamādhāna[14]-cintā-bhāro bhavān sukham āsīta.

hetu-dharma-sāmarthyam iti cet. nâivaṃ, prāg eva nirākṛtatvāt. paridṛśya-

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1. om. Tib. 2. va PC. kyaṅ. 3. °tiśītaṃ C, °tigāḍham P. gnod-pa. 4. svābhāvena CT. 5. svābh° C. 6. To read hīyeta? ñams-par ḥgyur-ro. 7. de-bṣin-du = tathā. 8. brūv° PC. 9. °ya C. 10 ... 10. cakṣuṣo v° PCT. mig daṅ mig-gi rnam-par śes-pa. 11. na bh° PCT. 12 ... 12 om. Tib. 13. eva PT. 14. pratīs° P, prativina (!) C. lan.

māna-rūpatêty api na vaktavyaṃ. yasmād rūp'ādi-nirbhāsavati pratyaye pratibhāsamānasya śāstr'ādy-āśrayeṇa parikalpita-rūpasya tattvôtpatty'ādy-ākārasya niṣedhād yayā buddhyā tattvaṃ saṃvriyate yasyāṃ vā buddhau sā tādṛśī lokapratītiḥ saṃvṛtir iṣṭā, tayā sarvam idaṃ pratīyamāna-sva-rūpaṃ viśvaṃ satyam. anyathā 'līkam. ato yathā-darśanaṃ kārya-kāraṇa-bhāvo[1] durnivāraḥ. tathā ca sati yat[2] kaiścid evaṃ.dūṣaṇam ucyate 'bhāvaḥ saṃvṛtir [3]utpādo bhāva[3] iti yugapad artha-kriyāyāṃ yogyam ayogyaṃ vastv abhyupagatam. athôtpādaḥ saṃvṛtis tadā saṃvṛtyôtpāda ity [4]asya vākyasyôtpattyôtpāda[4] ity [5]abhyupagamān na kiṃcid aniṣṭam āpatitam.[5] [Tib.336[b]] tathā 'nutpādaḥ paramârtha ity evaṃ paramârthena nôtpāda ity asyânutpādena nôtpāda ity arthaḥ. tathā ca siddha-sādhyatêty-ādi. tat saṃvṛti-lakṣaṇânabhijñatayā prakṛtânupayogikaṃ[6] kevalam abhimānād asaṃgatam uktaṃ.

athâikam eva kāraṇam ekaṃ kāryaṃ kuryād iti caturthaḥ pakṣo 'bhyupagamyate. so 'yaṃ nitarām eva na rājate. tathā hi cakṣur-ādīnāṃ sva-jātīya-kṣaṇa-janakatve(P.271[a])na sva-vijñāna-janakatvâbhāve 'ndha-badhir'āditva-prasaṃgaḥ spaṣṭaḥ prasajyate. sva-vijñāna-janakatve câbhyupagamyamāne cakṣurādi-jāty-ucchedenâikasmāj jñāna-kṣaṇād ūrdhvaṃ na cakṣur[7]-ādayo nâpi jñānam iti tad evândhatv'ādikam anāyāsena jagataḥ prāptaṃ. ato ye pratītyasamutpannās te paramârthato 'vicārâikaramaṇīyās tad-yathā māyākāra-nirmitāḥ karabh'ādayaḥ. tathā câmī sarve rūp'ādayo bhāvā iti svabhāva-hetuḥ. yathā-darśanaṃ pratītyôtpāda-darśanān nâsiddho hetuḥ. sa-pakṣe bhāvān na viruddhaḥ. pūrva-prabandhena vipakṣe bādhaka-pramāṇôpadarśanād anaikāntikaś ca na bhavati. ity amunā nyāyena pratyayâdhīna-vṛttitvād yathā śabdaḥ prājñaptikas tathā bhagavatāṃ kāyo vyavasthāpita ity[8] [9]alam atiprasaṃgena.[9]

tatrôpādāna-kāraṇâdhīnatvena *hetv-adhīnā*. sahakāri-kāraṇa-janyatvāt *pratyayâdhīnā*. vineyānāṃ kuśala-mūla-balenap ratibhāsa-gamanād[10] *aneka-kuśala-mūla-prayoga-pariniṣpannā*.

yataḥ kula-putra tvam eva tathāgatāṃś ca sarva-dharmāṃś

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1. °vod P, °vatvād C. dños-pa. 2. yatra C. gaṅ yin-pa. 3...3. Lacuna C. 4...4. Lacuna C, asyathākyasyôtpattôtpāda P tshig ḥdi skye-ba skyeḥo. 5...5. mānu kiṇṭhonnittham (!) C, abhyupagamāpāditaṃ P. khas len-pa yin-pas mi ḥdod-pa ci yaṅ bsgrubs-pa med-do. 6. °nuy° C. mi-mkho-ba. 7. catur P. 8. om. P. 9...9. Om. PCT. śin-tu spros-pas chog-go. 10. °sam° P. snaṅ-baḥi yul-du ḥgyur-pas.

cânutpannān aniruddhāṃś ca samprajñāsyasi tatas tvaṃ niyato bhaviṣyasy anuttarāyāṃ samyaksambodhau prajñāpāramitāyāṃ upāya-kauśalye ca niyataṃ cariṣyasi ||

[Tib. 337ª] yathôkta-dharma-pratyavekṣāyāḥ prayojanârtham āha: *yataḥ kula-putrêty-ādi.* yasmād evam anantarôkta-krameṇa yathā[1] *sarva-dharmān anutpannān aniruddhān* darśana-mārgâdhigamena *tvaṃ* samyak *prajñāyasi.* tasmād bhāv'ādy[2]-abhiniveśa-lakṣaṇaṃ viparyāsaṃ virodhi[3]-naiḥsvābhāvya-jñānāt prahāya tat-mūlaṃ sakalaṃ kleśa-jñey'āvaraṇaṃ krameṇâpākurvāṇaḥ[4] prathaṃ'ādi-bhūmau niyato bhaviṣyasy anuttara-bodhāv ity arthaḥ.

asmin khalu punas tathāgatānām anāgaty-agamana-nirdeśe bhāṣyamāṇe mahān bhūmi-cālo 'bhūt sarvaś ca tri-sāhasra-mahā-sāhasro lokadhātuḥ ṣaḍ-vikāram aṣṭādaśa-mahā-nimittaṃ kampate prakampate saṃprakampate calati pracalati saṃpracalati vedhate pravedhate sampravedhate raṇati praraṇati sampraraṇati kṣubhyati prakṣubhyati samprakṣubhyati garjati pragarjati sampragarjati sma| sarvāṇi ca Māra-bhavanāni saṃkṣobhitāni jihmī-bhūtāni câbhūvan| ye kecana tri-sāhasra-mahā-sāhasre lokadhātau tṛṇa-gulmâûṣadhi-vanaspatayas te sarve yena Dharmôdgato bodhisattvo mahāsattvas tena (517) praṇatā abhūvan akāla-puṣpāṇi côtsṛjanti sma upariṣṭāc cântarīkṣān mahā-puṣpa-varṣaḥ prâvarṣat| Śakraś ca devānām indraś catvaraś ca mahā-rājāno Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ divyaiś candana-cūrṇair divyaiś ca puṣpair avâkirann abhyavâkirann abhiprâkiran evaṃ ca vācam abhāṣanta sādhū sādhu kula-putra tava kula-putrânubhāvenâdyâsmābhiḥ paramârthanirjātā kathā deśyamānā śrutā sarva-loka-vipratyanīkā yatrâbhū-

1. yadā PCT. ji-ltar. 2. ādi is wanting in Tib. 3. °santa-virodhe C, °santadhīr° P, °saṃ tad-v° T. phyin-ci-log daṅ ḥgal-ba. 4. om. C. slar.

miḥ sarva-satkāya-dṛṣṭi-pratiṣṭhitānāṃ sarvâsad-dṛṣṭy-abhiniviṣṭānāṃ sattvānāṃ ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ Dharmôdgataṃ bodhisattvaṃ mahāsattvam etad avocat | kaḥ punaḥ kula-putra hetuḥ kaḥ pratyayo 'sya mahataḥ pṛthivī-cālasya loke prādurbhāvāya ||

Dharmmôdgato bodhisattvo mahāsattva āha | imaṃ kula-putra tathāgatānāṃ anāgaty-agamana-nirdeśaṃ tava ca pṛcchato mama ca nirdiśato 'ṣṭānāṃ prāṇi-sahasrāṇāṃ anutpattika-dharma-kṣānti-pratilambho 'bhūt aśīteś ca prāṇi-niyutānāṃ anuttarāyāṃ samyaksambodhau cittāny utpannāni catuḥ-ṣaṣteś ca prāṇi-sahasrāṇāṃ virajāṃsi vigata-malāni dharmeṣu dharma-cakṣūṃṣi viś ddhāni ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ paramôdāreṇa prīti-prāmodyena samanvāgato 'bhūt | lābhā me parama-sulabdhā yasya me prajñāpāramitāṃ imaṃ ca tathāgatānām anāgaty agamana-nirdeśaṃ paripṛcchata iyatāṃ sattvānām arthaḥ kṛtaḥ etad evâsmākaṃ paryāptaṃ kuśalam bhaved a(518)nuttarāyāḥ samyaksambodheḥ parinispattaye | na ca me bhūyo vicikitsā pravartate 'nuttarāyāḥ samyaksambodheḥ niḥsaṃśayam ahaṃ tathāgato bhaviṣyāmy arhan samyaksambuddhaḥ || sa tenâiva prīti-prāmodyena samanvāgataḥ sapta-tālaṃ vihāyasam abhyudgamya sapta-tāle sthitvā evaṃ cintayati sma kenâham etarhy antarīkṣe sthito Dhormôdgataṃ bodhisattvaṃ mahāsattvaṃ satkuryāmîti ||

atha khalu Śakro devānām indraḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvam abhyudgataṃ dṛṣṭvā cetasâiva câsya cittam ājñāya divyāni câsmai māndāravāṇi puṣyāṇy upanāmayati sma evaṃ câvocat ebhis tvaṃ kula-putra divyaiḥ puṣpair Dha-

rmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkuru satkartavyo hi kula-putrâsmābhis tava parigrāhakaḥ | tava hi kula-putrânubhāvenâdya bahūnāṃ prāṇi-sahasrāṇāṃ arthaḥ kṛtaḥ | durlabhāḥ kula-putrâîvaṃrūpāḥ sattvā ye sarva-sattvānāṃ kṛtaśo 'prameyān asaṃkhyeyān kalpān utsahante mahāntaṃ bhāram udvoḍhuṃ yathā tvayôtsoḍhuṃ ‖

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ Śakrasya devānām indrasyântikān māndāravāṇi puṣpāṇi gṛhītvā Dharmôdgataṃ bodhisattvaṃ mahāsattvam avâkirad abhyavâkirad abhiprâkirat svakena ca kāyena Dharmôdgataṃ bodhisattvaṃ mahāsattvam abhicchādayati sma evaṃ ca vācam abhāṣata | eṣo 'haṃ kula-putrâdyâgreṇa tav' ātmānaṃ niryātayāmi upasthāna-paricaryāyai | sa ātmānaṃ niryātya Dharmôdgatasya bodhisattvasya mahāsattvasya purataḥ prāñjaliṃ kṛtvā 'sthāt ‖

(519) atha khalu sā śreṣṭhi-dārikā tāni ca pañca-dārikā-śatāni Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | etā vayam api kula-putra tav' ātmānaṃ niryātayāmo vayam apy anena kuśala-mūlena eteṣām eva dharmāṇāṃ lābhinyo bhavema tvayâîva ca sârdhaṃ punaḥ-punar buddhāṃś ca bhagavato bodhisattvāṃś ca satkuryāma gurukuryāma āsannī-bhūtāś ca tavâîva bhavema ‖

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ śreṣṭhi-dārikāṃ tāni ca pañca-dārikā-śatāny etad avocat | yadi me yūyaṃ dārikā adhyāśayam anuvartadhvam adhyāśayena ca mahyam ātmānaṃ niryātayata evam ahaṃ yuṣmān pratīccheyaṃ ‖

dārikā āhuḥ | anuvartiṣyāmahe tava vayam āśayenâdhyāśayena ca vayaṃ tav' ātmānaṃ niryātayāmo yathêcchā-karaṇīyatāyai ‖

atha khalu Sadāprarudito bodhisattvo mahāsattvas tāni śre-

ṣṭhi-dārikā-pramukhāni pañca-dārikā-śatāni sarvâlaṃkāra-bhūṣitāni kṛtvā tāni ca pañca-ratha-śatāny alaṃkṛtya sarvāṇi ca tāni Dharmôdgatāya bodhisattvāya mahāsattvāya niryātayati sma | upasthāna-paricaryāyai imāḥ kula-putrâhaṃ tavôpasthāyikā niryātayāmi imāni ca pañca-ratha-śatāni niryātayāmi paribhogāyêti ||

atha khalu Śakro devānām indras tasmai kula-putrāya sādhu-kāram adāt | sādhu sādhu kula-putra bodhisattvair mahāsattvaiḥ sarvasva-parityāgibhir bhavitavyaṃ | evaṃrūpeṇa ca tyāga-cittena bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksambodhim abhisambudhyate evaṃ ca dharma-bhāṇakānāṃ pūjāṃ kṛtvā śakyaṃ prajñāpāramitām upāya-kauśalyaṃ ca śrotuṃ | tair api kula-putra (520) paurvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ pūrvaṃ bodhisattva-caryāṃ caradbhir evaṃrūpa eva tyāge sthitvā 'nuttarā samyaksambodhiḥ samudānītā prajñāpāramitām upāya-kauśalyaṃ ca paripraśnayadbhir iti ||

atha khalu Dharmôdgato bodhisattvo mahāsattvas tāni śreṣṭhi-dārikā-pramukhāni pañca-dārikā-śatāni pañca-ratha-śatāni Sadāpraruditasya bodhisattvasya mahāsattvasya kuśala-paripūrim upādāya pratigṛhṇīte sma | pratigṛhya ca Sadāpraruditāyâiva kula-putrāya pratiniryātayāmāsa ||

atha khalu Dharmôdgato bodhisattvo mahāsattva utthāy' āsanāt svakaṃ gṛhaṃ prâvikṣat sūryasya câstaṃgamana-kālo 'bhūt ||

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasyâitad abhūt | nâitan mama sādhu pratirūpaṃ bhaved yad ahaṃ dharma-kāmatayā āgatya niṣīdeyaṃ śayyāṃ ca parikalpayeyaṃ yan nv ahaṃ dvābhyām evêryā-pathābhyāṃ sthitvā sthānena

caṃkrameṇa ca kālam atināmayeyaṃ yāvad Dharmôdgato bodhisattvo mahāsattvaḥ svakād gṛhān nirgato bhaviṣyati yad uta dharma-samprakāśanāyêti ||

atha khalu Dharmôdgato bodhisattvo mahāsattvaḥ sapta-varṣāṇy eka-samādhi-samāpanna evâbhūt aprameyair asaṃkhyeyair bodhisattva-samādhi-sahasraiḥ prajñāpāramitôpāya-kauśalya-nirjātair vyāhārṣīt | Sadāprarudito 'pi bodhisattvo mahāsattvaḥ sapta-varṣāṇi dvābhyām evêryā-pathābhyāṃ kālam atināmayan na styāna-middham avakrāmayāmāsa sapta-varṣāṇi na kāma-vitarkam utpādayāmāsa na vyāpāda-vitarkaṃ na vihiṃsā-vitarkam utpādayāmāsa na rasa-gṛddhim na cittâûdbilyam utpādayāmāsa api tu kadā nāma Dharmôdgato bodhisattvo mahāsattvo 'smāt samādher vyutthāsyati yan nv ayaṃ Dharmôdgatasya bodhisattvasya (521) mahāsattvasya dharm'āsanaṃ prajñapayiṣyāmo yatrâsau kula-putra niṣadya dharmaṃ deśayiṣyatîti taṃ ca pṛthivī-pradeśaṃ susiktaṃ sumṛṣṭaṃ ca kariṣyāmo nānā-puṣpâbhikīrṇaṃ yatra pṛthivī-pradeśe Dharmôdgato bodhisattvo mahāsattvaḥ prajñāpāramitām upāya-kauśalyaṃ ca samprakāśayiṣyatîti cintayāmāsa | tāny api śreṣṭhi-dārikā-pramukhāni pañca-dārikā-śatāni Sadāpraruditasya bodhisattvasya mahāsattvasyânuśikṣamāṇāni dvābhyām evêryā-pathābhyāṃ kālam atināmayāmāsuḥ sarvāḥ kriyās tasyânuvartamānāḥ ||

atha khalu Sadāprarudito bodhisattvo mahāsattvo divyaṃ nirghoṣam aśrauṣīt | itaḥ saptame divase Dharmôdgato bodhisattvo mahāsattvo 'smāt samādher vyutthāsyati vyutthāya ca madhye nagarasya niṣadya dharmaṃ deśayiṣyatîti ||

atha khalu Sadāprarudito bodhisattvo mahāsattvas taṃ divyaṃ nirghoṣaṃ śrutvā tuṣṭa udagra āttamanāḥ pramuditaḥ prītisaumanasya-jātas taṃ pṛthivī-pradeśaṃ śodhayāmāsa sârdhaṃ

śreṣṭhi-dārikā-pramukhaiḥ pañca-dārikā-śataiḥ dharm'āsanaṃ ca prajñapayāmāsa sapta-ratna-mayaṃ svakaṃ côttarāsaṅgaṃ kāyād avatārya tasy' āsanasyôpari prajñapayati sma ||

atha khalu tā dārikāḥ svaka-svakān uttar'āsaṅgān kāyād avatārya pañcôttar'āsaṅga-śatāni tatr' āsane prajñapayāmāsur atr' āsane Dharmôdgato bodhisattvo mahāsattvo niṣadya dharmaṃ deśayiṣyatîti | evaṃ tāś ca sarvā dārikā (522) Dharmôdgatasya bodhisattvasya mahāsattvasya dharm'āsanam āstīrya tuṣṭā udagrā āttamanasaḥ pramuditāḥ prīti-saumanasya-jātā abhūvan ||

atha khalu Sadāprarudito bodhisattvo mahāsattvas taṃ pṛthivī-pradeśaṃ sektu-kāmo na côdakaṃ samantāt paryeṣamāṇo 'pi labhate yena taṃ pṛthivī-pradeśaṃ siñcet | yathā 'pi nāma Māreṇa pāpīyasā tat sarvam udakam antardhāpitam abhūt | apy eva nāmâsya Sadāpraruditasya bodhisattvasya mahāsattvasyôdakam alabhamānasya cittaṃ khidyeta duḥkha-daurmanasyaṃ ca bhavec cittasya vā 'nyathātvaṃ bhaved yenâsya kuśala-mūlasyântardhānaṃ bhaven na vā pūjā bhrājeran ||

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasyaîtad abhūt yan nv aham ātmanaḥ kāyaṃ viddhvā imaṃ pṛthivī-pradeśaṃ rudhireṇa siñceyaṃ || tat kasya hetoḥ | ayaṃ hi pṛthivī-pradeśa uddhata-rajaskaḥ mā rajo-dhātur ito bhū-pradeśād Dharmôdgatasya bodhisattvasya mahāsattvasya kāye nipatet kiṃ vā 'nen' ātmabhāvenâvaśyam bhedana-dharmiṇā kuryāṃ | varaṃ khalu punar mamâyaṃ kāya evaṃrūpayā kriyayā vinaśyatu na tu niḥsāmarthya-kriyayā | api ca kāma-hetoḥ kāma-nidānaṃ bahūni me ātmabhāva-sahasrāṇi punaḥ-punaḥ saṃsāre saṃsarato bhinnāni na punar evaṃrūpeṣu sthāneṣu saddharma-parigrahasya kṛtaśaḥ | yadi punar bhidyante kā-

mam evaṃrūpeṣu bhidyantām iti ||

vineyānām aviparīta-dharma-deśanā-balād adhigamo jāta iti pratipādayann āha: *asmin khalu punar* ity-ādi. *na ca me* (P. 271[b]) *bhūyo vicikitsā pravartata* iti eka-yoga-kṣemāṇāṃ madhye 'nyatarasyâikasya prahāṇâbhāvād vicikitsā-prahāṇena darśana-prahātavya-kleśa-gaṇa-prahāṇaṃ dharma-nairātmya-deśanā-balād adhigata-darśana-mārga-sāmarthyena paridīpayaty ato '*nuttara-bodhiṃ* prati *na* punar *vicikitsā pravartate.*

kuśala-mūla[1]*-paripūrim upādāyê*ti prathama-bhūmy-adhikāreṇa dāna-pāramitā'tiriktatām *upādāyê*ty arthaḥ.

*sapta-varṣāṇî*ti

na kṛpā mandate dānīṃ na ca me dharma-matsaraḥ.
n' ācāryamuṣṭir nâśaktir na ca me duḥkha-śīlatā. ||
na ca me niṣṭhitaṃ śāstraṃ tarkayāmi tavântikāt
ājñāntuṃ[2] na ca me śaktāḥ vineyā na ca sâdarāḥ ||
na deśayāmi yenêti jñāpayan[3] paritarṣayan[4]
dvau māsau pratisaṃlīno Bhagavān ardham eva ca ||

iti nyāyād āry:-Sadāpraruditasya pariśuddh'āśayatā-jijñāsârthaṃ *sapta-varṣāṇi samāpanna eva* sthita ity eke.

darśana-mārgâdhigama-balenâdhigata-sapta-sam[Tib. 337[b]]bodhyaṅgānāṃ sarv'ākāra-pariśodhanârtham ity apare.

atha khalu Sadāprarudito bodhisattvo mahāsattva iti pratisaṃkhyāya (523) tīkṣṇaṃ śastraṃ gṛhītvā sva-kāyaṃ samantato viddhvā taṃ pṛthivī-pradeśaṃ sva-rudhireṇa sarvam asiñcat| tāny api śreṣṭhi-dārikā-pramukhāni pañca dārikā-śatāni Sadāpraruditasya bodhisattvasya mahāsattvasyânuśikṣamāṇāni| sarvāṇi tāni tīkṣṇāṇi śastrāṇi gṛhītvā svaka-svakāni śarīrāṇi viddhvā taṃ pṛthivī-pradeśaṃ svaka-svakair lohitaiḥ sarvam asiñcan| na ca Sadāpraruditasya bodhisattvasya mahā-

1. om. Ed. 2. °tun P, ajñātan C. śes. 3. jñāpana C, jñapayet P. mkhyen-ciṅ.
4. °yat PC.

sattvasya tāsāṃ vā sarvāsāṃ dārikāṇāṃ cittasyânyathātvam abhūt yatra sa Māraḥ pāpīyān avatāraṃ labhate kuśala-mūlântarāya-karaṇāya ||

atha khalu Śakrasya devānām indrasyâtad abhūt| āścaryaṃ yāvad dharma-kāmaś câyaṃ Sadāprarudito bodhisattvo mahāsattvo yāvad dṛḍha-samādānaś ca yāvan mahā-saṃnāha-saṃnaddhaś cânapekṣaḥ kāye jīviteṣu bhogeṣu cânuttarāyāḥ samyaksambodher adhigamāyâdhyāśaya-samprasthito yad uta sarva-sattvān mocayiṣyāmy aparimāṇataḥ saṃsāra-duḥkhād anuttarāṃ samyaksambodhim abhisambudhyêti ||

atha khalu Śakro devānām indras tat sarvaṃ lohitôdakaṃ divyaṃ candanôdakam adhyatiṣṭhat| samantāc ca tasya pṛthivī-pradeśasyâcintyaṃ paramôdāraṃ gandhaṃ yasya divyasya candanôdakasya paripūrṇaṃ yojana-śataṃ gandho vāti ||

atha Śakro devānām indraḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat| sādhu sādhu kula-putra sādhu te kula-putrâcintyaṃ vīryaṃ sādhvī ca te 'nuttarā dharma-kāmatā dharma-parīṣṭiś ca| evaṃrūpeṇa kula-putrâ(524)dhyāśayena evaṃrūpeṇa vīryeṇa evaṃrūpayā ca dharma-kāmatayā taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarā samyaksambodhiḥ samudānītā ||

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasyâitad abhūt| prajñaptaṃ mayā Dharmôdgatasya bodhisattvasya mahāsattvasya dharm'āsanam ayaṃ ca pṛthivī-pradeśaḥ su-siktaḥ su-saṃmṛṣṭaś ca kuto nu khalv ahaṃ puṣpāṇi labheyaṃ yair aham imaṃ pṛthivī-pradeśaṃ puṣpâbhikīrṇaṃ kuryāṃ Dharmôdgataṃ ca bodhisattvaṃ mahāsattvaṃ dharmaṃ deśayantaṃ dharm'āsane niṣaṇṇam abhyavakireyaṃ ||

atha khalu Śakro devānām indraḥ Sadāpraruditaṃ bodhi-

sattvaṃ mahāsattvam etad avocat| imāni te kula-putra pratigṛhāṇa divyāni māndāravāṇi puṣpāṇi| ebhis tvam imaṃ pṛthivī-pradeśaṃ puṣpâbhikīrṇaṃ kuru Dharmôdgataṃ ca bodhisattvaṃ mahāsattvaṃ dharmaṃ deśayantaṃ dharm'āsane niṣaṇṇaṃ abhyavakira| sa tasmai divyaṃ khārī-sahasraṃ divyānāṃ māndārava-puṣpāṇām upanāmayati sma‖

atha khalu Sadāprarudito bodhisattvo mahāsattvas tāni puṣpāṇi gṛhītvā 'nyataraiḥ puṣpais taṃ pṛthivī-pradeśaṃ puṣpâbhikīrṇam akārṣīt anyataraiś ca puṣpair Dharmôdgataṃ bodhisattvaṃ mahāsattvam abhyavâkirat‖

atha khalu Dharmôdgato bodhisattvo mahāsattvaḥ saptānāṃ varṣāṇām atyayena tataḥ samādher vyutthāya yena dharm'āsanaṃ tenôpasaṃkramya prajñapta ev' āsane nyaṣīdat aneka-śata-sahasrayā parṣadā parivṛtaḥ puraskṛtaḥ prajñāpāramitāṃ deśayāmāsa‖

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ saha darśanenâiva (525) Dharmôdgotasya bodhisattvasya mahāsattvasya tādṛśaṃ sukhaṃ pratilabhate sma| tad-yathā 'pi nāma prathama-dhyāna-samāpanna ekâgra-manasikāro bhikṣuḥ‖

āśaya-pariśuddhyā bhāvanā-balād aviparīta-nimitta-pratibhāso jāta ity āha : *atha khalu Sadāprarudita* ity-ādi. *pratisaṃkhyāyêti* evaṃ vicintya ṛddhy[1]-abhijñā-sambhave 'pi na tayā pūjā kṛtêti śarīra-vikraya-mūlya-grahaṇavad vyākheyaṃ.

tatrêyaṃ Dharmôdgatasya bodhisattvasya mahāsattvasya prajñāpāramitā-deśanā yad uta sarva-dharma-samatayā prajñāpāramitā-samatā| sarva-dharma-viviktatayā prajñāpāramitā-viviktatā| sarva-dharmâcalanatayā prajñāpāramitā'calanatā| sarva-dharmâmananatayā prajñāpāramitā'mananatā| sarva-

1. drug=ṣaḍ.

dharmâstambhitatayā prajñāpāramitā'stambhitatā | sarva-dharmâika-rasatayā prajñāpāramitâika-rasatā | sarva-dharmâparyantatayā prajñāpāramitā'paryantatā | sarva-dharmânutpādatayā prajñāpāramitā'nutpādatā | sarva-dharmânirodhatayā prajñāpāramitā'nirodhatā | gaganâparyantatayā prajñāpāramitā'paryantatā | samudrâparyantatayā prajñāpāramitā'paryantatā | Meru-vicitratayā prajñāpāramitā-vicitratā | gaganâkalpanatayā prajñāpāramitā'kalpanatā | rūpâparyantatayā prajñāpāramitā'paryantatā | evaṃ vedanā saṃjñā saṃskārā vijñānâparyantatayā prajñāparamitā'paryantatā | pṛthivī-dhātv-aparyantatayā prajñāpāramitā'paryantatā | evam ab-dhātu-tejo-dhātu-vāyu-dhātv-ākāśa-dhātv-aparyantatayā prajñāpāramitā'paryantatā | vijñāna-dhātv-aparyantatayā prajñāpāramitā'paryantatā | vajrôpama-dharma-samatayā prajñāpāramitā-samatā | sarva-dharmâsambhedanatayā prajñāpāramitā'saṃbhedanatā | sarva-dharmânupalabdhitayā prajñāpāramitā'nupalabdhitā | sarva-dharmâbhibhāvanā-samatayā prajñāpāramitā'bhibhāvanā-samatā | sarva-dharma-niśceṣṭa-(526)tayā prajñāpāramitā-niśceṣṭatā | sarva-dharmâcintyatayā prajñāpāramitā'cintyatā veditavyêti ||

kīdṛśīṃ prajñāpāramitāṃ deśayāmāsêty āha. *tatrêyaṃ Dharmôdgatasyêty-ādi*. yady api sarva eva sarva-dharma-samat'ādayo deśanā-prakāra-dharma-nairātmya-dyotakatvena tulyās tathā 'pi pauruṣeyatvād vaktur abhiprāya-kāryatayā sūcayeyur amī śabdāḥ. ta(P. 272ª)smād avicchinna-pāraṃparya-sampradāyakatvenâbhiprāya-dyotanād eṣām artha-bhedo 'vagantavya ity eke. atas tan matam eva likhyate. tatr' ādau sarv' ākārajñat'ādy-anupūrvâbhisamaya-paryantasya ṣaṭ-prakārâbhisamaya-kramasya pratyekaṃ prayoga-darśana-bhāvanā-mārga-svabhāvatvaṃ[1] pratipādayann āha: *sarva-dharma-samatayêty-ādy-aṣṭā-daśa-padāni*. tad-anu catur-vidhâikakṣaṇâbhisamayârtha-kathanāya *pṛthivī-dhātv-aparyantatayêty-ādi-pada-catuṣṭayaṃ*. tad-anantaraṃ tu kāya-trayasya śūnya-

1. °va C, °bhāva P.

tâikarasatva-jñāpanârtham *ākāśa-dhātv-aparyantatayê*ty ekaṃ padaṃ. ato 'nantaraṃ tu dharma-sambhoga-nirmāṇa-kāya-traya-svarūpa-nivedanârtham *vijñāna-dhātv-aparyantatayê*ty-ādi pada-trayaṃ. tad-anantaraṃ ca sambhārâdhimukti-bodhisattva-[Tib. 338ª]tathāgata-bhūmiṣu dharma-kāyasya yathā-bhavya-vineya-jana-pratiṣṭhāpana-dharma-paridīpanârthaṃ *sarva-dharmânupalabdhitayê*ty-ādi pada-catuṣṭayaṃ veditavyaṃ ity ayaṃ samudāyârthaḥ. padârthas tu vibhakta-prāya evêti na punar vibhajyate.

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasya tathā niṣaṇṇasyâiva tasyāṃ velāyāṃ sarva-dharma-samatā nāma samādhi-rājo jātaḥ | yataḥ sarva-dharma-viviktaś ca nāma samādhiḥ sarva-dharmâcalanaś ca nāma samādhiḥ sarva-dharmâmananaś ca nāma samādhiḥ sarva-dharmâstambhitaś ca nāma samādhiḥ sarva-dharmâlka-rasaś ca nāma samādhiḥ sarva-dharmâparyantaś ca nāma samādhiḥ sarva-dharmânutpādaś ca nāma samādhiḥ sarva-dharmânirodhaś ca nāma samādhiḥ gaganâparyantaś ca nāma samādhiḥ samudrâparyantaś ca nāma samādhiḥ Meru-vicitraś ca nāma samādhiḥ gaganâkalpaś ca nāma samādhiḥ rūpâparyantaś ca nāma samādhiḥ evaṃ vedanā saṃjñā saṃskārā vijñānâparyantaś ca nāma samādhiḥ pṛthivī-dhātv-aparyantaś ca nāma samādhiḥ evam ab-dhātu-tejo-dhātu-vāyu-dhātv-ākāśa-dhātv-aparyantaś ca nāma samādhiḥ vijñāna-dhātv-aparyantaś ca nāma samādhiḥ vajrôpamaś ca nāma samādhiḥ sarva-dharmâsambhedaś ca nāma samādhiḥ sarva-dharmânupalabdhiś ca nāma samādhiḥ sarva-dharmâvibhāvanā-samatā ca nāma samādhiḥ sarva-dharma-niśceṣṭaś ca nāma samādhiḥ sarva-dharmâcintyaś ca nāma samādhiḥ | evaṃ pramukhāni ṣaṣṭiḥ samādhi-mukha-śata-śahasrāṇi Sadāpraruditena bodhisattvena mahāsattvena pratilabdhāny abhūvan ||

ārya-Dharmôdgatâdhiṣṭhānena sva-praṇidhi-puṇya-jñāna-balāc ca śruta-cintā-

maya-jñānôtpāda-krameṇa yathôktâṣṭâbhisamaya-svabhāva-prajñāpāramitā-deśa=n'ākārāḥ samādhayaḥ[1] svapnâvasthāyām iva tāvatkāla-pratibhāsāḥ Sadāpraru=dita-bodhisattvasyôtpannā ity āha: *atha khalu Sadāpraruditasyê*ty-ādi. yasmin samādhau vyavasthitaḥ sarva-dharma-samatā pratipadyate sa sarva-dharma-samatā nāma samādhiḥ. evaṃ *sarva-dharma-viviktaś ca nāma samādhir* ity-ādi vācyaṃ. sarvathā tu yathā-nirdiṣṭa-prajñāpāramit'ālambana-samādhīnām adhigama-rūpeṇa dṛḍha-pratibhāsitve (P.272[b]) sūtra-virodhaḥ. tathā hi pratha=mena kalpâsaṃkhyeyena sambhāra-bhūmim ārabhya yāvat prathamā bhūmir niṣpadyate. dvitīyena tu vimalā-bhūmim upādāya yāvat saptamī bhūmiḥ. tṛtī=yena punaḥ kalpâsaṃkhyeyenâcalā-bhūmim ārabhya yāvad buddha-bhūmiḥ. ity evaṃ tribhiḥ kalpâsaṃkhyeyair buddhatvam adhigamyata iti yathārutam eva sūtraṃ virudhyate. trika-sāmānyāt tu tribhiḥ kalpâsaṃkhyeyair ity uktam. na punaḥ paramârthataḥ. ity evaṃ neyârtha-sūtra-vyākhyāne nitarām eva virodhaḥ. tathā hi sambhāra-bhūmim āpūrayann [Tib.338[b]] ekaṃ kalpâsaṃ=khyeyam atikrāmati. tad-anantaram adhimukti-caryā-bhūmiṃ niṣpādayan kal=pâsaṃkhyeyaṃ dvayam atināmayati. tad-anu pramuditā-bhūmim upādāya yāvad dharmameghāṃ bodhisattva-bhūmiṃ pratyekaṃ tribhis-tribhiḥ kalpâsaṃ=khyeyair bodhisattvo niṣpādya samantaprabhāṃ buddha-bhūmim āsādayati. ity evaṃ trayastriśatā kalpâsaṃkhyeyair buddhatvaṃ prāpyata ity ācārya-Vasu=bandhu-pādāḥ.

yathôktâṣṭâbhisamay'ātmaka-prajñāpāramitā-deśan'ālambana-samādhi-balād bahūni samādhi-mukhāni prathamāyām eva bhūmāv adhigatānîty āha: *evaṃ pramukhānî*ty-ādi. atra samādhy-abhinirhārôpāyā eva samādhi-mukhāni, na tu samādhayaḥ. pramuditāyāṃ bhūmau samādhi-śataṃ labhata iti Daśabhūmake 'bhihitatvāt. samādhi-svabhāvāny eva vā samādhi-mukhāni. tatra śata-grahaṇa=syôpalakṣaṇatvād iti pratipattavyaṃ.

iti Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ Dharmôdga=ta-parivarto nāmâikatriṃśattamaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Dharmôdgata-parivarto nāmâikatriṃśattamaḥ.

1. °dhāy° PC. tiṅ-ṅe-ḥdsin-rnams.

XXXII.

PARĪNDANĀ-PARIVARTO NĀMA DVĀTRIṂŚATTAMAḤ.

(527) saha-pratilabdhānāṃ ca Subhūte ṣaṣṭyāḥ samādhi-mukha-śata-sahasrāṇāṃ Sadāprarudito bodhisattvo mahāsattvaḥ pūrvasyāṃ diśi dakṣiṇasyāṃ paścimāyām uttarasyāṃ diśi vidikṣu adha ūrdhvaṃ ca diśi daśasu dikṣu Gaṅgā-nadī-vālukôpameṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu Gaṅgā-nadī-vālukôpamān buddhān bhagavataḥ paśyati sma bhikṣu-saṃgha-parivṛtān bodhisattva-gaṇa-puraskṛtān etair eva nayair ebhir eva nāmabhir etair evâkṣarair imām eva prajñāpāramitāṃ bhāṣamāṇān | tad-yathā 'pi nāmâham etarhy asminn eva tri-sāhasra-mahā-sāhasre lokadhātau dharmaṃ deśayāmi bhikṣu-saṃgha-parivṛto bodhisattva-gaṇa-puraskṛta ebhir eva nayair ebhir eva nāmabhir ebhir evâkṣarair imām eva prajñāpāramitāṃ bhāṣe | so 'cintyena bāhuśrutyena śruta-sāgaratayā ca samanvāgato 'bhūt sarvāsu ca jātiṣu na jātu buddha-virahito 'bhūt yatra-yatra buddhā bhagavantaḥ sammukhī-bhutā bhavanti tatra-tatrôpapadyate sma avirahitasya bhavati sma buddhair bhagavadbhir antataḥ svapnântara-gato 'pi | sarve cânenâkṣaṇā vivarjitāḥ kṣaṇa-sampac-cārâvagatāḥ ||

tatra khalu punar Bhagavān āyuṣmantam Ānandam āmantrayate sma | tad anenâpi te Ānanda paryāyeṇâlva veditavyam ity apîyaṃ prajñāpāramitā bodhisattvānāṃ mahāsattvānāṃ sarvajña-jñānasy' āhārikêti | tasmāt tarhy Ānanda bodhisattvair mahāsattvaiḥ sarvajña-jñānaṃ pratilabdhu-kāmair asyāṃ prajñāpāramitāyāṃ carita(528)vyam iyaṃ prajñāpāramitā śrotavyôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā deśa-

yitavyôpadeṣṭavyôddeṣṭavyā svādhyātavyā likhitavyā tathāgatâ-
dhiṣṭhānena mahā-pustake pravyakta-pravyaktair akṣaraiḥ
sulikhitāṃ kṛtvā satkartavyā gurukartavyā mānayitavyā pūja-
yitavyā 'rcayitavyā 'pacāyitavyā puṣpair dhūpair gandhair
mālyair vilepanaiś cūrṇaiś cīvarair vādyair vastraiś chattrair
dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir
bahu-vidhābhiś ca pūjābhiḥ | iyam asmākam antikād Ānandâ-
nuśāsanī || tat kasya hetoḥ | atra hi prajñāpāramitāyāṃ sarva-
jña-jñāna-pariniṣpattir bhaviṣyati | tat kiṃ manyase Ānanda
śāstā te tathāgataḥ |

Ānanda āha | śāstā me Bhagavan śās'ā me Sugata ||

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat |
śāstā te Ānanda tathāgataḥ | paricarito 'smy Ānanda tvayā
maitreṇa kāya-karmaṇā manaāpena maitreṇa vāk-karmaṇā ma-
naāpena maitreṇa manaḥ-karmaṇā manaāpena | tasmāt tarhy
Ānanda yathâiva tvayā mamâitarhi tiṣṭhato dhriyamāṇasya
yāpayato 'smin samucchraye prema ca prasādaś ca gauravaṃ ca
kṛtaṃ tathâiva tvay' Ānanda mamâtyayād asyāṃ prajñāpāra-
mitāyāṃ kartavyaṃ dvir api trir api te Ānanda parīndāmy
anuparīndāmy enāṃ prajñāpāramitāṃ yathêyaṃ nântardhīyeta
yathā nâsyāṃ tvam anyaḥ puruṣaḥ syāḥ | yāvad Ānandêyaṃ
prajñā(529)pāramitā loke pracariṣyati tāvat Tathāgatas tiṣṭha-
tîti veditavyaṃ tāvat Tathāgato dharmaṃ deśayatîti vedita-
vyam avirahitās te Ānanda sattvā buddha-darśanena dharma-
śravaṇena saṃghôpasthānena ca veditavyaṃ tathāgatântikâvacа-
rās te Ānanda sattvā veditavyā ya enāṃ prajñāpāramitāṃ śro-
ṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavā-
syanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svā-
dhyāsyanti likhiṣyanti satkariṣyanti gurukariṣyanti mānayiṣya-

nti pūjayiṣyanty arcayiṣyanty apacāyiṣyanti puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhir iti || idam avocad Bhagavān āttamanās te ca Maitreya-pramukhā bodhisattvā mahāsattvā āyuṣmāṃś ca Subhūtir āyuṣmāṃś ca Śāriputra āyuṣmāṃś c' Ānandaḥ Śakraś ca devānām indraḥ sa-deva-mānuṣâsura-garuḍa-gandharvaś ca loko Bhagavato bhāṣitam abhyanandann iti ||

samyag-adhigatānām eva samādhīnaṃ vyāpāra-kathanârtham āha: *saha-pratilabdhā*(P.273ᵃ)*nāñ ca Subhūta* ity-ādi.

punar apy any'ādarôtpādanāya[1] parīndanā'rtham upodghātayann āha: *tatra khalu punar Bhagavān* ity-ādi. *tad anenâpîti* yasmād ārya-Sadāpraruditasyâivam artha-kāritā[2] tasmād *anenâpi* na kevalaṃ prāg-ukta-paryāyeṇêty arthaḥ. *tathāgatâdhiṣṭhānen*êti[3] mahā'nuśaṃsatvena bahv-antarāyatvāt sahasā 'pi likhitum aśakyā. tasmāt tathāgatânubhāvena. upodghātaṃ [Tib. 339ᵃ] kṛtvâivaṃ parīndanām āvedayann āha: *tasmāt tarhy Ānandê*ty-ādi.

[4]kiṃ nibaṃdhanêyaṃ[4] vistareṇa parīndanêti *tat kasya hetor* ity āśaṃky' āha: *atra hi prajñāpāramitāyām* ity-ādi. tad eva spaṣṭayann āha: *tat kiṃ manyasa* ity-ādi.

evaṃ saṃkṣipta-vistara-ruci-sattvânugraheṇa sarv'ākārajñat'ādayaḥ sa-kāritra-dharma-kāyâvasānāḥ sarva evâṣṭau padârthāḥ samupajñātā[5] bhavanti. atha vā prathamaṃ sarv'ākārajñat'ādi-tri-sarvajñatā'bhilakṣa-sthānīyatvena lakṣaṇaṃ. tato vaśitā'rtha-tri-sarvajñatā-bhāvanāṃ prati prayujyate 'nenêti sarvajñatā-prayogaḥ sarv'ākārâbhisambodhaḥ. tato 'tyabhyāsāt prakarṣa-gamanam iti tri-sarva-jñatāyāḥ prakarṣâvastho mūrdhâbhisamayaḥ. tato 'dhigata-vastu-niścayāya vyasta-samasta-vibhāvitârtha-praguṇī-karaṇam iti tri-sarvajñatā'nukramâvastho 'nupūrvâbhisamayaḥ. tato viśeṣa-gamanâbhāvāt tri-sarvajñatā-niṣṭhā'vasthaḥ samyag-eka-kṣaṇâbhisambodhaḥ. tatas tasya phalam iti tri-sarvajñatā-

1. abhyād° PC. gṣan-dag. 2. °syâivârtha-kārikā PC. don chen-pa byed-pa yin-pa= mahā'rtha-kāritā? 3. In the present edited text this word comes after tasmād tarhy Ānandêty-ādi. 4...4. kiṃ nevaṃbhanêti C, vibhivandhanêyaṃ P. rgyu-mtshan ci ṣig-gis ḥdi. 5. °pajāt° PC. yaṅ-dag-par bstan-pa.

vipāko dharma-kāyaḥ sa-kāritraḥ. ity amunā ṣaṭ-prakāreṇârtha-saṃgraheṇa saṃkṣipta-madhya-ruci-sattvânukampayā pūrvavad iyaṃ Jinajananī vyā(P.273[b])-khyeyā.

tathā côktaṃ :

lakṣaṇaṃ[I] tat-prayogas[II] tat-prakarṣas[III] tad-anukramaḥ[IV]

tan-niṣṭhā[V] tad-[Tib 339[b]]vipākaś[VI] cêty anyaḥ ṣoḍhā'rtha-saṃgraha ||

iti. (1).

atha vā ādau [1]sarv'ākārajñat'ādi-tri-sarvajñatā[1]-svabhāvaḥ pravṛtti-gocaratvād viṣayaḥ. sa kathaṃ prayujyata iti tad-anantaraṃ sarv'ākārâbhisambodh'ādiś caturvidho 'bhisamayo hetu-svabhāvaḥ prayogaḥ. tasyâivaṃ prayogavato viśayasya[2] kiṃ phalam iti tad-anu dharma-kāyaḥ sa-karmaḥ[3] phalam. ity evaṃ trividhonârtha-saṃgraheṇa saṃkṣipta[4]-saṃkṣepa-ruci-sattvânurodhena tathâivêyaṃ Bhagavatī vyākhyeyā

tathā côktaṃ :

viṣayas tritayo[I], hetuḥ prayogaś catur[5]-ātmakaḥ[II],

dharma-kāya[6]-phalaṃ karmêty[III] anyas tredhā'rtha[7]-saṃgraha || iti. (2).

idam avocad Bhagavān ity-ādi.

sāṃnidhya-mātratas tasya puṃsaś cintāmaṇir iva

niścarati[8] yathākāmaṃ kuḍy'ādibhyo 'pi deśanā ||

iti nyāyena bhavya-vineya-jana-daiśikatvâdhyavasāyād anantarôditam[9] akhilaṃ Prajñāpāramitā-sūtra-ratnatvam[10] *avocad* uktavān *Bhagavān ātta-manā* hṛṣṭa-cittaḥ.[11] yady api cânyair ārya-Subhūti-prabhṛtibhir api kiṃcid uktaṃ tat tu Bhagavad-ādhipatyād evêty adoṣaḥ. *te c' ārya-Maitreya-pramukhā mahā-bodhisattvā* vibhakti-viparināmena sambandhād ātta-manaso *Bhagavato*[12] *bhāṣitam abhyanandann* iti sambandhaḥ. *ca*-kāraḥ sarvôttarâpekṣayā samuccayârthaḥ. tath' ārya-Subhūtir apy ātta-manā vacana-viparināmena sambandhād bhāṣitam abhyanandann iti sambandhaḥ. evam [Tib. 340[a]] ārya-Śāriputr'ādy-apekṣayā pra-

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1 ... 1. sarv'ākārajñatā P. rnam-pa thams-cad mkhyen-pa-ñid gsum-gyi. 2. °ya P, °śeṣasya C. yul. 3. °rma PC. 4. °ptaṃ C. For saṃkṣipta-saṃkṣepa = mdor bsdus-pa. 5. car C, can P. bṣi. 6. kāma P, kāyaḥ C. 7. annestr° P, anustedh° C. gṣan-te rnam-pa gsum. 8. niḥsaranti T, °ranti C, niḥsar° P. ḥbyuṅ. 9. imant° C, om. P. bśad ma-thag-pa. 10. °tna-tatv° C. rin-po-che-ñid. 11. °ṣṭa-cita P, °ṣṭa-tuṣṭaḥ C. thugs dgaḥ-bas. 12. om. PCT. supplied from Tib. & Ed.

tyekaṃ yojyam. deva-mānuṣâsura-gandharvaiḥ saha vartata iti *sa-deva-mānuṣâsura-gandharvo lokaḥ.*

nanu ca ko 'paras tad-vyatirikto loko (P.274a) 'sti yas taiḥ saha vartata iti. ucyate: samudāya-samudāyinor bhedâpekṣayā tathā-vacanād adoṣo 'yaṃ. api ca santy anye 'pi bahavaḥ kinnara-mahoraga-garuḍ'ādaya ity acodyam etat. ete sarve 'pi saddharma-śravaṇān nânyat sva-hitaṃ para-hitaṃ ca gurutaram upalabdhavantaḥ. ataḥ pramoda-kāraṇa-sadbhāvāt[1] saṃjāta-pramodâtiśayāḥ santo *Bhagavata*[2] *bhāṣitaṃ*[3] sādhu Bhagavan parama-dharmêśvara-karuṇā-maya-mūrte subhāṣitam idaṃ yuṣmākaṃ vacanam ity-ādinā *'bhyanandann* iti nanditavanta ity arthaḥ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ parīndanā-parivarto nāma dvātriṃśattamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Parīndanā-parivarto nāma dvātriṃśattamaḥ.

sarvâlvâdhigamârtha-tattva-padavī samyak samuddyotitā
saṃkṣipt'ādi-padâbhidhāna-kuśalair evaṃ yato nāyakaiḥ |
sarvasmin vihita-śramaiḥ pravacane[4] jñeyo viśeṣas tataḥ
prajñāpāramitā-naye, punar ayaṃ granth'ātmakaḥ kevalaḥ ||

āryÂsaṅga-matânusāri-sudhiyāṃ nirmatsarāṇāṃ satāṃ
Bhadrasyâpi guror[5]bahu-śrutavato Vairocana-jñāninaḥ |
sāmarthyād upajāta-pāṭava-lavo Bhadro 'karod bhaktitaḥ
spaṣṭârthāṃ[6] Hari-saṃjñako bhagavatīm āryām imāṃ sarvaśaḥ ||

tathyâtathya-vibhāga-yukti-vikala[7]-jñānôdayāt saṃvṛtau

1. saṃbh° C. yod-pas. 2. °tā PCT. 3. °ta PC. 4. °nair C. 5. guro PC. bla-ma. 6. °rthār P. °rtha C. don gsal. 7. vimala PC. bral.

saṃsārârṇava-paṅka-magna-manaso [1]jāty-āśrayā[1] dehinaḥ |
sarve 'mī [Tib. 340[b]] Jananī-[2]nibandhana-kṛtād bījān may' āptāc chubhāt[2]
sarv'ākāra-varā bhavantu niyataṃ kāya-traya-prāpiṇaḥ ||
saṃbuddhais sa-sutair iyaṃ suvivṛtā Mātā kva vā[3] saṃsthitā
kvâhaṃ dhī-dhana-sampadām aviṣayo vācāṃ[4] tathā (P. 274[a]) 'gocaraḥ |
[6]bhūyāṃsaṃ jaḍam eva mâimi[7] satataṃ janmântareṣv apy aham
[6]abhyūhyaîvam idaṃ kṛtaṃ na viduṣāṃ[6] yuktaṃ samullaṅghitum ||
īrṣyā-śalya-vitudyamāna-hṛdayāḥ śaktā na [7]kartuṃ kṛtiṃ[7]
mithyā-māna-balârjita-śrutatayā prajñāvatām agrataḥ. |
pātālād iva khaṃ vidūraṃ asatāṃ puṃsāṃ satāṃ cântaraṃ
tasmād eva [8]tathāvidh'ātmani na vai[8] sūkṣmā 'pi kācid vyathā ||
khyāto yo bhuvi puṇya-kīrti-nicayo vidvaj-janâlaṃkṛtaḥ
tasmin sarva-guṇ'ākare Trikaṭuka[9]-śrīmad-vihāre śubhe |
dānāl labdha-n ahôdayasya Karuṇādevasya dharm'ātmanaḥ
sānāthyena[10] sukhôpadhāna-nilaye sthitvā vivek'āspade[11] ||
krudhyat-kuñjara-kuṃbha-pīṭha-dalana-vyāsakta-śakty-ātmanaḥ
puṇyâbhyāsa-kṛtâbhiyoga-ja-vaśāt sampat samādāyinaḥ |
[12]rājye rāja-bhaṭ'ādi-vaṃśa-patita[12]-śrī-Dharmapālasya vai
tattv'āloka-vidhāyinī viracitā sat-pañjikêyam mayā ||
yo 'laṃkāro 'bhisamaye tad-āloka-prakāśikā |
Prajñāpāramitā-vyākhyā samāptêyaṃ śubhôdayā ||
nyūnâtireka-śaṃkāyām vijñātavyo budhâbudhaiḥ[13] |
granthasyâsya pariccheḍo Mātur [14]asyāḥ pramāṇataḥ[14] ||

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1 ... 1. Ex conj. jātāḥ sadā PCT. skye-gṣir ḥgyur-pa. 2 ... 2. nibandhanakṛṭ jñānān mṛyaḥ prācchubhāt C, nivandhanakṛtādvijānmayā 'tprācchrabhāt P. 3. kṛvā PC. ḥaṅ gaṅ-na. 4. vācān C, vācāt P. tshig-gi. 5 ... 5. bhūyāsaṃjada evaṃ-eti P, bhūyāsaṃjatra evam-eti C. phyi-nas ... rmoṅs-pa-ñid-du ma gyur cig. 6 ... 6. abhyūhye caṣidaṃ kṛtannividūṣāṃ C, abhyuhauvam idaṃ krtaṃ na viduḥkhāṃ P. sñam-du bsamsnasḥdi byas-pa-las mkhas-rnams-kyis. 7 ... 7. kartu kṛtiṃ C, kartu kṣatim P. bśadpar byed-pa. 8 ... 8. tathāvidhānapratinanaḥ C, tathāvidanpratinana P. rnam-pa de ḥdras bdag-la ... med. 9. trikaluka C, trikuṭuka PT. ṭīkaduka (sde-dge), trikaṭuka (gnas-brtan). 10. sāmārthyena C, sānāthena P. mgoṅ-bcas. 11. vivekāsyade C, vivekaspade P. mkhas-paḥi gnas gyur. 12 ... 12. sic PCT. rgyal-po mchog brgyud rgyal-rigs-nas ḥkhruṅs rgyal-po 13. dhunābudhaiḥ CT, dhranāvudhai P. mkhas-pa mkhas-pa-ma-yin-rnams. 14 ... 14. asyāpr° PC. (yum) ḥdi-yi ni mtshan-ñid-yin.

[1]samāptā cêyaṃ bhagavaty' āryâṣṭasāhasrikāyāḥ Prajñāpāramitāyā vyākhyā. [Tib. 341[a]] kṛtir iyam ācārya-Haribhadra-pādānāṃ.[1]

1..1. Abhisamayâlaṃkār'ālokā aṣṭasāhasrikā-prajñāpāramitā-vyakhyā samāptā. śubham P. ḥphags-pa śes-rab-kyi pha-rol-tu phyin-paḥi bśad-pa mṅon-par rtogs-paḥi rgyan-gyi de-kho-na-ñid snaṅ-ba ṣes-bya-ba. mkhas-pa chen-po slob-dpon seṅ-ge-bzaṅ-poḥi ṣal-sña-nas mdsad-pa rdsogs-so=samāptā 'bhisamayâlaṃkāra-tattv'ālokā nām' āryaprajñāpāramitā-vyākhyā. kṛtir mahā-paṇḍit'ācārya-Haribhadra-pādānām.

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